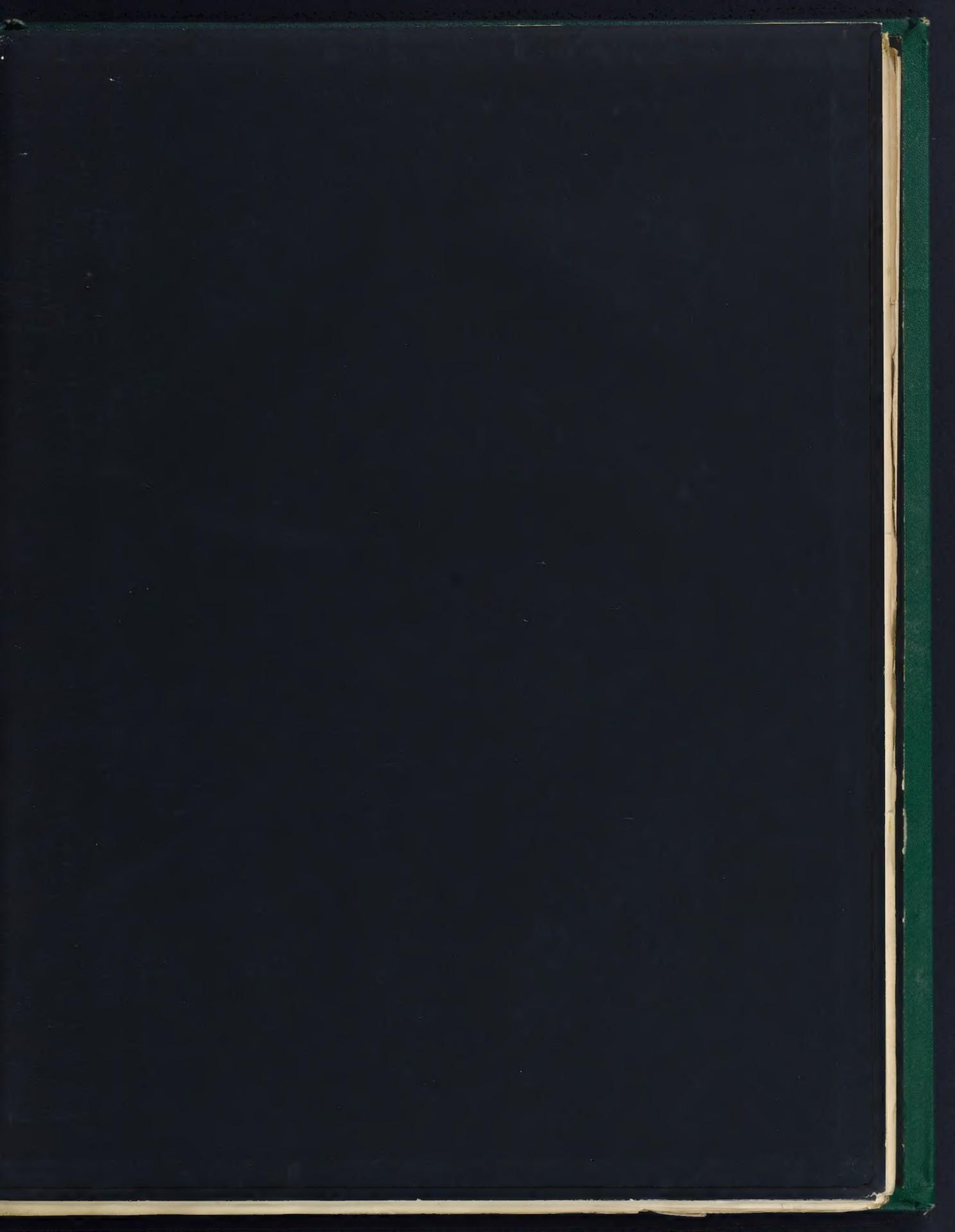


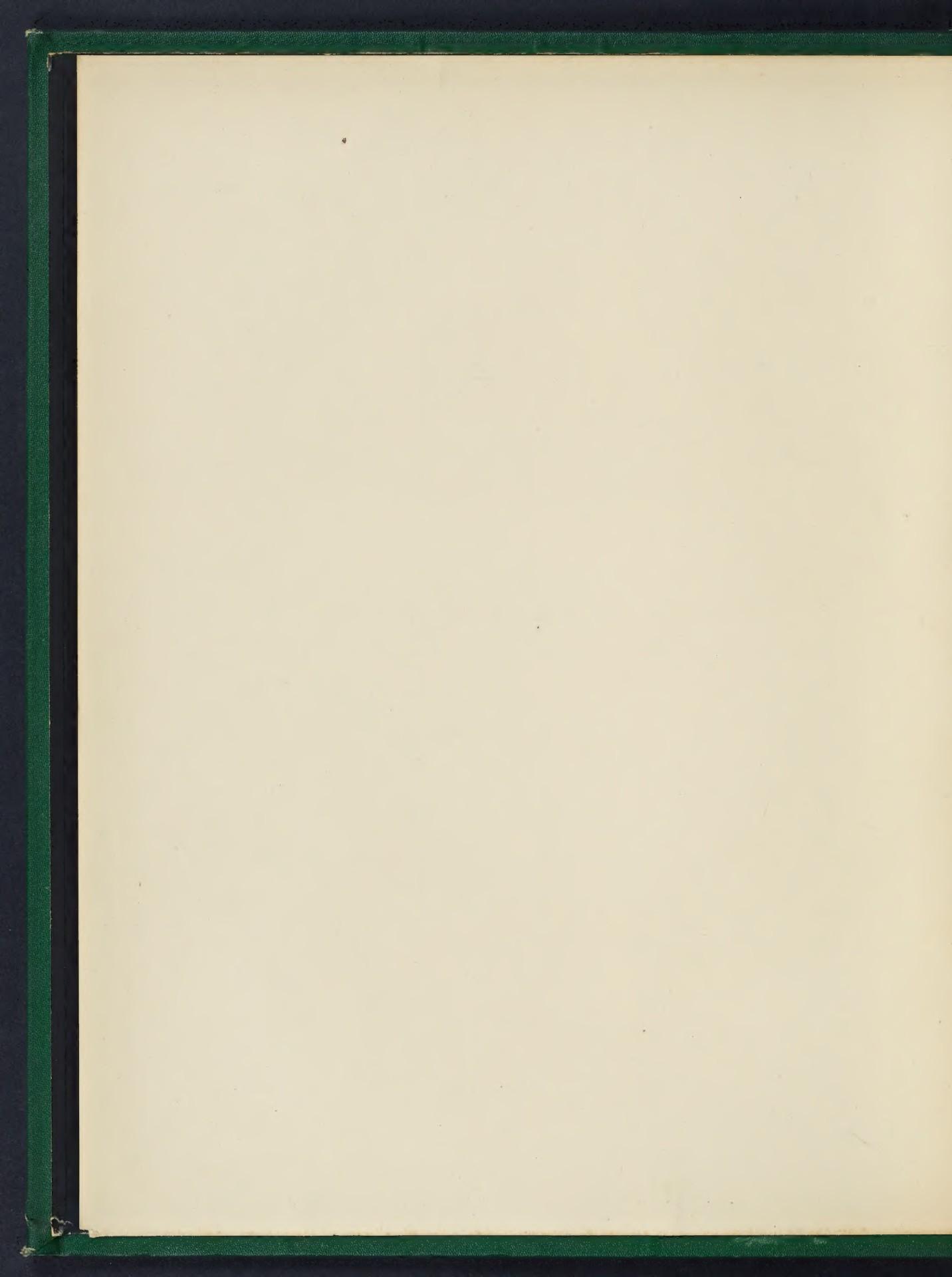
ENT
UE
AN

SH
M

U







Oleg Grabar

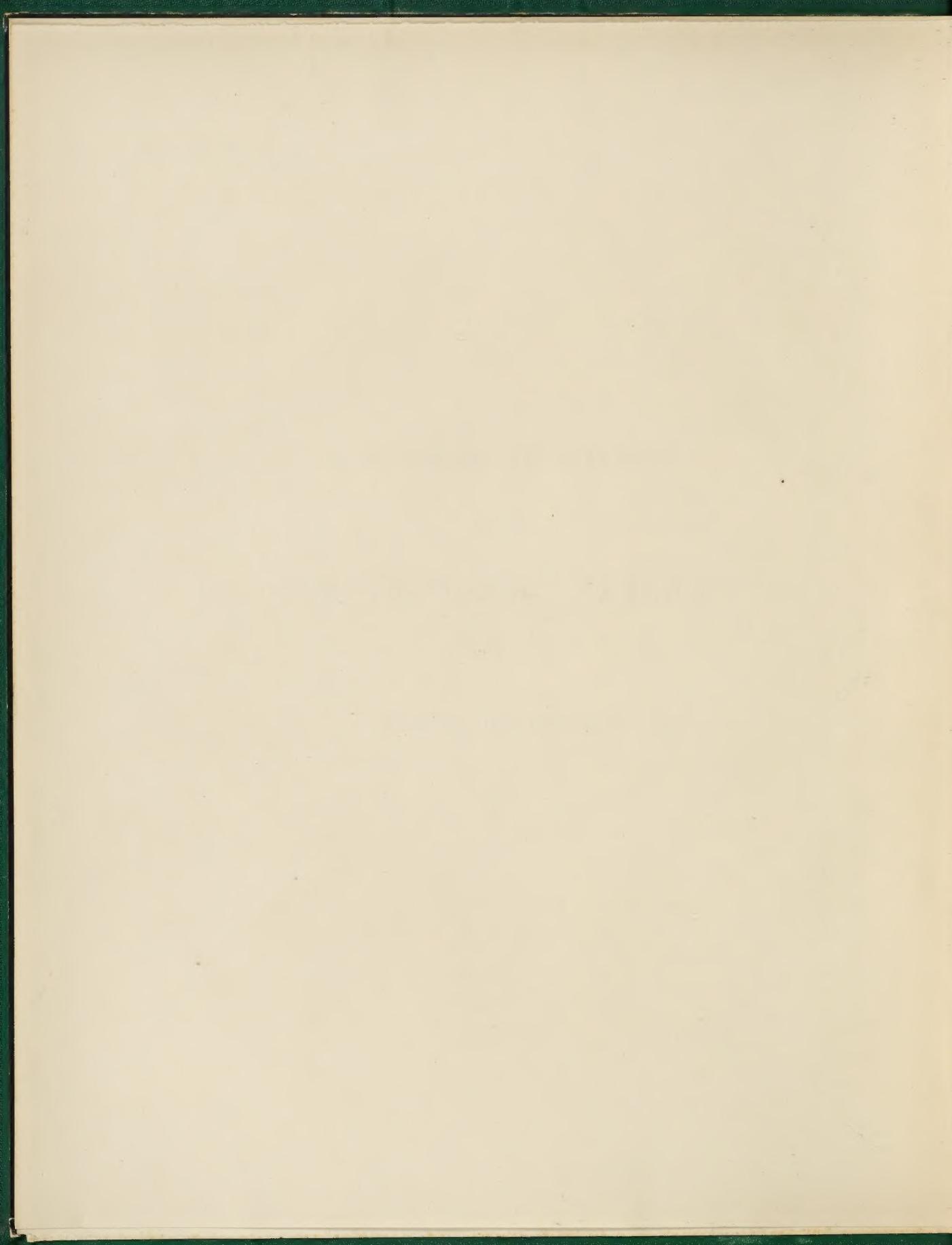
SUPPLEMENT TO THE CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN

THE BRITISH MUSEUM



SUPPLEMENT TO THE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS

IN
THE BRITISH MUSEUM

BY
CHARLES RIEU, PH.D.

PRINTED BY ORDER OF THE TRUSTEES

London:
SOLD AT THE BRITISH MUSEUM;

AND BY
MESSRS. LONGMANS & CO., 39, PATERNOSTER ROW; B. QUARITCH, 15, PICCADILLY, W.; A. ASHER & CO.,
13, BEDFORD STREET, COVENT GARDEN; KEGAN PAUL, TRENCH, TRÜBNER & CO., PATERNOSTER HOUSE,
CHARING CROSS ROAD; AND HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER.

1895.

LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

P R E F A C E.

THE present Supplement deals with four hundred and twenty-five Manuscripts acquired by the Museum during the last twelve years, namely from 1883, the year in which the third and last volume of the Persian Catalogue was published, to the last quarter of the present year.

For more than a half of these accessions, namely, two hundred and forty volumes, the Museum is indebted to the agency of Mr. Sidney J. A. Churchill, late Persian Secretary to Her Majesty's Legation at Teheran, who during eleven years, from 1884 to 1894, applied himself with unflagging zeal to the self-imposed duty of enriching the National Library with rare Oriental MSS. and with the almost equally rare productions of the printing press of Persia. By his intimate acquaintance with the language and literature of that country, with the character of its inhabitants, and with some of its statesmen and scholars, Mr. Churchill was eminently qualified for that task, and he availed himself with brilliant success of his exceptional opportunities.

His first contribution was a fine illuminated copy of the *Zafar Nāmah*, or rhymed chronicle, of Ḥamdullah Mustaufi (no. 263), no other MS. of which is known to exist. His last was a rich collection, including original Firmans of the Sovereigns of Persia from the Ak-kuṇḍlu dynasty to the present Shah (nos. 401-2); numerous autographs of celebrated statesmen, scholars and poets (nos. 400, 403); and, finally, portraits of Nāṣir ud-Dīn Shāh and some of his ministers (no. 412).

Mr. Churchill's MSS. abound in rare, or altogether new, materials for the study of Eastern, and more especially Persian, history. The following are a few of the most valuable: The general histories of Elchi e Nizāmshāh and of Ḥaidar Rāzi (nos. 32, 33); *Raużat uṣ-Safaviyyah*, a history of the Safavi dynasty, written by a follower of Shāh

‘Abbās I., and brought down to the accession of Shāh Ṣafi (no. 58); three works, treating chiefly of the reign of Shāh Ṭahmāsp, and respectively written by Amīr Maḥmūd, son of Khwāndamir (no. 53), by Ḥasan Beg Rūmlu (no. 55), and by an anonymous writer, whose work is entitled *Afżal ut-tavārikh* (no. 56); *Khuld i Barīn*, an official record of the reigns of Shāh Ṣafi and ‘Abbās II. (no. 34); *Gulshan i Murād*, a history of Karīm Khān Zand and his immediate successors (no. 66); two contemporary accounts of the reign of Fath ‘Alī Shah, one by his son, Maḥmūd Mirza, the other by his secretary, Fażlullah Khāvari (nos. 70, 71); a history of ‘Abdullah Khān Uzbek, by Ḥāfiẓ Tanish (no. 73); local histories of Kum, of Baihak, and of the conquest of Kirman by Malik Dīnār (nos. 88—90); geographical works, with historical notices, by Zain ul-Ābidīn Shirvāni (nos. 139—141); lastly, the best copy known of *Ta’rikh i Jadīd*, the history of the Bābis, lately translated by Mr. E. G. Browne (no. 15).

Poetry will be found to be still more largely represented than history. Mr. Churchill’s collection is especially rich in *Tazkirahs*, a favourite branch of Persian literature, combining biographies of poets with more or less extensive specimens of their compositions. It contains one of the earliest works quoted under that head, the *Chahār Maķālah* of Nizāmi ‘Arūzi (no. 390); a large volume of the rare *Khulāṣat ul-Ash‘ār*, by Taki Kāshi (no. 105); three otherwise unknown works of the same class, entitled *Bazm-ārāi*, *Maikhānah*, and *Khair ul-Bayān* (nos. 106—8); and a whole host of later *Tazkirahs*, illustrating the revival of Persian poetry under the Kājār dynasty (nos. 115, 118—129). Early copies of the *Divans*, or collected works, of ancient poets will be found under nos. 211, 220, 222, 240, 243, 246; and those of modern poets described under nos. 340—373 were almost exclusively supplied by Mr. Churchill. Nor should we leave unnoticed the unique “*Mu‘ajjam*” of Shams i Ḳais (no. 190), the earliest treatise extant on Persian metres.

Not the least curious of Mr. Churchill’s acquisitions consisted of eight MSS. written in Persian, but in the Hebrew character. Two of them, being transcripts of Muslim works, have found place in this Supplement (nos. 230, 272). The others, belonging more properly to Jewish literature, have been reserved for the Hebrew Catalogue now in course of preparation.

Having concluded this brief sketch of the Churchill MSS., we now proceed to enumerate, in chronological order, the main sources from which the remainder of the present collection has been derived.

A number of Oriental MSS. brought together by the genial author of “*Histoire des religions et des philosophies dans l'Asie centrale*,” Comte de Gobineau, during his residence as French Envoy at the Persian Court, were sold by auction, after his death, in Paris in the year 1885. Nine of the most valuable were secured for the British Museum. These included the gem of the collection, a finely written and tastefully illuminated volume comprising the best text known of Asadi's *Garshāsp Nāmah*, and three other epic poems hitherto scarcely known by name (no. 201); further, a volume of the great historical work of *Hāfiẓ i Abrū* (no. 27); the Persian translation of Narshakhi's history of Bukhara (no. 87); the history of Tabaristan, by Ibn Isfandiyar (no. 92); and *Iḥyā ul-Mulūk*, a curious and otherwise unknown history of Sistān (no. 97).

In the same year eleven Persian MSS. were purchased of the sons of the Rev. Henry Aaron Stern, who had acquired them during his missionary journeys in Persia in the years 1847—52. The only one that calls for a special notice here is a copy of the *Shāhnāmah* in two large folios (nos. 196-7), containing a number of additional episodes and later poems grafted on the original text of Firdausi.

Eleven MSS. acquired at the same date originally belonged to a distinguished Persian scholar, the late Nathaniel Bland. Besides a copy of the *Ātashkadah*, a Biography of Poets, which he had been the first to make known in Europe, they include the *Yūsuf u Zulaikhā* of Firdausi (no. 200), the only copy of that rare poem which contains the full text of the prologue; the history of the Moghols, by Rashīd ud-Dīn (no. 25); an early MS. of the *Khamsah* of Niẓāmi (no. 226); and a profusely illuminated copy of the *Hamlah i Ḥaidari* (no. 336).

The collection of Alfred von Kremer, purchased in 1886, is essentially Arabic, and has been described in the Preface to the Arabic Supplement. The most interesting of the nine Persian MSS. which it includes is a volume containing a large collection of letters written by Bahā-ullah, the late head of the Bābis, to his followers in Persia (no. 13).

At the sale of the MSS. of the late Thomas Fiott Hughes, Secretary to the British Embassy at Constantinople, which took place in London in the year 1890, the Museum became possessed of seven choice MSS. remarkable either for their early dates or their exquisite calligraphy. The *Risālah* of Ḳushairi (no. 16) and the *Akhlāk i Nāṣiri* (no. 147) are dated respectively A.H. 601 and 680. A *Gulistān* (no. 249) and a

TABLE OF CONTENTS.

THEOLOGY	1	SCIENCES. <i>Encyclopaedias</i>	102
<i>Shē'ah works</i>	4	<i>Ethics and Politics</i>	105
<i>Bābi books</i>	6	<i>Astronomy</i>	110
<i>Sufism</i>	9	<i>Mineralogy</i>	112
<i>Appendix to Theology</i>	13	<i>Medicine</i>	113
LAW	13	<i>Farriery</i>	114
HINDUISM	14	<i>Music</i>	114
HISTORY. <i>General history</i>	15	PHILOLOGY. <i>Persian Lexicography</i> . .	116
<i>Muhammad and the Imams</i>	29	<i>Arabic Lexicography and Grammar</i> .	120
<i>Moghols</i>	33	<i>Various Lexicographical works</i> . .	120
<i>Muzaffaris</i>	33	<i>Rhetoric and Insha</i>	121
<i>Timur</i>	33	<i>Prosody</i>	123
<i>Safavis</i>	34	<i>Riddles</i>	126
<i>Nadir Shah</i>	43	POETRY	127
<i>Zands</i>	43	<i>Anthologies</i>	232
<i>Kajars</i>	45	TALES AND FABLES	238
<i>Uzbeks</i>	49	<i>Collections of Anecdotes</i>	243
<i>Afghans</i>	51	LETTERS, STATE PAPERS AND AUTOGRAPHS .	253
<i>India</i>	51	PAINTINGS	260
<i>Local histories</i>	58	INSCRIPTIONS	263
BIOGRAPHY	68	MSS. OF MIXED CONTENTS	264
<i>Lives of Sufis</i>	70	LATEST ACCESSIONS	270
<i>Tazkirahs or Lives of Poets</i>	71	ALPHABETICAL INDEX OF TITLES	275
<i>Memoirs and Travels</i>	96	INDEX OF PERSONS' NAMES	285
COSMOGRAPHY AND GEOGRAPHY	98	CLASSED INDEX OF WORKS	299
		NUMERICAL INDEX	305

SUPPLEMENT TO THE
CATALOGUE OF THE PERSIAN MANUSCRIPTS.

THEOLOGY.

1.

Or. 4379.—Foll. 384; 12 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$; 27 lines, 6 in. long; written in Neskhi by two hands, apparently in the 17th and 18th centuries.

[WALLIS BUDGE.]

مواهب عليه

The Persian commentary of Husain Vâ'iz Kâshifi upon the Coran. See the Persian Catalogue, p. 9 b, and Ethé, Bodleian Catalogue, nos. 1805—8.

The MS. contains the first part of the work. It breaks off in the middle of Sûrat ul-A'râf, vii., v. 149.

The latter part of the volume, foll. 132—384, contains a portion of the Arabic commentary entitled Ma'âlim ut-Tanzîl. See the Supplement to the Arabic Catalogue, no. 1266.

2.

Or. 2983.—Foll. 550; 12 in. by 7 $\frac{3}{4}$; 20 lines, 4 $\frac{1}{2}$ in. long; written in small, neat and close, Nestalik; dated Thursday, 20 Rabi' II., A.H. 1085 (A.D. 1674). [H. A. STEEN.]

The first volume of an extensive Shi'ah commentary upon the Coran, without title or author's name.

It is imperfect at the beginning, commencing abruptly in the middle of comments on the first words of the Fâtihah as follows : الرحمن الرحيم اشتقاق هر دو از رحمت و رحمت نعمت باشد کتاب خود را رحمت خواند و تقسیر او بارادت خیر و ترک عقوبت درین معنی داخل است

The commentary upon Sûrat ul-Bâkarah begins, fol. 4a, as follows : سورة البقرة این دویست و هشتاد و شش آیتست بعدد کوفیان و آن عدد امیر المؤمنین علی این ای طالبست عليه السلام و سورة جمله مدنی است و بروایت دیگر الا يک آیه که در حجۃ الوداع آمد

The next-following Surahs begin respectively as follows : Al 'Imrân, fol. 125a; al-Nisâ, fol. 186b; al-Mâ'idah, fol. 231a; al-An'âm, fol. 275b; al-A'râf, fol. 312a; al-Anfâl, fol. 360a; al-Taubah, fol. 367b; Yûnus, fol. 410b; Hûd, fol. 430b; Yûsuf, fol. 448b; al-Râ'd, fol. 469b; Ibrâhim, fol. 478b; al-Hijr, fol. 485b; al-Nâhl, fol. 492a; Bani Isrâ'il, fol. 506a; and al-Kahf, fol. 529b.

The commentary includes the text of the Coran in rather long passages consisting of one or more verses, followed by a Persian paraphrase. It deals chiefly in traditions

and legends. Although quite distinct from the *Khulāsat ul-Manhaj* by Fath-ullah B. Shukr-ullah Kāshāni (see the Persian Catalogue, pp. 12a and 1077b), it contains much matter in common with it. The Shī'ah character of the work is shown by frequent references to the interpretations of the Imams, such as *اجماع* and *تفسیر اهل البيت*

أهل البيت

The title written on the outer edge, both at the side and at the bottom, is *لبلاد الاول من المذهب*. It is probably due to a confusion of the present work with that contained in the preceding MS.

محمد جعفر بيك ابن قياس المازندراني :
ساروي
Copyist

3.

Or. 3208.—Foll. 55; 8½ in. by 5; 12 lines, 3½ in. long; written in Nestalik, apparently in India; dated Monday, 29 Jumada I., in the sixth year (of Anrangzib's reign) and A.H. 1072 (A.D. 1661).

[KREMER, no. 211.]

سراج القلوب

Answers of Muḥammad to questions put to him by the Jews.

الحمد لله رب العالمين ... العالم لحكيم المدبر.
Beg.
القديم ذي الملك والبقاء للحمد لله والثنا خالق كل شئ
ورازق كل حي

No author is named in the present copy; but the contents agree substantially, notwithstanding some variations, with those of the MS. noticed in the Persian Catalogue, p. 17b, in which the work is ascribed to Sa'id B. Muḥammad al-Kattān al-Ghaznavī. The same author is named in a Berlin MS., Pertsch, no. 219.

خبر کن يا محمد مارا :

که خدای تعالی این جهانرا بجهند روز آفریده است
خبر کن يا محمد مارا که بر :
The last, fol. 45a, is :
کور سلیمان علیه السلام رفتند تا خاتم بدست آرند الح
The answer to this last consists of the Story of Balūkiyā, foll. 45a—74, which concludes the work. For other copies see Pertsch, no. 218.

4.

Or. 2842.—Foll. 246; 8 in. by 5½; 10 lines, 2¾ in. long; written in large and elegant Nestalik, with 'Unvān and ruled margins; dated Dār us-Saltanah (Teheran), Sunday, 15 Ṣafar, A.H. 1221 (A.D. 1806).

[SIDNEY CHURCHILL.]

شرعة الاسلام الفارسي تحفة الماقاني

A translation by Müsa B. Ayyūb B. Ahmad Naṣrapūri of the *Shir'at ul-Islām*, a treatise on religious duties and rules of life founded on the precepts and example of the Prophet. See the Arabic Supplement, no. 178.

اجناس حمد وسپاس واصناف شکریقیاس.
Beg.
آفریدکاری را سزد که نوع بنی آدم را ... وبعد چنین
کوید حقیر قلیل البضاعة موسی ابن مخدوم ایوب ابن
مخدوم احمد نصریوری که این کتابیست نفیس
متضمن بر سین سید الانام ... و بنغازه ترجمه کتاب
شرعة الاسلام تالیف کرده شد

The preface of the translator includes a dedication to Amīr Khusrav Khān and a long panegyric upon him in prose and verse. The work consists of a Bāb, or introductory chapter, on the duty of following the Sunnah, and of fifty-nine sections (*Fuṣūl*) fully enumerated in the preface. The contents agree with the analysis of the original work given by Krafft, no. 929.

محمد علی بن مهرعلی افسار :

5.

Or. 4507.—Foll. 186; 8½ in. by 6; 17 lines, 3½ in. long; written in fair Nestalik; dated 10 Safar, A.H. 1034 (A.D. 1624).

[RAVERTY.]

تذكرة الابرار

A controversial treatise against heresies, by the great champion of Sunni orthodoxy among the Afghans, Shaikh Darvizah Nîngarhâri. See the Persian Catalogue, pp. 28 and 1078a, and Raverty's Pukhto Grammar, 2nd edition, p. 33.

This copy wants about three pages at the beginning. The first words extant, قلواج بابد، عیانًا بالله و بآنکه بعد از فراغ مصنف متدين و متقى are found at fol. 4a, line 9, of the previously described MS., Or. 222. Two leaves are lost after fol. 184. The lacuna corresponds with foll. 197—199 of the latter MS. The missing text has been imperfectly supplied by an inserted leaf in a later hand, and the passage which gives the date of composition, A.H. 1021, is wanting. In the colophon the work is called تذكرة الابرار والاشارة.

Major Raverty writes on the fly-leaf: "This very old copy was obtained at Haiderabad, in India, from the descendants of a disciple of the Ākhund."

6.

Or. 4380.—Foll. 89; 8 in. by 5¼; 15 and 17 lines, 3 in. long; written in Neskhi and in Nestalik, apparently in the 17th century.

[WALLIS BUDGE.]

هدایة السعدا في جلوة الشرفا

A work treating of the holiness and prerogatives of the descendants of the Prophet, imperfect at beginning and end, without author's name.

The first page contains the last two lines of the doxology, and the beginning of the preface, which commences thus: اما بعد عرضه مبدارد بنده درگاه نبوي و مولاي هم بايگاه مصطفوي که اين رساله معتبر و فضاله مختصر منقول است از درون سيد صد كتب

After dwelling at length on the duty incumbent on every believer to love and honour the descendants of the Prophet, the author states that the work comprises fourteen sections called Hidâyah, subdivided into chapters termed Jilwah, a table of which concludes the preface.

The MS. contains only the first of those fourteen Hidâyahs and a portion of the second. The first treats of the pre-eminence of the Prophet's descendants, and has the following heading: الهدایة الاولى وفضاله العلی فی سیرة مذهب الباب التقى وتفصیل اولاد السید المصطفی تصدیقاً ویقیناً فی اجلاله

It is divided into eighteen Jilwahs, enumerated at the beginning, fol. 7a (there are only seventeen in the body of the volume). Of the second Hidâyah, which is divided into seven Jilwahs, the MS. contains only the first three and the last two, foll. 78—89.

The author purposely suppressed his name, lest it should be placed before those of the holy Sayyids, as he states himself: اسم و نام خود ذکر کرده نشد ازانکه چون این کتاب در بیان فضل سادات است روا نداشتند که نام مؤلف مقدم بر بیان ایشان شود. That he was a Sunni is abundantly proved by the contents. He devotes a whole chapter, foll. 32—45, to the refutation of the Râfiidis or Shi'ah, and in another passage, fol. 8b, he says that whosoever places 'Ali above Abu Bakr and 'Omar is a heretic, and whosoever denies their claim to the Khilâfat and abuses them is a Kâfir,

or unbeliever. He cannot have lived earlier than the 8th century of the Hijrah; for he quotes Sa'di, and Khulāsat us-Siyar, the author of which died A.H. 694.

The margins contain miscellaneous notes and extracts in a later hand.

Shi'ah Works.

7.

Or. 2971.—Foll. 114; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 25 lines, 3 $\frac{1}{2}$ in. long; written in clear Neskhi; dated Ardabil, 26 Rajab, A.H. 1096 (A.D. 1685).

[SIDNEY CHURCHILL.]

تبصرة العوام

An account of the tenets of various religions and of the sects of Islām, considered from a Shi'ah standpoint, by Sayyid Murtaza 'Alam ul-Huda, who lived about A.H. 653. See the Persian Catalogue, pp. 140, 1081a.

حمد و سپاس خدای را عز و جل که جمله موجودات را از عدم بوجود آورد
Beg. [S. Churchill.]

The work has been lithographed, together with *Kiṣas ul-'Ulamā*, Teheran, A.H. 1304. For MSS. see Rehatsek, Mulla Firuz Library, p. 188; Pertsch, Berlin Catalogue, no. 228; and Ethé, Bodleian Catalogue, no. 1766. In the last two works the Persian headings are given in full.

احمد بن بیک احمد خلخالی
Copyist:

In a note written at the end, S. Churchill states that in the colophon of another copy the author was called Sayyid Murtaza Rāzī.

8.

Or. 2812.—Foll. 164; 8 $\frac{1}{4}$ in. by 5; 14 lines, 2 $\frac{1}{2}$ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins; dated Monday, 17 Rabi' I., A.H. 1092 (A.D. 1681). Bound in painted and glazed covers.

ترجمہ مفتاح الغلاح

A collection of prayers, handed down by tradition from the Imams, and appointed for stated times of day and night, translated from the Arabic work *Miftāh ul-Falāḥ*, of Bahā ud-Dīn Muḥammad al-Āmili (died A.H. 1030), with explanations and additions, by Jamāl ud-Dīn Muḥammad B. Ḥusain Khwānsārī.

مفتاح فلاح دنیا و عقی و مقدمہ نجاح آخرت
واولی حمد و شناش بارکات کبریا کریمیست
Beg. [S. Churchill.]

The work is divided into six Bābs, according to the appointed times of prayer from the rise of dawn to the hours after midnight. The text of the prayers is Arabic, with an interlinear Persian version. The preface concludes with a wordy and stilted panegyric upon Shāh Sulaimān Ṣafāvi. The present MS. was transcribed from the original draft of the translator, who is spoken of in the colophon as being still alive. Copious marginal notes.

The *Miftāh ul-Falāḥ* is mentioned, as well as the translation of Akā Jamāl Khwānsārī, in a full notice of Bahā ud-Dīn 'Āmili, *Kisās ul-'Ulamā*, pp. 174—84. See also Samā un-Nujūm, pp. 26—34, and *Majma' ul-Fuṣahā*, vol. ii., p. 8. Akā Jamāl Khwānsārī was one of the disciples of Mulla Muḥammad Taki Majlisi, who was himself a disciple of Shaikh Bahā ud-Dīn 'Āmili and died A.H. 1070. See *Kiṣas ul-'Ulamā*, p. 172.

9.

Or. 2993.—Foll. 281; 9 in. by 4 $\frac{3}{4}$; 20 lines, 2 $\frac{1}{2}$ in. long; written in small and neat Nestalik; dated 1 Zulhijjah, A.H. 1060 (A.D. 1650). [SIDNEY CHURCHILL.]

کوهر مراد

A treatise on metaphysics and Shi'ah

theology, by 'Abd ur-Razzāk B. 'Ali B. al-Husain al-Lāhiji.

کوهر مرادی که غواص فکرت را از دریای
حیرت در کف اندیشه آید

The author, an eminent disciple of Mulla Sadrā Shīrāzī, lived in Kūm under Shāh Safī and 'Abbās II. See the Persian Catalogue, p. 32; Nujūm us-Samā, p. 87; Majma' ul-Fuṣahā, vol. ii., p. 27; and Gobineau, Religions de l'Asie, p. 92. The present copy contains a fuller text than the previously described MS., Add. 26,289, and has annotations written by another hand in a cursive character on the margins and on inserted slips. Foll. 39—52 have been supplied by the same hand to fill up a lacuna of the original MS.

ابن اسماعیل ابو تراب الحسینی القی Copyist:

Foll. 268—280, written in the cursive character above mentioned, contain two additions, namely: 1. A Persian tract on the fate of souls after death, and on the Day of Judgment; being the original draft of the anonymous author, dated Ṣafar, A.H. 1100; imperfect at the beginning. 2. An Arabic tract on the question whether Ruqayyah and Zainab, wives of 'Uṣmān, were daughters of Muḥammad; also anonymous; beginning (fol. 274b) as follows:

بعد حمد من عم نطفة المطیع
والعاشرى ... اما بعد فهذه رسالة كتبت جوابا عن سوال
اشير اليه من خدمة قائل

10.

Or. 4133.—Foll. 243; 9½ in. by 4½; 23 lines, 2½ in. long; written in small and neat Neskhī, with red-ruled margins; dated 1 Zulhijjah, A.H. 1073 (A.D. 1663).

[SIDNEY CHURCHILL.]

تقدیس الانبیاء و تمجید الاوصیا

A Shi'ah work tending to establish the immunity from sin of the Prophets and the Imams, by Muḥammad B. Sayyid Aḥmad al-'Alavi al-Āmilī, commonly called 'Abd ul-Hasib al-Husainī al-Fātīmi.

سر هر ذمہ است ذم خدا بهتر از هر شخص کتاب خدا
... شکر بیقیا و سپاس با اساس ذاتی را سند که
دوا بر سموات و ارضین از قدرت صنع او شمهء

The work is divided into a Fātiḥah, or introduction, and twenty chapters called Taḳdīs, subdivided into sections termed Tamjīd. The contents are as follows:

Fātiḥah treating of the necessity of Prophets and of their attributes. Taḳdīs I. Impescability of Prophets and Imams, fol. 8a. Refutation of doubts and objections arising from apparent sins ascribed to the following fifteen Prophets, to each of whom a special chapter (Taḳdīs) is devoted, viz.: Taḳdīs II. Adam, fol. 17a. III. Nūḥ, fol. 27a. IV. Ibrāhīm, fol. 33a. V. Ya'kūb, fol. 45a. VI. Yūsuf, fol. 46a. VII. Ayyūb, fol. 65b. VIII. Shu'aib, fol. 66b. IX. Mūsa, fol. 67b. X. Dā'ūd, fol. 88b. XI. Sulaimān, fol. 92b. XII. Yūnus, fol. 97a. XIII. Lüt, fol. 100b. XIV. Zakariyyā, fol. 103a. XV. 'Isā, fol. 104b. XVI. Muḥammad, fol. 105b. XVII. Evidences of the Imamship of 'Ali, fol. 114a. XVIII. Evidences of the legitimacy of the Imams, fol. 195b. XIX. Refutation of doubts raised by the Sunnis as to the impeccability of the Imams, fol. 211a. XX. The fundamental points of the creed and the Day of Judgment, fol. 221a.

The author refers incidentally to two other works of his, entitled مناجه سدرة المتنھی and الشارعین

ابن حیدر محمد امین النابی Copyist:

11.

Or. 2813.—Foll. 98; 9 $\frac{1}{4}$ in. by 5; 15 lines, 2 $\frac{1}{2}$ in. long; written in fair Persian Neskhi, with gold-ruled margins; dated 1st Rabī' II., A.H. 1111, probably for 1127 (A.D. 1715).

[HABI KHAN.]

A short guide to prayers and religious obligations, according to Shī'ah practice, by Muḥammad Bākir B. Muḥammad Taki, with the heading: هذا رسالة وجيزة الشهير بالزائد زاد المعاذ :

الحمد لله رب النور والظلام ... اما بعد بذلة
خاطي محمد باقر ابن محمد تقى

The author, Shaikh ul-Islām Mulla Muḥammad Majlisi, who died in Ispahan A.H. 1110 (see the Persian Catalogue, p. 20), extracted this manual, as stated in the preamble, from his previous work, *Zād ul-Ma'ād* (Persian Catalogue, p. 21, and Pertsch, Berlin Catalogue, no. 210) for the benefit of such persons as could not procure the larger treatise. It is divided, according to the preface, into five Bābs and a Khātimah; but in the body of the volume there are four Bābs and two Khātimahs. The contents are as follows: Bāb I. Observances for each month, fol. 2a. Bāb II. Visitation of (the tombs of) Muḥammad and the Imams, fol. 6b. Bāb III. Prayers not appointed for special days or months, fol. 29b. Bāb IV. Ordinances relating to the dead, fol. 46b. Khātimah: Laws relating to tithes (زکوة و خمس) and to religious retreat (اعتكاف), fol. 76b. Second Khātimah, treating of expiations (كفارات), fol. 91a.

The author states at the end that he wrote the work in Ispahan, in the months of Sha'bān and Ramazān, A.H. 1107.

محمد بن عبد الله بن ابو القاسم المؤذناني
Copyist:

Babi Books.

12.

Or. 2819.—Foll. 166; 8 $\frac{1}{2}$ in. by 5; 19 lines, 3 in. long; written in neat Neskhi; dated A.H. 1299 (A.D. 1882).

[SIDNEY CHURCHILL.]

A Babi book without title or author's name.

Beg. بسم الله الامم العزيم

تسبيح و نقديس بساط قدس عز مجد سلطانی را لائق
که لم ينزل ولا يزال بوجود کینونیت ذات خود بوده
وهست

It is the work known as the Persian Bayān, بیان فارسی, the last of the Bāb's writings, and the most complete exposition of his teaching. The author, Mirza 'Ali Muḥammad Shirāzi, suffered martyrdom A.H. 1266.

The present MS. has been noticed and the doctrines and tendency of the work have been set forth by Dr. E. G. Browne in the Journal of the Royal Asiatic Society, 1889, pp. 911—933. The contents have been fully stated by Baron V. von Rosen in "Collections Scientifiques de l'Institut," iii., pp. 1—32. Two other MSS. are noticed by Dr. Browne in the above Journal, 1892, pp. 450 and 698, and extracts in text and translation have been given by the same scholar in his "Traveller's Narrative," vol. ii., pp. 218—26, 347—49.

The present copy is due to the pen of the Bābi poet Nabil, who writes at the end: تمت على يد الفقير حررة المسئي بنبيل قبل على
تغمده الله في بعثة غفرانه بجوده وفضله وعذائبه سنة ١٢٩٩

13.

Or. 3116.—Foll. 127; 8 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 14 lines, 4 $\frac{1}{4}$ in. long; written in cursive and rather indistinct Shikesteh, in the latter part of the 19th century.

[KREMER, no. 126.]

I. Foll. 1—67. The *Ikān*, by Bahā-ullah (Mirza Ḥusain ‘Ali, who died A.H. 1309). See the supplement to the Arabic Catalogue, no. 222, and p. 935a.

II. Foll. 67—77. An epistle treating at length, and in true Sufi spirit, of mystical love and of the seven degrees by which the devotee سالک rises to complete detachment from self and from the world, and finally obtains perfect union with the Beloved.

لَهُمْ لَهُ الَّذِي قَدْ أَظْهَرَ الْوُجُودَ مِنَ الْعَدْمِ وَارْقَمْ
عَلَى لَوْحِ الْإِنْسَانِ مِنْ أَسْرَارِ الْقَدْمِ وَعَلَمَهُ مِنَ الْبَيَانِ مَا لَا
يَعْلَمُ كُتُبًا مِبْيَنًا لِمَنْ آمَنَ وَاسْتَسْلَمَ

From the Arabic introduction, which occupies the first two pages, it appears that the author, whose name is not given, wrote this epistle in answer to a disciple already advanced in spiritual life, whom he addresses in the course of the work sometimes as brother, sometimes as son. The doxology includes the usual blessings invoked upon Muhammad and his family. The Persian text begins as follows: مراتب سیر سالکان را از مسکن خاکی بوطن الهی هفت رتبه معین نموده اند چنانچه بعضی هفت وادی و بعضی هفت شهر ذکر کرده اند و کفته اند که سالک تا از نفس هجرت ننماید و این اسفار را طی نکند به بهر قرب وصال وارد نشود و از خربی مثال پچشد

It ends, fol. 77a, with these words: چون: قلم در وصف ایتحالت رسید هم قلم بشکست و هم کاغذ درید و السلام ای حبیب من

The next page contains a letter addressed to a Shaikh not named, and alluding to impending persecution and martyrdom. It begins as follows: اینغزال صحرای احادیه را کلابی: چند در پی و این بلبل بستان صمدیه را منقاری چند در تعاقب ای شیخ همت را زجاج کن که شاید این سراج را از بادهای مخالف حفظ نماید

لَحْبَ رَاحْتَهُ عَنَا فَاوَلَهُ سَقْمٌ
وَآخِرَهُ قَتْلٌ وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهَدَى

After this comes an explanation of the mystic meaning conveyed by the letters composing the word انجه از بدايع فکر: کنجشک در معنی طیر معروف که بفارسی کنجشک مینمایند

III. Foll. 78—127. A collection of Persian letters by Bahā-ullah. They are mostly letters of admonition or encouragement written to followers of both sexes; a few others are addressed to outsiders or opponents, with the object of convincing them of the truth of the new revelation. They generally begin with a formula which contains an allusion to the writer's name, or بسم القدس الابهی هو القدس الاعظم الابهی. In several instances, however, the heading is باسم محبوب عالیان

The letters are too numerous to be individually noticed. The beginnings of the first seven are as follows:

Fol. 78a. هو الناظر من الافق الاول

بسنويد ندای الهی را و به بصر حديد و قالب منير در کلمات بدیعش نظر نمائید و تفکر کنید کل اسماء در قیضه قدرت او بوده و خواهد بود

Fol. 79a. بسم الله الابهی الابهی

اهل انصاف را اقتضا نه که باحبابی الهی و قاصد اخرم رحمانی که حلب الله کاس بلا نوشیده اند تعرض نهاید این اوراق را اریاح مشیت ربانی از وطن و دیار ظاهره حرکت داده و بوطن باتیه الهیه کشانده

II. بنام دوست

ربیع رحمت رحمانی در این ایام ظاهر و شمس عنایت سبحانی از افق سجن طالع بعضی در قربش واصل و جمعی در بعدش آمل

بسم الله الال馑 الاسبي Fol. 79b.
 فانيان بهر الهی را لازم که در كل جهان عباد را بشطر
 رحمن بخوانند چه که هر نفسیکه از خود فانی شد بیقای
 حق فائز خواهد شد

بسم الله الال馑 الاسبي Fol. 80a.
 ای کنیز من و فرزند کنیز من جمیع عباد و آماء را امروز
 خلق فرمودیم چه که مقصود عالیان اليوم ظاهر و بر
 عرش عظمت مستوی و در كل جهان منادیان الهی
 ناس را بشطر رحمن بخوانند

بسم الله الاعز الامن الاسبي العلیم Ib.
 اکثري از رجال از شطر ذو الجلال محروم مانده اند از
 فضل الهی میشاید که بر امرش قیام نمایند و بذکریش
 ناظن شوند و بامرش متوجه کردند ای کنیز حق الخ

بسم الله الاعظ الاسبي Fol. 80b.
 ای دوستان امروز روزی است که هر یک از محبان
 بنصرت رحمن بر خیزند چه که اکثر من على الارض در
 اطفاء نار الله و نور او سعی مینموده اند

Further on, foll. 87—89, is a long letter, addressed to one of the Persian ‘Ulāmā, in which the writer gives his proper name, Husain ‘Ali. It is an urgent appeal to his correspondent to accept the new faith. It

هذا كتاب من لدى المظلوم الذى يسمى :
 بحسين قبل الى [على] اليك يقريرك الى الله المهيمن
 القيوم لا تكن من الذين تمسكون بالعلوم اذ جائزهم المعلوم
 من لدى الله العزيز الودود وان اخرق حجاب الاكبر
 باذن الله مالك القدر ثم اقبل الى المنظر الاكبر انه خير
 لك مما عندك من العلوم

A similar, but shorter, appeal is addressed further on, fol. 104a, to the father of the writer. It begins :
 ای پدر قلم اعلى میفرماید در
 حال پیر فکر کن و ببصر اطهر بمنظراً اکبر ناظر باش

آخر هر کل را بتوئی و هر نوری را اشراق و ظهوری بوده
 تفکر نما که پسرت را چه ناری مشتعل نموده و چه
 نوری جذب کرده الخ

There is at fol. 116b an important passage, in which Bahā enjoins on his correspondent the duty of collecting and reading the previously revealed Persian letters : آجنباب باید : الواح بارسیه که از سماء مشیت احدی نازل شده بقدر مقدور جمع نمایند و قراءت کنند

The last letter begins as follows :

هو الله تعالى جلت عظمته

كتب عديدة آجنباب لدى الوجه حاضر و تمام ان عيد
 [عند] خاطر مذکور داشت اچه در وصف احبابی ان
 ارض نوشته بودید نشهد لهم كما شهدت ولكن نوصيهم
 بتقوى الله ربک و رب العالمين

The names of the persons to whom the letters are addressed are rarely given. We have only noticed the following: Rīzā, fol. 101b; ‘Abdullah, foll. 103b, 116a; Yūsuf, fol. 105a; Muhammad ‘Ali, probably the poet Nabil), fol. 106b; ‘Ali Akbar, fol. 110a. One of the letters, fol. 82a, is addressed to the writer’s cousin, پسرعم.

14.

Or. 3115.—Foll. 30; 7 in. by 4½; written in Neskihi and Nestalik, in the latter half of the 19th century. [KREMER, no. 125.]

Letter of Bahā-ullāh to the Shah, written in Arabic with passages in Persian. See the Supplement to the Arabic Catalogue, no. 224.

15.

Or. 2942.—Foll. 177; 8 in. by 5; 16 lines, 2½ in. long; written in neat minute Nestalik; dated Rajab, A.H. 1298 (A.D. 1881).

[SIDNEY CHURCHILL.]

تاریخ جدید

A history of the Báb and of his early disciples, by Mirza Ḥusain Hamadānī, who died A.H. 1299.

خرده بینان خدمند بفرز فرامست دریافت
کنند و داشمندان بصیر بعین اليقین بینند و هوشمندان
خیبر بنور کیاست دانند که الخ

The "New History" is based upon a contemporary account due to Hājī Mirza Jāni, of Kāshān (who died as a martyr A.H. 1268), a copy of which was brought home by Comte de Gobineau, and is now in the Paris Library. The present work, which differs from the original by excisions, alterations, and considerable additions, bears no author's name. It is known, however, to have been written, at the request of the Pārsi Mānakji, son of Limji Hūshang, who died about A.D. 1890, by Mirza Ḥusain Hamadānī, who submitted it for correction to one of the earliest disciples of the Báb, Sayyid Jawād Karbalā'ī (d. about A.H. 1301). Mirza Abu 'l-Fazl Muḥammad, of Gulpāigān, wrote the preface, and Mānakji several additions.

An English translation, under the title "The Ta'rīkh-i-Jadíd, or New History of Mirza 'Ali Muḥammad the Báb," was published by Dr. Edward G. Browne, Cambridge, 1893. A full account of the composition of the work will be found in the preface, pp. xxxv.—xliv., and in the Journal of the Royal Asiatic Society, 1892, pp. 440—44. The present MS., on which Dr. Browne's translation is principally based, was described by him in "A Traveller's Narrative," vol. ii., pp. 192—97. Another copy is noticed by Baron v. Rosen, Collections Scientifiques, vol. vi., p. 244.

On the first page is written: "Tarikh i Jadid. Henry L. Churchill. 1882."

Sufism.

16.

Or. 4118.—Foll. 280; 9½ in. by 6½; 15 lines, 5 in. long; written in large bold Neskhī; dated Baghdad, 5 Zulhijjah, A.H. 601 (A.D. 1205).

[T. FIOTT HUGHES.]

الرسالة القشيرية

A Persian translation of the celebrated Sufi work known as *Tazkirat ul-Ḳushairi*, by Abu'l-Kāsim 'Abd ul-Karīm B. Hawāzin al-Ḳushairi, who died A.H. 465. See the Arabic Supplement, no. 227.

The following title is prefixed by the hand of the transcriber :
 كتاب الرسالة القشيرية تاليف :
 الشيخ الامام العالم الرااهد السالك المحقق ابى القسم
 عبد الكريم بن هوازن القشيري رضى الله عنه
 للحمد لله الذى تفرد بجلال ملكته وتوحد
 بجمال جبروته Beg.

After the Arabic doxology, which is simply transcribed from the original text, the translation begins as follows :
 بدانيد رحمکم الله کی :
 این رسالتی است کی بندۀ محتاج برحمت خذای
 تعالی ابو القسم عبد الكریم این هوازن القشیری رضی
 الله عنہ بجماعت صوفیان شهرها اسلام نبشت در سنه
 سیع و تلثین واربع مایه وکفت بدانید رحمکم الله کی
 ایزد سماونه و تعالی این طایفه را برکزیدگان اولیا خویش
 کرد و فضل ایشان بیدا کردا نیز بر جمله بندگان خویش

The headings of the chapters and the poetical quotations are left in the original language. The order of the chapters has been partly interverted. Their ordinal numbers, which have been added by a later hand, go from the first (باب التوبه) to the fiftieth. In the following table of headings the word باب has been, for brevity's sake, omitted :
 في ذكر مشائخ هذه الطريقة وما يدل من سيرتهم وأقوالهم

تفسير الفاطي يدور بين fol. 12a ; على تعظيم الشريعة التوبه ; هذه الطائفه وبيان ما يشكل منها fol. 51a ; fol. 78b ; المخلوقة والعزله ; المجاهده ; fol. 63b ; fol. 87a ;fol. 90a ; الورع ; ازدهر ; fol. 93b ; fol. 96a ; الرجا ; المخلوق ; الصمت ; مخالفة النفس وذكر ; fol. 103a ; المزن ; fol. 107b ; fol. 111a ; المحن ; عيوبها القراءة ; الفتوة ; fol. 113a ;fol. 112a ; الجود والسحاج ;fol. 124b ; المحن ; fol. 127b ; الغيرة ;fol. 133a ; الولائية ; fol. 135b ; التصوف ; الدعاء ;fol. 139a ; الفقر ; fol. 140b ; اصحابهم في السفر ;fol. 149a ; الادب ;fol. 152a ;fol. 155b ; التوحيد ; الصحبه ;fol. 162a ;fol. 165b ; المعرفه ; احوالهم عند الخروج من الدنيا ;fol. 180a ;fol. 186b ; الشوق ;fol. 190b ; المحبه ;fol. 197b ; حفظ قلوب المشايخ وترك الخلاف عليهم ;fol. 204a (here a folio is missing ; the lacuna corresponds with p. 196, line 9, to p. 197, line 5, of the Bulak edition, A.H. 1284) ; السماع ;fol. 205a ;اثبات كرامات الاوليا ;fol. 211b ; الغيبة ;fol. 220a ; الحسد ;fol. 227a ; رؤيا القوم ;fol. 228a ; التوكيل ;fol. 230a ; القناعه ;fol. 231b ; الشكر ;fol. 237a ; اليقين ;fol. 240a ; الصبر ;fol. 242b ;fol. 245b ; الرضا ;fol. 247a ; المراقبه ;fol. 251b ; العبوديه ;fol. 253b ; الاستقامه ;fol. 258a ;fol. 259b ; الصدق ;fol. 261a ; الاخلاص ;fol. 262b ; الذكر ;fol. 265a ; المحرجه ;fol. 266b ;olia ;fol. 277a .

The author states at the end that the dictation of the Risalah was completed at the beginning of A.H. 438.

Copyist: محمد بن عمر القروي

Three pages at the beginning of the volume and two at the end are occupied by a Sufi tract of 'Abdullah Ansari, عبد شيخ ...

الله الانصاري written in a very cursive and crowded character of nearly the same date as the Risalah. The first few words are partly obliterated. The next passage reads الهی این چه فضلست که با دوستان خود کردی. Bab az-Dari : The first section begins as follows : مال و جاه کار مخاطره مکن اخر که بدین کار بگند سخنمشنو

The first of the above passages is the beginning of the Munajat. See Pertsch, Berlin Catalogue, no. 2, 4.

17.

Or. 3242.—Foll. 132 ; 9 $\frac{1}{2}$ in. by 7 ; 23 lines, 5 $\frac{3}{4}$ in. long ; written in large, distinct Neskhi ; dated Rustak Kajur, in Ruyan, Saturday, 20 Muhamram, A.H. 779 (A.D. 1377).

[SIDNEY CHURCHILL.]

مرصاد العياد

A treatise on Sufism by Najm ud-Din Ibn Shähavar, called Däyah, who died A.H. 654. See the Persian Catalogue, p. 38b.

This copy has lost the first leaf. It begins abruptly with this passage of the preface : حضرت خداوندیست حاذک داود عليه السلام برسید خلقت لخلق ربا ، مانا ، which is found at fol. 3b, line 4, of Or. 258.

In the epilogue the author calls himself Abu Bakr 'Abdullah B. Muhammad Shähavar al-Asadi al-Razi, and says that he completed the work in Sivas, on Monday, the first of Rajab, A.H. 620.

A copy is mentioned by Ethé, Bodleian Catalogue, no. 1248, and an abridged Arabic version is described by Ahlwardt, Berlin Catalogue, no. 3006.

ابو سليمان محمد بن علي بن عمر بن Copyist : يعقوب بن محمد بن قاسم بن ابراهيم الروذباري الاولى

18.

Or. 3547.—Foll. 219; 9½ in. by 5; 17 lines, 2½ in. long; written in neat Nestalik; dated Thursday, in the last decade of Shawwāl, A.H. 1077 (A.D. 1667).

[SIDNEY CHURCHILL.]

دَقَائِقُ الْحَقَائِقِ

A Sufi work consisting of religious precepts exemplified by anecdotes in prose and verse, chiefly derived from the works of Maulānā Jalāl ud-Dīn, by Ahmād Rūmī.

لَهُمْ لَهُ رَبُّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَقْبِينَ ... هَذَا
رِسَالَةٌ مِنْ كَلَامِ أَحْمَادِ الرُّومِيِّ اخْصَفَ الْعِبَادَ مِنْ عِبَادِ
السُّلْطَانِ الْمُحَقِّقِينَ ... جَلَالُ الْمَلَكَةِ جَمَالُ الْإِسْلَامِ
وَالْمُسْلِمِينَ

This is the work contained in Or. 251 (Persian Catalogue, p. 39) under an inverted form of the above title, حَقَائِقُ دَقَائِقٍ. In a preface, not found in the latter copy, the author gives a short notice of Jalāl ud-Dīn, son of Maulānā Muḥammad Balkhi, and says that, some Faqīrs having applied to him for some words conducive to salvation in the next world, كَلَمُهُ چند از برای نجات آخرت, he wrote for them the present work, under the above title, in eighty Faṣls. The date of composition, A.H. 720, is given in the epilogue in the following verse, omitted in the other copy :

بُودَ عَشْرَينَ سَبْعَمِائَةَ سَالَ تَامَ
كَيْنَ رسَالَهُ درَ عُوضٍ شَدَ انْتَظَامٍ

شيخ على الطاهري الاسدي المازندراني :

For another copy see Aumer, no. 329.

19.

Or. 3649.—Foll. 177; 8½ in. by 5½; 17 lines, 2¾ in. long; written in neat Nestalik, with red-ruled margins, apparently in the 17th century.

[SIDNEY CHURCHILL.]

العروة لاهل لخلوة والجلوة

A treatise on theology and Sufism, by 'Alā ud-Daulah Ahmād B. Muḥ. al-Simnāni, who died A.H. 736. See the Persian Catalogue, p. 413a, and Haj. Khal., vol. iv., p. 197.

Imperfect at the beginning, commencing abruptly with the latter part of the preface, as follows : اَمَّتَ عَلَيْكُمْ نُعْمَى وَرَضِيَتْ لَكُمُ الْاسْلَامُ
دِينًا وَفِي آيَةٍ اخْرَى ادْعَ إِلَى سَبِيلِ رَبِّكُمْ بِالْحَكْمَةِ
وَالْمَوْعِظَةِ لِتَسْمَى

The preface concludes with a full table of the contents. The work is divided into six Bābs, with the following headings :

I. در ثابت کردانیدن وجود وجود حق تعالی

II. در توفیق دادن میان اقوال مختلفه که واقع کشته میان خلائق در الهیات

(Here the author expounds and discusses seventy-seven tenets of various sects with regard to God's nature and attributes, to Creation, &c.)

III. در تقسیم چیزها از روی حصر و چکونکی ظهور ان ممکنات بر ترتیبی که حق تعالی افریده

IV. در تنزیه خداوند واجب الوجود ... و باطل کردانیدن اتحاد و حلول و تناسخ

V. النبوت والولايات

VI. در بیان صراط مستقیم

This last Bāb is divided into four Faṣls and a Khātimah. It includes in the first Faṣl the autobiography of the author, and an interesting account of his early struggles between the whisperings of Satan and the voice from above, before he finally renounced the world and entered upon the true path of religious life. From it we learn that the

author served in his youth under the Moghul sovereign Arghūn, and was engaged, A.H. 683, at the age of four and twenty, in a battle fought before Kazwin. After a severe illness he retired, A.H. 685, to his native place Simnān, gave up his worldly possessions and founded a monastery called Khānākāh i Sakkākiyyah, after Shaikh Ḥasan Sakkāki, a contemporary of Abu Sa'īd Abu'l-Khair.

The title of the work appears in the colophon. The author, who there calls himself احمد بن محمد بن احمد بن محمد الیابانکی السندي محدثاً السنناني منشاء و مولداً المروف بعلاء دولت, states that he completed the work on Monday, the 23rd of Muḥarram, A.H. 721, in Sūfiyābād, being then sixty-two years of age. He adds that he subsequently wrote with his own hand a second and a third copy with additions, the last for his son (ولد) Abu'l-Barakāt Taki ud-Dīn 'Ali ad-Dausi as-Simnāni, A.H. 722.

A Cambridge MS., Palmer, p. 116, no. 20, contains strictures of 'Abd ur-Razzāk al-Kāshī upon the above work and the author's reply. See also Guyard, Journal Asiatique, 1873, i., pp. 131-34.

20.

Or. 4381.—Foll. 73; 8 in. by 5; 17 lines, $2\frac{1}{2}$ in. long; written in fair Nesκhi, apparently in the 17th century. [WALLIS BUDGE.]

A Persian commentary upon a collection of Aurād, or Litanies, without author's name; imperfect at the beginning.

It commences abruptly with this passage of the preface: صدق و برهانیست ناطق بر: جزالت حال کلمات طبیبات او و بر جلالت و کمال برکات و خاصیات او

In the extant portion of the preface, the author, after expatiating on the sanctity of

the Aurād, relates, as an instance of their efficacy, a vision which came to his Shaikh, Kutb ul-Aktāb 'Imād ud-Dīn, while thrown into an ecstatic state by their recital.

The Arabic text of the Aurād is included in the commentary. It begins as follows: استغفر الله العظيم الذي لا إله إلا هو لئل التقيوم واتوب اليه

It concludes with some prayers for Muhammad, the last of which begins: الهم صل على سيدنا محمد في الاولين وصل على سيدنا ونبينا محمد في الاخرين

The author of the Aurād is the famous Saint, Sayyid 'Ali Hamadāni, who died A.H. 786, and the commentator appears to have been an orthodox Sufi of the Sunni sect. The commentary bears a marked Sufi character; but the Hadiths quoted are taken from the canonical books of the Sunnis. The latest authorities cited are Shaikh Nūr ud-Dīn Ja'far, a disciple of Sayyid 'Ali Hamadāni, and the work entitled Faṣl ul-Khiṭāb, apparently that of Khwājah Pārsā Nakshabandi, who died A.H. 822.

اوراد فتحیہ، او راد فتحیہ، او راد الح، have been lithographed at Lahore, A.H. 1289, and at Cawnpore, A.D. 1876.

The commentary, which is the work of Muhammad Ja'far Ja'fari, has been lithographed at Lucknow, A.D. 1876. It begins as follows: للحمد لله الفتاح الذي فتح على المستفتحين ابواب الفتوح وجعل الاوراد الفتحیہ او راد الح

For other copies of the Aurād see Loth, nos. 368-9.

21.

Or. 4382.—Foll. 45; 8 in. by $5\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; written in small and neat Nestalik; dated Saturday, 25 Zulhijjah, A.H. 1154 (A.D. 1742). [WALLIS BUDGE.]

در مکنون

A collection of Sufi sayings and anecdotes, in prose intermixed with verses, by 'Azīz-ullah B. Sayyid Asad-ullah al-Hasani al-Husaini al-Hindi.

شروع بنام خدائی که بی نشان آمد Beg.
کرمه کشای طلسمات جسم و جان آمد
... وبعد می کوید فقیر ترین مقلسان و محتاج ترین
بیکسان ... عزیز الله بن سید اسد الله الحسني الحسینی
الهندي احسن الله تعالى امرة و امراء

The author, who in his verses designates himself by the Takhallus 'Aziz, says that he began this work A.H. 1151, being then thirty-six years of age. The work is divided into seventeen Bābs. The headings of the first eight are as follows: 1. در بیان لا اله الا الله; 2. در بیان نہاد; 3. در بیان نہاد; 4. زکوہ در بیان حج; 5. در بیان روزہ; 6. در بیان حج; 7. بخل در بیان نقر. Many of the anecdotes relate to Indian Saints, as Shaikh Kabir, Mu'in ud-Din Chishti, Dārā Shikūh, lastly to the author's own Shaikh, 'Abd ur-Rasūl B. Muḥammad Khān al-Bijāpūri. Most paragraphs begin with the heading شطح, a word in use with the Sufis to designate an ecstatic thought or inspired utterance.

It would appear from the following colophon that the MS. was written by the author:

بِتَّهَامِ رَسِيدِ اَيْنِ نُسْخَةٍ مُسْمَاهُ دَرِّ مَكْنُونٍ بِيَدِ اَحَدٍ حَقِّ الْغَرِبَا
تَرَابُ اَقْدَامِ الرَّفَّا عَزِيزُ اللهِ بْنِ سَيِّدِ اَسَدِ اللهِ الحَسَنِي
الْحَسِينِيُّ الْهَنْدِيُّ

Appendix to Theology.

22.

Or. 4738.—Foll. 26; $7\frac{3}{4}$ in. by 6; 9 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik about A.D. 1860.

تحفة الموحدین

Tuhfat ul-Muvaḥḥidīn, a critical review of the principal religions of the world, from the standpoint of pure Deism, by Rājā Rām Mohan Rāi.

سرت في اتصاء الأرض سهلاً وجبراً ووجدت
السائلين فيها متوافقين في الاعتزاف بذات مبدأ
الكائنات

The author's position is that belief in one supreme God is common to all men, and therefore rooted in their very nature; whereas belief in the various religious systems rests only on authority and education. As these religions are mutually antagonistic, and as there is no rational ground for adopting any of them in preference to the others, he concludes that they are all equally false. This thesis is first briefly stated in Arabic and afterwards developed in Persian.

On the first page is written: "Tuhfatul Muwahhidin, or a Gift to the Deists; in the original Persian, transcribed from the second edition published in 1859 in Calcutta, by his son Ramaprasad Rai."

Ram Mohan Rai was born in Burdwan in 1780, and died in Paris on the 27th of September, 1833. See notices of his life by Dr. Lant Carpenter, 1835, and by K. S. Macdonald, Calcutta, 1879.

LAW.

23.

Or. 3512.—Foll. 598; $12\frac{1}{2}$ in. by 8; 28 lines, 5 in. long; written in small, neat and close, Neshki, with ruled margins, probably in the 18th century. [Presented by B. B. PORTAL.]

لوامع صاحب قرانی

A Persian commentary by Muḥammad

Taķi B. ‘Ali al-Majlisi, upon the Shī‘ah treatise on law of Ibn Bābawaih, entitled كتاب من لا يحضره الفقيه (Arabic Supplement, no. 330).

حمدیکه باقلام اشجار و مداد بخار بر صفحه Beg. لیل و نهار شرح شطری ازان نتوان نکاشتن ... اما بعد خامه شکسته مستمد فیوض قدسی محمد تقی بن علی المقب بال مجلسی

Mulla Muḥammad Taķi B. Maķṣūd ‘Ali Majlisi, a disciple of Bahā ud-Din ‘Āmili, was born A.H. 1003 and died A.H. 1070. See notices of his life in Nujūm us-Samā, p. 59, and Kīsaṣ ul-‘Ulamā, p. 172, where the present work is mentioned and said to have been left unfinished.

In the preface, after a pompous panegyric upon Shāh ‘Abbās II., the author says that, when he had entered upon the seventh decade of his life, he had written a full Arabic commentary [entitled روضة التعین] upon the work called Kitāb man lā yahduruhu ‘l-Faķih, and had dedicated it to the Shāh, who ordered him to translate it into Persian. This he did in the present work, which is also dedicated to ‘Abbās II.

The preface is followed by twelve preliminary chapters called فائدہ, with the following headings: 1. در فضیلت علم و علما. 2. در فضیلت علم و علما. 3. در وجوب طلب علم در بیان علومی که تعلم آن لازم است در وجوب اهل بیت سید المرسلین در وجوب اهل بیت سید المرسلین در رجوع در همه علوم باعث مخصوصین در اوصاف علمای دینی که از ایشان اخذ علم نتوان نمود در اختلاف اخبار و جمع میان آنها. 7. در تعليم و تعلم و آداب در اجازه در مذمت اجتهاد. 10. در نوای آن

در اصطلاحات حدیث fol. 16b; 11. در اراء باطله fol. 19a; 12. در طلب علم fol. 20b.

The commentary proper, which begins with the Basmalah, fol. 24a, extends to the end of the first Juz of the original, treating of purification and prayer. The present volume consists of five sections, each of which has a separate doxology. The second begins with باب غسل المیت, fol. 159b; the third with باب الصلوة, fol. 247b; the fourth with باب سجدۃ الشکر, fol. 411b; and the fifth with باب وجوب لجمعۃ الطهارة, fol. 483b. At the end of the second is a colophon, apparently transcribed from the author's original draft, stating that he finished the writing of it in Shavvāl, A.H. 1065. The Arabic text is included in the commentary and distinguished by a red line drawn over it.

A MS. described in the Petersburg Catalogue, no. 253, contains only the first part, كتاب الطهارة, of the same commentary.

HINDUISM.

24.

Or. 4561.—Foll. 161; 9 $\frac{1}{4}$ in. by 6; about 18 lines, 4 in. long; written in cursive Indian Nestalik; dated 25 Muḥarram, the second year of the reign of ‘Āli Gauhar Pādīshāh (i.e. A.H. 1175=A.D. 1761).

Asvamedha Parva, the fourteenth Parva of the Mahābhārata, translated into Persian.

آغاز پرب چهاردهم از کتاب مهابهارت که Beg. اسمیده پرب کویند در اخر پرب شاشک مذکور شد که راجه جدشتر از بوهوم نپامه پرسید که ما چه کار کنیم

که آن کناهی که ما خویشان و برادران خود را کشته ایم
از ما دور شود

The contents correspond substantially with those of the same section in the version prepared for Akbar, Add. 5640, foll. 160—360

(see Persian Catalogue, p. 57); but the translation is shorter and couched in a plainer style.

The MS. was written for Lālah Bhawāni Parshād.

ولی الله متوفی بلده سنبهل : Copyist

HISTORY.

GENERAL HISTORY.

25.

Or. 2927.—Foll. 256; 13 in. by 9; 27 lines, $6\frac{3}{4}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins; dated the 20th of Ābān in the 31st Ilāhi year of Akbar, corresponding with the 29th of Zulka'dah, A.H. 994 (A.D. 1586).

[NATH. BLAND.]

جامع التواریخ

The first volume of the great historical work of Rashid ud-Din Fażl-ullah Ṭabīb.

فهرست کتاب داستانها و فذلک حساب
بیانها حمد و ثنا و آفرین حضرت مقدس جهان آفرین

The contents correspond with the latter half, foll. 404—728, of the large folio, Add. 7628, described in the Persian Catalogue, pp. 74—78. They are as follows:

Preface of the Jāmi' ut-Tavārikh (Quatremère's edition, pp. 4—60), foll. 3b. Preface of the first volume called Ta'rīkh i Ghāzāni (the latter part of this preface is given in Quatremère's edition, pp. 60—82), foll. 7b. Origin of the Turks and history of their tribes, foll. 10a. Ancestors of Chingiz Khān, foll. 39a. Chingiz Khān, foll. 52b. Ukutāi

Kā'ān, foll. 106a. Jūji Khān, foll. 119b. Chāghatāi Khān, foll. 125b. Tūlui Khān, foll. 130a. Kuyuk Khān, foll. 132b. Munggā Kā'ān, foll. 136a. Kubilāi Kā'ān, foll. 143b. Timūr Kā'ān, foll. 157b. Hūlāgū Khān, foll. 161a. Abākā Khān, foll. 176a. Takūdār, or Ahmad Khān, foll. 187a. Arghūn Khān, foll. 191b. Kaikhātū Khān (wanting in Add. 7628), foll. 197b. Ghāzān Khān, foll. 199b—286.

At the end there is a 'Arz-Dīdah dated in the 49th year of Akbar (A.H. 1013). On the first page is impressed the seal of Mahārāja Tikait Rāī. A full table of chapters, in a modern hand, occupies three pages at the beginning.

To the copies mentioned in the Persian Catalogue may be added one of the same first volume in the Bodleian, Ethé, no. 23. A considerable portion of the second volume is preserved, as shown by Baron Rosen, in two Petersburg MSS. bearing the misleading title Zubdat ut-Tavārikh. From the analysis given in "Collections Scientifiques de l'Institut," vol. iii., pp. 83—111, it appears that the portion of those MSS. which extends from the beginning of the life of Muḥammad to the end of the history of China, is in verbal agreement with the corresponding part of the complete copy of Rashid ud-Din's work, Add. 7628, foll. 58—336.

26.

Or. 2885.—Foll. 422; 13½ in. by 7¾; 21 lines, 5½ in. long; written in small and neat Nes-talik; dated 28 Rajab, A.H. 1030 (A.D. 1621).

[SIDNEY CHURCHILL.]

I. Foll. 1—363a. Another copy of the first volume of the *Jāmi' ut-Tavārikh*.

Contents: Preface of the *Jāmi' ut-Tavārikh*, fol. 1b. Preface of the *Ta'rikh i Ghāzāni*, fol. 7b. Turks and their tribes, fol. 12a. Ancestors of Chingiz Khān, fol. 53b. Chingiz Khān, fol. 66a. Ukutāi, fol. 156a. Jūji, fol. 181a. Chaghatāi, fol. 193b. Tūlui, fol. 201b. Kuyuk, fol. 206a. Munggā, fol. 212b. Kübilāi, fol. 225b. Timūr, fol. 248b. Hülāgū, fol. 252a. Abākā, fol. 271a. Ahmad (Takūdār), fol. 283b. Arghūn, fol. 288b. Kaikhātū, fol. 293a. Ghāzān, foll. 296a—363a.

II. Foll. 363b—422a. Continuation of the above history, comprising the reigns of Ul-jā'i'tu Sultān Muḥammad Khudābandah and of his son Sultān Abu Sa'id, A.H. 703—736.

لَمْدَهُ رَبُّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَقِيِّنِ . . . اما
بعد بندکی حضرت با رفعت پادشاه اسلام سلطان
سلطان زمان . . . شاهرخ بهادر

It is stated in a short preamble that Shāhrukh, being fond of history, and having read the great work completed A.H. 704 by Khwājah Rashid ud-Din Fazl-ullah al-Tabib, desired the writer, who does not give his name, to compile a sequel to that work, and to bring it down to the death of Sultan Abu Sa'id, events subsequent to that date being included in the history of Amir Ṣāhib Kirān (Timūr), which was then being written afresh for His Majesty.

The author says at the end that this record had been compiled from several books and trustworthy narrators not further specified: از کتب متفرق و ناقلان معتبر. It is written on

the same plan as Rashid ud-Din's work, the Dāstān devoted to each reign being also divided into three Kisms. The Dāstān of Abu Sa'id begins fol. 390b.

A Paris MS. containing the same continuation is mentioned by Quatremère in his preface, p. lxxx.

27.

Or. 2774.—Foll. 369; 13 in. by 9½; 20 lines, 6½ in. long; written in large and neat Nes-khi, apparently about the close of the 15th century.

[COMTE DE GOBINEAU.]

An imperfect volume of an extensive work on universal history, without title or author's name. It begins abruptly with the following passage of the doxology: هر فرد را از افراد ممکنات بلياقت و . . . لايق بياراست و از امتناج جواهر سماهي و اراضي حقیقت ادمی زاد را که على الاطلاق اشرف افرديدهاست

It proves to be the first of the four volumes of the *Zubdat ut-Tavārikh*, a vast historical work compiled for Prince Bāisunghar Bahādur Khān, son of Sultan Shāhrukh, by Nūr ud-Dīn Luṭf-ullah, known as Ḥāfiẓ i Abrū, who died A.H. 834. See the Persian Catalogue, p. 421b, and Quatremère, *Histoire des Mongols*, p. cii.

A MS. containing the first two volumes is mentioned by Dorn, Petersburg Catalogue, no. 268. The contents of the same MS., designated by C, and of two others have been fully described by Baron Rosen, *Collections Scientifiques de l'Institut*, iii., pp. 52—111. That detailed analysis and the accompanying extracts enabled us to ascertain that the present MS. agrees closely, as far as it goes, with Rosen's MS. C. There is, however, a curious discrepancy between the two with regard to the date of composition. While the Peters-

burg MS. gives A.H. 828, our copy has 830, namely, in the following passage, fol. 3a : درین وقت و زمان که تاریخ بهشتند و سی رسیده است The latter date is confirmed by another passage, fol. 6b, where the author states that twenty-three years had elapsed from the death of Timūr (A.H. 807) to the time of writing : وبعد از انقضاء ایام اثار الله برهانه که حالاً مدت بیست و سه سال دیگر است

After a long doxology and a wordy panegyric on the reigning sovereign Shāhrukh and upon his son, Pādishāh Zādah Bāisunghar Bahādur Khān, comes the preface proper, fol. 5b, ذکر سبب تالیف کتاب in which the author states that he had compiled the work by desire of the latter prince, and enumerates his sources, in perfect agreement with the extract given by Rosen from MS. C, pp. 59—66. This is followed by two preliminary chapters on Eras, فصل فی تعریف التاریخ and on the science of history, its object, and utility, در بیان حقیقت علم تاریخ و ماهیت آن و موضع آن و در ذکر غایت و فواید آن fol. 9a. The history proper begins, fol. 13a, with a chapter on Creation and the history of Adam, without heading. In the subsequent sections there is some evident confusion in the designations of the several chapters and in their ordinal numbers, as stated in the headings. The following is a list of the headings as they appear in the text :

Fol. 22a. جمله اول در ذکر پیغمبران که بعد از ادم صفات الله علیه بوده اند الی غایة زمان
 فترت که ما بین روح الله عیسی است وابتدای ظهور مدت محمد ^{الله}
 فصل اول از زمان شیعث تا باخر ایام نوح علیهم السلام مشتمل بر اخبار سه پیغمبر و حوادث و وقایعی که زمان ایشان واقع شد

This first Faṣl comprises Shīth, fol. 22b ;

Idrīs, fol. 24a ; Nūḥ, fol. 24b ; and the first dynasty of Persia, the Pishdādis, fol. 28b.

فصل اول از باب دوم در بیان ذریت نوع علیه السلام و ذکر حوادث که بعد از طوفان بود تا زمان ابرهیم خلیل

Fol. 66b. فصل چهارم در قصه ابرهیم پیغمبر

Fol. 89b. فصل سوم از باب دوم در قصه فرزندان ابرهیم و اسحق

Fol. 92a. فصل سیم از مقالات دوم در قصه یوسف ابن یعقوب

Fol. 116b. فصل پنجم از باب دوم در قصه پیغمبران قصه ایوب

After Ayyūb come, without any further distinction of Faṣls, Shu'aib, fol. 118a ; Mūsa, fol. 120a ; Yūsha', fol. 155b ; Kālib and Ḥaz̄kīl, fol. 159a ; Alīsa', fol. 160a ; the Kings of Bani Isrā'il, fol. 160b ; Dā'ūd, fol. 165a ; Sulaimān, fol. 179a ; Raj'īm [sic] B. Sulaimān, fol. 179a ; and Sha'yā the Prophet, fol. 182a.

باب دوم از جمله دوم الطبقه الثانية من ملوك الجم

History of the Kayāni Dynasty, from Kai-kā'us to Dārāb.

باب دوم از قسم اول و این باب مشتمل است بر پنج فصل فصل اول در ذکر اسکندر

Fol. 244a. فصل دوم در ذکر پیغمبران که بعد از ایام اسکندر بوده اند

Fol. 257a. لطیفة الثالثة من ملوك الجم و هم الاشکانیه

Fol. 261a. فصل چهارم در ذکر حال ملوك روم بعد از اسکندر

فصل پنجم در ذکر ملکان عرب که بعد از اسکندر بودند تا بوقت اردشیر با بل

This chapter includes the *Ashâb i Kahf*, fol. 270a; *Yûnus*, fol. 272b; *Shamshûn 'Âbid*, fol. 276a; *Jirjis*, fol. 276b.

باب جهارم در ذکر طبقه آخرين از ملوك عجم که ايشانرا ساسانيان خوانند

History of the Sassanides, imperfect at the end. It breaks off shortly after the heading of the reign of Hurmuz, son of Anushirvan.

28.

Or. 2775.—Foll. 228; 9 $\frac{1}{4}$ in. by 5; 19 lines, 2 $\frac{3}{4}$ in. long; written in elegant Nestalik, with gold-ruled margins; dated Rajab, A.H. 949 (A.D. 1542). [COMTE DE GOBINEAU.]

بِحَجَةِ التَّوَارِيْخِ

A compendium of Muslim history, brought down to A.H. 855, by Shukr-ullah B. Shihâb ud-Dîn Ahmâd. See the Persian Catalogue, p. 884.

This copy wants about twelve leaves at the beginning, and has some folios transposed. The folios are to be taken in the following order: 213—220, 5—58, 3, 4 (after which two leaves are lost, corresponding with foll. 114b—117b of the previous copy, Or. 1627), 59—212, 227, 221—226, 228.

The text begins abruptly with these words, fol. 213: کردم ایشان آن کاو پنجاه هزار سال تمام نقوس، which belongs to the first of the thirteen Bâbs into which the work is divided. The subsequent Bâbs begin as follows: II. fol. 29a; III. fol. 41a; IV. fol. 50b; V.

fol. 62b; VI. fol. 73b; VII. fol. 85b; VIII. fol. 97b; IX. fol. 106a; X. fol. 122b; XI. fol. 125b; XII. fol. 164b; XIII. fol. 207a.

عبد الطيف بن مولانا علا الدين :

For other MSS., see the Leyden Catalogue, no. 907; Aumer, Verzeichniss, 1875, p. 183; Rosen, Institut, iii., no. 9; and Ethé, Bodleian Catalogue, no. 34.

29.

Or. 3643.—Foll. 108; 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in cursive Nestalik, in the 19th century. [SIDNEY CHURCHILL.]

مَآثِرُ الْمُلُوكِ

A work treating of the institutions, foundations, and wise sayings of kings and ancient sages, by Ghîyâsh ud-Dîn Khwând-amir (Persian Catalogue, p. 96b).

زیب صفحات مآثرات فایضه البرکات سلطانی
کامکار . . . اما بعد بنده فقیر و ذره حقیر غیاث الدین
المدعو بخواند الامیر

This work, which is mentioned by Haj. Khal., vol. v., p. 350, is probably the earliest of the celebrated author of *Hâbib us-Siyar*. He does not refer in it to any previous composition of his own, and he speaks of his grandfather, the author of *Rauzat us-Sâfa*, as still living. In the preface he states that he had some time contemplated writing a book on the above subject, and was encouraged to carry out that plan by his illustrious patron, Nîzâm ud-Daulah wad-Dunyâ wad-Dîn Amir 'Alishîr, to whom he devotes a long panegyric.

ذکر شمه، از آثار سخنان ملوك عجم و پادشاهان ما تقدم
The first chapter, fol. 4a, is entitled *ذکر شمه*, and treats of the institutions and maxims of the ancient kings of Persia from Kayûmarş to

Anushirvan. The second chapter, fol. 26a, relates to the patriarchs and ancient sages from Adam to Buzurjmihr; the third, fol. 37b, to Muhammad and the Imams. The remaining chapters follow the usual arrangement of historical works. They treat of the Umayyades, fol. 52a, of the 'Abbasides, fol. 62a, and of the independent dynasties, Tāhiris, Sāmānis, Ghaznavis, &c., down to the Kurt dynasty. The last section, which relates to the Khākāns of the Turks, breaks off at the second page.

30.

Or. 2928.—Foll. 410; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in small and neat Nestalik; probably about the close of the 18th century.

[NATH. BLAND.]

خلاصة الاخبار

The first volume of the well-known historical compendium of the same Khwānd Amīr. See the Persian Catalogue, p. 96.

Contents: Preface, fol. 7b. Makālah I. Prophets, fol. 16a. II. Philosophers, fol. 125a. III. Kings of Persia, &c., fol. 133a. IV. Muhammad, fol. 218b. V. Early Khalifs and Imams, fol. 293a. VI. Umayyades, fol. 355b.

31.

Or. 2677.—Foll. 361; 14 in. by $9\frac{1}{4}$; 35 lines, $6\frac{1}{8}$ in. long; written in small and neat Nestalik; apparently in the 16th century.

[H. G. KEENE.]

حبيب السير

The third volume of the great historical work of Khwānd Amīr. See the Persian Catalogue, p. 98.

يا رب بثنای خود سخن سازم کن ... اما
بعد بر ضمیر خوشید اقتباس هوشمندان سخن شناس
در نقاب شهه و التباس مخفی خواهد بود

Contents: Juz I. Khāns of Turkistān, Chingiz Khān and his successors, fol. 1b. Juz II. Contemporary dynasties, fol. 73b. Juz III. Timūr and his successors, fol. 122b. Juz IV. Shāh Ismā'il Ṣafavi, fol. 307b.

The following particulars, taken from the present work, may be added to the notice of the author in the Persian Catalogue, p. 96. His father, Humām ud-Dīn Muhammād B. Khwājah Jalāl ud-Dīn B. Burhān ud-Dīn Shirāzī, was Vazir to Sultan Mahmūd Mirza, who succeeded his father Abu Sa'id in Māvarā-annahr, and died in Samarkand, A.H. 900. Khwānd Amīr was living in retirement in Busht, a village of Gharjistān, when Muhammād Zamān, son of Sultan Bādi' uz-Zamān, came to that country, A.H. 921, and took him into his service. That prince sent him later on, A.H. 923, to the rebel Amīr, Urdūshāh, with the object of inducing him to submit and to surrender Balkh. See Ḥabib us-Siyar, Bombay edition, vol. iii., Juz iii., pp. 194 and 369—71.

32.

Or. 3535.—Foll. 409; $13\frac{1}{2}$ in. by 8; 32 lines, $6\frac{1}{4}$ in. long; written by several hands in more or less cursive Nestalik; apparently in the 18th century.

[SIDNEY CHURCHILL.]

تاریخ الیچی نظامشاه

The great historical work of Khwurshāh B. Kubād al-Ḥusaini, known as Elchi e Niẓāmshāh, who died A.H. 972. See the Persian Catalogue, pp. 107—111.

دیباچه نسخه آفرینش موجودات وخلق نوع
کرامی انسان

This volume contains the first five of the

seven Makālahs into which the work is divided, with the main part of the sixth, and corresponds with foll. 2—477 of the previously described copy, Add. 23,513. It supplies the name, wanting in the latter MS., of the sovereign to whom the work was dedicated. It is Ibrāhīm Kuṭubshāh, who reigned in Golconda A.H. 957—988 (see Briggs' Ferishtah, vol. iii., pp. 395—446). The list of authorities, fol. 2b, contains, in addition to those mentioned in the former copy, the Ḥabib us-Siyar, Ta'rīkh i Guzīdah, Tafsīr i Shihābi va Kāshīfī va Thā'lābi, and Zafar Nāmah. In the latter part of the MS. the rubrics have not been entered.

Contents: Muqaddimah, fol. 4a; Makālah I. Ancient kings, in five Guftārs, beginning foll. 11a, 40b, 54b, 64b, 75a. Makālah II. Muhammad and Khalifs, in five Guftārs, beginning foll. 79a, 101b, 105a, 127b, 132b. Makālah III. Dynasties contemporary with the Abbasides, in thirteen Guftārs, beginning as follows: Tāhiris, fol. 138b; Saffāris, fol. 139a; Sāmānis, fol. 142a; Āl i Buwāih, fol. 147a; Ghaznavis, fol. 152b; Ghūris, fol. 160b; Ismā'ilis, fol. 163b; Saljūkis, fol. 173a; Mulük i Nimrūz, fol. 186b; Kurts, fol. 187a; Atābeks, fol. 190b; Khwārazmshāhis, fol. 194a; Karakhitais, fol. 203a. Makālah IV. Moghols, in four Guftārs, viz. 1. Turkish tribes, fol. 204a; 2. Chingīz and successors, fol. 207b; 3. Hulāgu and successors, fol. 227a; 4. Āl i Muzaffar, fol. 250a. Makālah V. Timūr and successors, in three Guftārs, viz. 1. Timūr, fol. 264b; 2. Shāhrūkh and successors, fol. 310a; 3. Bābar and successors, fol. 353. (The latter part of Guftār 2 and the beginning of Guftār 3 are lost; the lacuna corresponds with foll. 406b—408b of Add. 23,513.) Makālah VI. in five Guftārs, the first three of which only are extant, viz. 1. Kara-Kuyunlus, fol. 372a; 2. Ak-Kuyunlus, fol. 377a; 3. Shah Ismā'il and Tahmāsp, fol. 384b.

The MS. breaks off in the latter part of Guftār 3, in a passage relating to the events of A.H. 943, at the very point where in the former copy, fol. 477b, extracts from Nusakh i Jahānārā are substituted for the original text of Khwurshāh. The corresponding passage occurs at fol. 55b of Or. 153.

33.

Or. 4508.—Foll. 355; 13 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$; 35 lines, 5 $\frac{1}{8}$ in. long; written in minute and close Nesκhi in Isfahan, A.H. 1272 (A.D. 1855).

[SIDNEY CHURCHILL.]

A volume of an extensive work on general history, without title or author's name.

باب دویم ذکرملوک عجم و سلطنت کیامرش Beg.

پوشیده نامد که موبدان عجم را کهان ان است که

مدقی مدد و عهدی بعید عالم از فرمان فرمای خالی بود

On the fly-leaf is a Persian note in a cursive and ill-shaped character, in which the writer, Muḥammad Vali, states that the present MS. of Majma' ut-Tavārikh was transcribed for him from a copy belonging to his late son, Naṣr-ullah Mirzā Vāni, in Isfahan, under the care of his other son, 'Abbās Kuli Mirzā, and that he received it from Isfahan on the first of Safar, A.H. 1272. He adds that the history had been written under Shāh 'Abbās I., A.H. 1028. In the body of the MS., fol. 255b, A.H. 1026 is incidentally referred to as the present year. The above dates rendered it probable that we had here a portion of the vast historical compilation of Haidar B. 'Ali Husaini Rāzi, which was completed A.H. 1028, and a comparison of the contents has fully confirmed that conjecture.

The hitherto only known copy of Rāzi's work consists of two volumes in the Berlin Library, described by Pertsch, nos. 418-19.

A detailed account of it, with extracts, written by Dr. Gosche for Sir H. Elliot, is preserved among the latter's MSS., now in the Museum, and has been noticed in the Persian Catalogue, p. 887b.

In his Historia Ghaznevidarum, Fr. Wilken gives a Latin version of Ḥaidar's preface, pp. xii.—xvi., and in the notes, pp. 139, 153, &c., several extracts from his history. Those passages are found verbatim in our MS., foll. 56a, 56b, &c.

The work is mentioned in Elliot's History of India, vol. ii., p. 431, and vol. vi., p. 574.

The History of Ḥaidar Rāzi does not contain any original matter, but it is a comprehensive and useful compilation of standard historical works. It consists of five Bābs, subdivided into Fuṣūl, a full table of which has been transcribed from the preface by Dr. Gosche, pp. 33—38. The author gave no title to the work. The title Zubdeh i Tavārikh rests only on an endorsement of the Berlin MS.

The first half of the present MS., foll. 2—209, contains the main part of Bāb II., namely, Fuṣūl 1—28 of Gosche's table, or nos. 1—26 of Pertsch's Catalogue. The chapters are not numbered. The following table shows the main headings as they appear in the MS., omitting the word دکر, with which they invariably begin.

- | | |
|-----------|--|
| Fol. 6b. | سلطنت کیان و حکومت کیقباد |
| Fol. 11a. | اسکندر ذو القرنین |
| Fol. 12b. | ملوک طاویف و حکومت اشکانیان |
| Fol. 13a. | بدایة ظهور ساسانیان |
| Fol. 22a. | ملوک ولایت طبرستان |
| Fol. 23b. | حکومت حسام الدولة و اولادش در مازندران |
| Ib. | خروج سید قوم الدین و رسیدن او بسلطنت |

- | | |
|------------|---|
| Fol. 24b. | حکام کیلان |
| Fol. 25a. | بعضی ملوک مازندران حسام الدولة |
| Fol. 25b. | مرداوچ بن زیاد دیلمی و اولادش و اتباعش |
| Fol. 27b. | سلطنة اولاد بربه دیلمی |
| Fol. 52b. | سلطنة طاهریان در خراسان |
| Fol. 53a. | حکومت آل لیث صفار |
| Fol. 56a. | حکومت سبکتکیان و اولادش |
| Fol. 76a. | حکومت آل سلیجوق |
| Fol. 158b. | خروج حسن صباح و حکومت او در الموت بعضی از حکام خوارزم |
| Fol. 171b. | حکومت امیر موبید الدین و اولادش در خراسان |
| Fol. 193b. | حکومت ملاوک غور |
| Fol. 197b. | جمعی از غوریان که در بلخ و طخارستان حکومت کرده اند |
| Fol. 209b. | حکومت هلاکو خان و اولادش در ایران |
| | The MS. breaks off, seven lines after the last heading, with the rubric: |
| | حکومت هلاکو خان و اولادش در ایران |
| | The latter half of the MS., foll. 210—355, contains the last portion of Bāb I., namely, Fuṣūl 18—37 of Gosche, nos. 15—34 of Pertsch. It begins abruptly in the middle of the history of al-Muwahhidīn, with an account of the revolt of the Ghumārah tribe after the death of 'Abd al-Mūmin, and of its suppression, A.H. 561. The succeeding headings are as follows: |
| Fol. 212a. | حکومت طولونیه در مصر |
| Fol. 213a. | سلطنت اخشیده و اولادش |
| Ib. | آل حمدان |

- Fol. 216b. حکومت تاج الدوّله تنوش بن الـب
ارـسـلـان سـلـجـوقـی درـشـام
- Fol. 224a. حکومت طـبـیرـالـدـین طـعـنـکـیـن وـاـلـدـاش
- Fol. 231b. حکومـت دـانـشـمـنـدـیـه
- Ib. حـکـام اـرـتـقـیـه
- Fol. 236b. خـلـافـت اـسـمـعـیـلـیـه درـمـغـرـب وـمـصـر
- Fol. 255a. شـرـفـای مـکـہ مـعـظـمـه
- Fol. 255b. حـکـام بـطـحـیـه
- Fol. 256a. حـکـام بـنـی كـلـاب كـه اـیـشـانـزـا آـلـمـرـادـاش
کـوـینـد
- Fol. 257a. حـکـومـت بـنـی عـقـیـل درـمـوـصـل وـغـیرـه
- Fol. 259b. حـکـام بـنـی اـسـد كـه اـیـشـانـزـا بـعـضـی مـزـید
نـیـزـ کـوـینـد
- Fol. 262b. مشـعـشـعـی اـول اـیـشـان سـیدـمـحـمـدـبـن
سـیدـفـلاـحـسـت
- Ib. حـکـومـت اـمـیرـعـمـادـالـدـین زـنـکـی وـاـلـدـاش
- Fol. 281a. استـبـلـای اـسـدـالـدـین شـیرـکـوـه بـرـمـصـر
وـبـعـدـ اـزـ اوـ رـسـيـدـالـدـين حـکـومـت آـن دـيـارـبـآـلـابـوب
- Fol. 318a. چـرـكـسـهـ الـمـلـكـ المـعـزـالـدـين اـبـیـكـ

The history of the Circassians, or Mamluk, sultans of Egypt is brought down to the Turkish conquest, and concludes Bāb I.

34.

Or. 4132.—Foll. 290; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 17 lines, 4 $\frac{1}{2}$ in. long; written in fair Nestalik; dated Muḥarram, A.H. 1247 (A.D. 1831).

[SIDNEY CHURCHILL.]

خلد برين

A work on general history. The present volume is the last and most valuable portion

of what must have been a very voluminous compilation. It consists of two parts respectively designated as the sixth and seventh Ḥadīkah of the eighth Rauzah. They contain a full and contemporary record, drawn up in the pompous style of a court chronicle, of the reigns of Shāh Safi and Shāh ‘Abbās II. The history of the latter is brought down to A.H. 1071, apparently the year in which the work was finished.

The author does not give his name; but it appears from several passages that he was a brother of the well-known historian of Shāh ‘Abbās II., Mirza Muḥammad Tāhir Vahid (see the Persian Catalogue, p. 189). Under A.H. 1056, for instance, fol. 182a, he records the appointment of the latter, whom he calls his “excellent brother” (کرامی برادر), to the office of Majlis-nāvīs, and adds that, owing to his protection, he (the author) obtained the post of writer of the royal letters, خدمت محریر اقام. In the next following lines it is stated that Mirza Tāhir was subsequently raised to the Vazirate, and that at the time of writing, viz. A.H. 1103, he was still holding that office. This, however, must have been inserted after the author’s time; for, in another place, fol. 191b, the latter states that in A.H. 1058, when he accompanied Shāh ‘Abbās in the campaign which resulted in the taking of Kandahar, he was already upwards of seventy years of age.

The sixth Ḥadīkah begins as follows :

غـرض اـز چـهـرـه پـرـداـزـی عـرـایـس اـین اـخـبـار آـنـکـه چـون
شاهـد جـالـلت اـز پـرـدـه تـقـدـیرـپـرـورـدـکـار جـلـیـل رـخـ نـوـد

It commences with an account of the accession of Shāh Safi, which took place in Isfahan on the 4th of Jumāda II., A.H. 1038. The events of his reign are recorded year by year, on the same plan as in the ‘Ālam-ārā’i ‘Abbāsi, that is to say, according to the Turkish cycle of twelve solar years. Each

year begins with the Naurūz, or festival of the vernal equinox, and the corresponding day of the Hijrah year is given in the preamble. In the following table of the years included in this Ḥadīkah, the figures in parenthesis refer to the corresponding folios in the next following MS., Or. 3481.

Fol. 4b. Yilan-yil, beginning 25 Rajab, 1038 (fol. 4a).

Fol. 26b. Yunt-yil, 6 Sha'bān, 1040 [read 1039] (fol. 23a).

Fol. 41b. Kui-yil, 17 Sha'bān, 1041 [1040] (fol. 36a).

Fol. 50b. Bichin-yil, 20 [27] Sha'bān, 1042 [1041] (fol. 44a).

Fol. 69a. Takhaḳu-yil, 9 Ramazān, 1043 [1042] (fol. 60a).

Fol. 82a. It-yil, 21 Ramazān, 1044 [1043] (fol. 71b).

Fol. 91b. Tunguz-yil, 2 Shavvāl, 1044 (fol. 80b).

Fol. 103a. Sichḳan-yil, 12 Shavvāl, 1045 (fol. 89b).

Fol. 109a. Ud-yil, 23 Shavvāl, 1046 (fol. 94a).

Fol. 113b. Pars-yil, 5 Zulka'dah, 1047 (fol. 98a).

Fol. 124b. Tushḳan-yil, 14 Zulka'dah, 1048 (fol. 107a).

Fol. 129b. Lui-yil, 27 Zulka'dah, 1049 (fol. 111a).

Fol. 132b. Yilan-yil, 8 Zulhijjah, 1050 (fol. 114a).

Fol. 136a. Yunt-yil, 28 Zulhijjah, 1051 (fol. 117a).

Besides the headings denoting the above years, there are also rubrics for the principal events recorded.

The narrative concludes, fol. 137a, with the death of Shah Ṣafi on Monday, 12 Safar, A.H. 1052.

Ten additional chapters, termed Manzar, contain biographical notices of the prominent men of the reign, classed under the following heads: 1. Kurji-bashis, fol. 137b; 2. Vazirs, fol. 138b; 3. Sudūr or Shaikh ul-Islām, fol. 141a; 4. Ishik-akasi-bāshis, fol. 141b; 5. Other officials, including physicians and astrologers, fol. 142b; 6. Artisans, fol. 146b; 7. Secretaries and accountants, fol. 149a; 8. Emirs and Khans, fol. 150a; 9. Vazirs of provinces, fol. 155a; 10. Holy Sayyids and 'Ulama, fol. 156a.

The seventh Ḥadīkah begins, fol. 158b, as follows: از حدائق پر کل وشقایق روضه هشتم از : روضات جنات خلد بربن در طراحی کلزار همیشه بهار زمان دولت پایدار حقوقان والاتبار

It commences with a record of the accession of Shāh 'Abbās II., on the eve of Friday, 16 Safar, A.H. 1052, and of the events of the first year of his reign. The subsequent years are as follows:

Fol. 171a. Kui-yil, 9 Muḥarram, 1053 (fol. 147a).

Fol. 174b. Bichin-yil, 20 Muḥarram, 1054 (fol. 150a).

Fol. 177a. Takhaḳu-yil, 1 Safar, 1055 (fol. 152a).

Fol. 181b. It-yil, 11 Safar, 1056 (fol. 156a).

Fol. 189a. Tunguz-yil, 24 Safar, 1057 (fol. 162a).

Fol. 190a. Sichḳan-yil, 25 Safar, 1058 (fol. 163a).

Fol. 206b. Ud-yil, 6 Rabi' I., 1059 (fol. 176b).

Fol. 211b. Pars-yil, 18 Rabi' I., 1060 (fol. 180b).

Fol. 215a. Tushḳan-yil, 28 Rabi' I., 1061 (fol. 184a). (Lui-yil is not entered.)

Fol. 217a. Yilan-yil, 20 Rabi' II., 1063 (fol. 185b).

Fol. 221a. Yunt-yil, 1 Jumāda I., 1064
(fol. 189a).

Fol. 233b. Küi-yil, 12 Jumāda I., 1065
(fol. 199b).

Fol. 241a. Bichin-yil, 23 Jumāda I., 1066
(fol. 206b).

Fol. 254b. Takhaķu-yil, 4 Jumāda II.,
1067 (fol. 217a).

Fol. 263a. It-yil, 15 Jumāda II., 1068
(fol. 224a).

Fol. 269b. Tunguz-yil, 27 Jumada II., 1069
(fol. 229b).

Fol. 283a. Sichkan-yil, 8 Rajab, 1070
(fol. 240b).

Fol. 289a. Ud-yil, 18 Rajab, 1071 (fol.
245a).

The last incidents recorded are a complaint made to the Shah by the Hindu merchants of Ispahan of exactions committed by the governor of Bender Abbasi, and the sending by the Shah of stores of corn to relieve a famine raging in the capital.

The history of the reigns of Safi and 'Abbās II. in the Fāvā'īd Ṣafavīyyah (Persian Catalogue, p. 133) is avowedly abridged from the present work, and is brought down to the same year.

نصر الله بن مرتضى قلى
Copyist:

35.

Or. 3481.—Foll. 246; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 19 lines,
4 $\frac{1}{2}$ in. long; written in small and close
Neskhi; dated Shavvāl, A.H. 1278 (A.D.
1862). [SIDNEY CHURCHILL.]

Another copy of the same portion of the Khuld i Barīn. The contents are identical with those of the preceding MS.

محمد حسن ابن صفر على الکرمانشاهی
Copyist:

36.

Or. 3498.—Foll. 254; 13 in. by 8; about
25 lines, 4 $\frac{1}{2}$ in. long; written in small,
cursive, and not easily readable Shikesteh,
partly in two columns, and in the tabellated
form called Siyāk; apparently about the
middle of the 18th century.

[SIDNEY CHURCHILL.]

زبدة التواریخ

A work on general history, by Muḥammad
Muhsin, Mustaufi of Nādir Shāh,
مستوفی سرکار فیض آثار

زبدة التواریخ انساب و احوال انبیا و اوصیا Beg.
و پادشاهان و سلطنتین زمان از حضرت خیر بشر آدم
علیه السلام الی یومنا هذا آنکه بعد از حمد و سپاس
بیقیاس خداوندی که ضبط قبض و بسط جزو وکل
دنترخانه ایجاد عالم علوی و سفلی الخ

In the preface, which contains a pompous panegyric on Nādir Shah, and on his son Rīza Kūli Mirza, the author states that the work was compiled by order of the former for the use of the latter. It was written, as incidentally mentioned, fol. 215b, A.H. 1154 (*i.e.* two years before that unfortunate prince was blinded by his father).

The contents are as follows: Adam and the Prophets, fol. 8. Muḥammad, fol. 30. Khulafā i Rāshidīn, fol. 33. Hasan and the Imams, fol. 81. Ancient kings of Persia, fol. 100. Bani Umayyah, fol. 110. Dynasties contemporary with the Abbasides, from the Tāhiris to the Karakhitāi's of Kirman, fol. 112. The Abbasides, fol. 125. The Moghols, fol. 129. Five subsequent dynasties, viz. Chaupānis, Īlkānis, Abu Ishāk Inju and Muẓaffaris, Kurts, and Sarbadārs, fol. 134. Timūr and his descendants in Iran and India, fol. 140. Kara Kuyunlus and Ak-Kuyunlus, fol. 140. Ṣafavis, fol. 151.

(The latter portion of this last chapter is of special importance, as being a contemporary record of the decline of the Safavi dynasty and of the rise of Nādir Shāh down to the time of his assumption of the regal title. It includes the following reigns: Sultān Ḥusain, fol. 175; Tahmāsp II., fol. 182, and the puppet-king 'Abbās III., fol. 188.) The Afghans Mir Vais, Mahmūd and Ashraf, fol. 196. Christian kings, foll. 196—205 and 208. Seljūks of Rūm, fol. 206. Ancient kings of India, foll. 207, 209—211, 215—216. Kings of Israel, fol. 212.

The contents of the latter part of the volume are very miscellaneous. They relate to the seven climes, fol. 217; to the Pharaohs and the 'Adites, fol. 218; to Lokman, fol. 222; Barṣīṣā, fol. 224; Hārūt and Mārūt, fol. 225; and to the wonders and curiosities of the world, fol. 250. They include a version of the story of Yūdāṣaf and Bilauhar, تقصه يوداسف وبلوهر, foll. 226—249, extracted from the Kamāl ud-Din of Ibn Bābavah (see Or. 3529).

The MS. is probably due to the pen of the Mustaufi himself, or of one of his secretaries. The headings are written throughout like entries in an account-book, in an almost illegible hand, and a perusal of the text requires a fair practice in Shikesteh.

37.

Or. 3288; 11½ in. by 7¾; 15 lines, 4¾ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 18th century.

تاریخ محمد شاهی نادر الزمانی

A work on general history, with special reference to India, by Khushhālchand, son of Jivanrām Kāyath, secretary to the Divan of the Province of Delhi.

بهرین بیان و خوشنویسی ذکر انسان حمد
حیدریست قادر ذو للهلال بیهمال

For the division and contents of the work see the Persian Catalogue, pp. 128, 894, and Elliot's History of India, vol. viii., p. 70.

The present volume begins with a preface relating to the decline of the empire, its causes and remedies, and concluding with a notice of the author's father, fol. 6b. It contains, besides, two detached portions of the work, namely, the first Kaifiyyat of Maḳālah I., and the latter portion of the first Maṭla' of Maḳālah II.

The contents of Kaifiyyat I. are as follows: Prophets from Adam to Muhammad, fol. 13b. Ancient kings of Persia, fol. 46a. Descendants of Japhet down to 'Umar Shaikh, father of Bābar, fol. 76b. Early Khalifs, fol. 120a. Umayyades, fol. 126b. Abbasides and contemporary dynasties, fol. 12a. Safavis, fol. 147b. Descendants of Ham in India, fol. 155a.

The Maṭla' begins with a new 'Unvān, fol. 159b, as follows: در زمان سعادت آن پادشاه: دریا نواز تاریخ بیست و ششم دی ماه الهی سنه می و هفتم از جلوس. It comprises the following chapters: Reign of Shāhjahān. Reign of 'Ālamgīr, fol. 260b. His death, his sons, his officials, and contemporary kings, fol. 344a. Contemporary Shaikhs, fol. 351a. 'Ulamā, who flourished from the time of Akbar to the reign of 'Ālamgīr, fol. 353b. Calligraphers, fol. 358b. History of the period extending from the death of 'Ālamgīr to the defeat of A'zam Shāh, fol. 364b. Reign of Shāh 'Ālam, fol. 374a. Contest of his sons, fol. 384a. Reign of Jahāndār Shāh, fol. 387a. Reign of Farrukhsiyar, fol. 396a. Reign of Rafi' ud-Daulah, fol. 416a. Reign of Muhammad Shāh, foll. 418a—426b.

This last chapter, which has been supplied by another hand, does not appear to belong

to the original work. It contains a very brief account of the reign of Muhammad Shāh down to his death on the 27th of Rabi' II., A.H. 1161.

The contents of foll. 159—341 agree substantially, in spite of many variations, with those of Add. 24,027, foll. 418—601, and the contents of foll. 364—417 correspond with Or. 1654, foll. 7—139. A few extracts from the present work have been given, but under the title of *Ta'rīkh Bahādūr Shāhī*, and without author's name, in Elliot's History of India, vol. vii., pp. 565—67.

A MS. described by Pertsch, Berlin Catalogue, no. 495, contains the latter part of Maṭla' I., and the whole of Maṭla' II. of Maḳālah II.

38.

Or. 3400.—Foll. 154; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 14 lines, $2\frac{1}{4}$ in. long; written in neat minute Nestalik; apparently in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

ب الباب

A manual of Muslim history, by Hājjī Muhammad Kuli Kājār.

It begins with a versified prologue, the first line of which is:

بنام انکه در تاریخ و تالیف
کسی را نیست بر وی حد توصیف

The author describes himself as a native of Ganjah, there designated as the greatest of the cities of Turkestan, اعظم بلاد ترکستان, and as descended from a family which for several generations had given soldiers to that land. Although his military duties left him little leisure for study, he had brought together some historical works, and was induced to compile from them an easy and comprehen-

sive abridgment, by means of which any reader could without difficulty ascertain the date and length of the reign of any king, from the origin of Islamism to the time of composition. As a matter of fact the history stops somewhat short of the date of composition, which is expressly stated, fol. 96b, to be A.H. 1097.

The work is divided into twenty-three Faṣls as follows: I. The fourteen Ma'sūms, *i.e.* Muhammad, 'Alī and the Imams, fol. 4a. II. The three accursed usurpers of the Khilāfat (*i.e.* Abu Bakr, 'Omar and 'Osman), fol. 14b. III. Banu Umayyah, fol. 16b. IV. Banu 'Abbās, fol. 21a. V. Banu Laiṣ Saffār, fol. 34a. VI. Sāmānis, fol. 35b. VII. Tāhiris, fol. 38a. VIII. Ghaznavis, fol. 39b. IX. Ghūris, fol. 42b. X. Āl i Buvaīh, fol. 43b. XI. Saljūkis, fol. 48a. XII. Khwārazmshāhis, fol. 55b. XIII. Atābeks, fol. 58b. XIV. Isma'ilis, fol. 61a. XV. Karākhitā'is of Kirman, fol. 65a. XVI. Chingizkhān and his descendants, fol. 66b. XVII. Sarbadārs, fol. 72b. XVIII. Timūr and his descendants, fol. 75a. XIX. Kara Kuyunlus and Aḳ Kuyunlus, fol. 84a. XX. Sultans of Rūm, down to Muhammad IV., fol. 90b. XXI. Uzbaks from Shāhi Beg to the death of 'Abd ul-Laṭīf Khān (two leaves added for the continuation of this chapter have been left blank), fol. 94b. XXII. Safavis from Shāh Ismā'il to the death of Shāh 'Abbās I., A.H. 1038, fol. 96b (there are five blank pages at the end). XXIII. Persian poets, fol. 130a.

This last Faṣl contains notices of 220 poets, divided into three Bābs, viz. 1. Sixty ancient poets from Rūdagī to A.H. 900, in chronological order (the last is Valī Kalandar, a poet of the time of Sultan Bāisunḳar). 2. Thirty poets of the time of Sultan Husain, beginning with Sultan Husain himself, and ending with 'Abd ul-Jalīl Vā'īz, fol. 139a. 3. One hundred and thirty modern poets,

fol. 144a. First come six princes from Shāh Ismā'il to Shāh 'Abbās II. The remaining poets are given in alphabetical order. The notices are short and mostly confined to a verse or two; a few only have dates.

Copyist: سید حسین هندی معروف میر غل

39.

Or. 3202.—Foll. 293; 12 in. by 8; 25 lines, 5 in. long; written in small and neat Nestalik; dated Dār us-Saltānah (Tehran), A.H. 1220 (A.D. 1805). [KREMER, no. 56.]

زینة التواریخ

The first volume of *Zinat ut-Tavārikh*, a general history compiled by order of Fath 'Ali Shāh, by Mirza Muḥammad Rażī Tabrizi.

دیهار رخسار شاهدان بیان نو و کهن حکایت.
ستایش دارنده آسمان و زمین

The author, poetically called Bandah, was son of Muḥammad Shafi' Tabrizi, Vazir of Āzarbājān. He held the office of Munshi ul-Mamālik, and was one of the favourites of Fath 'Ali Shāh. He was assisted in the compilation of the *Zinat ut-Tavārikh* by Mirza Ibrāhim Ishtihārdi. He died in Teheran A.H. 1223. See *Nigāristān i Dārā*, fol. 83, *Anjuman i Khākān*, fol. 40b, and *Majma' ul-Fuṣahā*, vol. ii., p. 80.

The present volume contains the first half of the work, namely the Preface, the Introduction (*Āghāz*), and the first of the two *Pīrāyahs* into which the work is divided. Its contents are identical with those of Add. 23,514, described in the Persian Catalogue, p. 135.

This copy is due to the pen of Amān-ullah, with the takhallus Nazīr, a poet of some note, who died A.H. 1226. See *Majma' ul-Fuṣahā*, vol. ii., p. 527.

40.

Or. 3333.—Foll. 176; 8½ in. by 4½; about 15 lines, 2½ in. long in a page; written in Shikesteh; dated 1st Rajab, A.H. 1260 (A.D. 1844). [H. A. STERN.]

A compendium of general and Persian history from the earliest times to A.H. 1220, drawn up for the most part in tabular form, with the heading: خلاصه تاریخ پادشاهان عجم: وغیره که در مملک ایران سلطنت کرده اند از ابتدای سلطنت کیومرث الی انتهای دولت فتحعلی شاه قاجار
انار الله برهانه

There is no preface or author's name. After a tabulated index of contents occupying six pages, the text begins, fol. 5a, as follows:

کیومرث بن قیمان بن انوش بن شیث بن ادم نخستین
عادالت جهان و اولین ملوك پیشدادیان است قبل
از فرزندان ادم علم کسی بر مسند سلطنت ممکن نشد

The date of composition is given, fol. 169a, as A.H. 1250; but the history of the reign of Fath 'Ali Shāh is not brought further down than Ud yil=A.H. 1220. The main divisions are as follows: Ancient kings of Persia from Kayūmarş to Yezdegird, fol. 5. Kings of the Arabs, fol. 29a. Muḥammad, the first Khalifs and Imams, the Ummayades and Abbasides, fol. 39a. Dynasties contemporary with the Abbasides, fol. 69a. Moghols, fol. 92a. Mulük ut-Tavā'if, fol. 98a. Timūr and his successors in Irān, fol. 108a. Kara Kuyunlus and Ak Kuyunlus, fol. 114a. Uzbeks, fol. 119a. Ṣafavis, fol. 120a. Afghans, fol. 131a. Ṣafavi pretenders, fol. 134a. Russian invaders, fol. 136a. Afshārs, fol. 137a. Zends, fol. 150a. Kājārs, fol. 157a.

The last events recorded are the death of Ibrāhim Khalil Khān and the expedition of Husain Khān Kājār and Ismā'il Khān Dāmaghāni against Muṣṭafa Khān Shirvāni in

Ḳarābāgh, A.H. 1220 (or A.H. 1221, according to the Ma'āṣir i Sultāniyyah, Brydges' translation, pp. 267 and 287).

41.

Or. 2837.—Foll. 204; 12½ in. by 7¾; 19 lines, 4½ in. long; written in fair Nesκhi, apparently about A.H. 1260 (A.D. 1844).

نَسْخَةُ الْأَخْبَارِ

A compendium of general history, with special reference to Persia, from the earliest time to the date of composition, viz. A.H. 1257, by 'Abd ul-Vahhab B. 'Ali Ashraf B. 'Ali B. Ismā'il B. Muḥ. Mahdi Shirāzī.

لَهُمُ اللَّهُ الَّذِي هُوَ لِخَالقِ الْوَهَابِ وَبِعِبَادَةِ غَفَارِ
Beg.
تَوَابُ . . . فَيَعْدُ چَنِينْ كَوْدِ جَانْ نَثَرْ اَصْحَابَ شَرِيعَتِ
وَخَاسِرَ اَرِبَابَ طَرِيقَتِ اَبِنِ عَلِيِّ اَشْرَفِ بْنِ عَلِيِّ بْنِ
اسْعِيلِ بْنِ مُحَمَّدِ مُهَدِّى عَبْدِ الْوَهَابِ شِيرَازِى

The work is divided into a Muḳaddimah, six 'Uvāns, and a Khātimah, as follows:

Muḳaddimah: Creation and Adam, fol. 10a. 'Uvān I. Prophets, fol. 13b. II. Pre-Islamic kings, fol. 47b. III. Life of Muḥammad, fol. 58a. IV. Persian kings in Muḥammad's time, viz. Anushirvān and his successors, fol. 128b. V. Lives of Fāṭimah and the twelve Imams, Umayyades, and Abbasides, fol. 131a. VI. Dynasties contemporary with the Abbasides and posterior to them, down to the accession of Muḥammad Shāh Ḳājār, fol. 142b. Khātimah: Reign of Muḥammad Shāh Ḳājār, fol. 199a.

The most valuable part of this manual is the latter section, Maksad 2, of 'Uvān VI. It treats of the dynasties which rose in Iran after the Abbasides, under the following ten heads (Tā'ifah): I. Moghols, fol. 153b. II. Mulūk ut-Tavā'if, viz. Chupānis, Ilkānis, Abu Ishāk, Muẓaffaris, Kurts, and Sarbadārs, fol.

156b. III. Gurgānis, fol. 162b. IV. Turcomans and Uzbeks, fol. 166b. V. Safavis, fol. 169a. VI. Afghans, fol. 173a. VII. Various pretenders who rose after the downfall of the Safavis, fol. 174b. VIII. Afshārs, fol. 176a. IX. Zands, fol. 183b. X. Ḳājārs, fol. 188a.

The Khātimah contains a brief account of the reign of Muḥammad Shāh. The last event recorded is the rising of Aḳā Khan in Kirman, which took place A.H. 1257.

A full table of contents occupies foll. 1—8. At the beginning is a marginal note, dated Rajab, A.H. 1260, in which the author describes the MS. as his autograph draft.

42.

Or. 3378.—Foll. 118; 13½ in. by 8½; 14 lines, 5 in. long; written in fine large Nestalik, in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

نَزَادُ نَامَةِ پَادِشاهَانِ اَيْرَانيِ نَزَادِ

A history of those dynasties who traced their origin to the ancient kings of Persia, by Rīza Kuli Khān, poetically surnamed Hidāyat, who died A.H. 1288.

پاک شاهنشاهی را سپاس و ستایش که در
کیهان کیائیش همتای و انماز فی و راد خدیوی را نیاز
و نیاش

Beg.
The work was written at the request of the author's Pārsi friend, Mānakji Līmji Hūshang Hāturiyā, and after the Majma' ul-Fuṣahā, which is often referred to. It is divided into a Muḳaddimah, eighteen Tabākahs, and a Khātimah.

The Muḳaddimah treats of the five old dynasties mentioned in the Dabistān, and of historical documents bearing upon the ancient kings of Persia. The eighteen Tabākahs relate to the following dynasties: I. Ṣaffāris,

fol. 7b. II. Sāmānis, fol. 13a. III. Āl i Bāvand, fol. 21b. IV. Āl i Buvaih, fol. 25b. V. Āl i Kākavaih, fol. 33a. VI. Āl i Ziyār, fol. 35a. VII. Second Bāvand line, called Gāopārah, fol. 40a. VIII. Kings of Nimrūz or Sīstān, fol. 74b. IX. Third Bāvand line, fol. 77a. X. Āl i Fazlavaih in Shabānkārah, fol. 79a. XI. The Bādūsis of Māzandarān, fol. 82a. XII. The Bahmanis of Gujarāt, fol. 83a. XIII. Kings of Shirvān, fol. 84a. XIV. Kings of Nūr, fol. 86a. XV. Kings of Kajūr, fol. 87a. XVI. Kings of Lāristān, fol. 88a. XVII. Kings of Hurmuz, fol. 89a. XVIII. The Jāms of Sind and Multan, fol. 93a.

The Khātimah, foll. 93—118, beginning with a sketch of Muḥammad's life, consists of chronological tables extending from the Hijrah to A.H. 1203, where the MS. breaks off. They are written in two columns, and are made up of brief notices of historical events and obituary notices of poets and saints.

For the life and works of the author, see Churchill, Journal of the Royal Asiatic Society, vol. 18, pp. 196—204, vol. 19, p. 163, and Ch. Schefer, Relation de l'Ambassade au Kharezm, p. xvi., and Chrestomathie Persane, vol. ii., p. 79.

Muhammad and the Imams.

43.

Or. 2969.—Foll. 191; 9½ in. by 6½; 23 lines, 3½ in. long; written in small, neat, and close Neskhī, with 'Unvāns and gold-ruled margins; dated 28 Rajab, A.H. 883 (A.D. 1478).

[SIDNEY CHURCHILL.]

A history of Muḥammad and the Khalifs, brought down to the extinction of the Abbaside Khalifs of Baghdad, by Maḥmūd B. Muḥammad al-Īji, called Najīb.

الحمد لله على ما أنعم وانضل واعطى واجز .
... اما بعد بدان اعزك الله تعالى في الدارين كه
بزركتربن نعمتى كه الله تعالى بر بندهان كرده است
آنسست كه انبیا ورسل را در میان ایشان میعوشت کردانید

Beg.
The author, who was a Sunni, lived apparently about the middle of the ninth century of the Hijrah. One of his latest authorities, quoted fol. 6a, is Shaikh ul-Islām 'Imād ud-Dīn B. Kathir ad-Dimashki (d. A.H. 774), of whom he speaks as dead. He gives his own name in the following Isnād, fol. 13b : يقول الفقير الى رحمة رب الْفَيْضِ الْمُجِيبِ :
محمد بن محمد الایجی المدعو بخیب اخبرنا جماعة من
الایمة الاعلام منهم الشیخ الامام ناصر السنة نور الدین
ابو عبد الله محمد بن عبد الله الایجی المسینی رضی
الله عنه قال اخبرنا الشیخ المسند المعم ناصر الدين عمر
بن لحسن بن مزید بن امیله المراغی لخای الخ

The last-named traditionist, Ibn Umailah al-Marāghī, from whom the author professes to have received traditions through one intermediate link, died A.H. 778. See al-Durār al-Kāminah, vol. ii., fol. 22.

The first Hadith, quoted in glorification of Muḥammad, is to the following effect: Adam, after his fall, implores forgiveness in the name of Muḥammad, a name which, on first opening his eyes, he had seen inscribed on the Throne.

The contents are as follows: Life of Muḥammad, fol. 3a. Khilāfat of Abu Bakr, fol. 15b; of 'Omar, fol. 29a; of 'Osmān, fol. 50b; of 'Ali, fol. 57a. Hasan and Mo'āwiyah, fol. 70a. Husain and the Ummayades, whom the author does not call Khalifs, but kings, fol. 72b. The 'Abbasides, foll. 116b—191a.

The work has no specific title. It is endorsed تواریخ خلفاء الراشدین, and at the beginning there are the words مولود حضرت پیغمبر صلعم

written in ornamental Kufi within an illuminated border. Both titles are inadequate and misleading.

44.

Or. 3641.—Foll. 304; 10½ in. by 6¼; 17 lines, 3½ in. long; written in small Neski; dated Monday, 16 Ramazan, A.H. 1260 (A.D. 1844).

[SIDNEY CHURCHILL.]

تذكرة الائمه

Tazkirat ul-A'immah, or Memorial of the Imams, by Muhammed Bâkir B. Muhammed Tâki (Majlisi), who died A.H. 1110. See the Persian Catalogue, p. 20.

الحمد لله الذي جعل النبین لسان صدق في
الآخرين وصیر الممتهن المخصوصین تذكرة المتقین ... وبعد
چنین کوید خاک راه شیعیان محمد باقر بن محمد تقی

The author says that the chief scope of the work is to establish the divine mission of the Prophet and the holiness of the Imams by evidences drawn from the sacred books of the Jews, Christians, Hindus, and Greeks, and he gives in his preface a rather fanciful enumeration of those books, from which numerous extracts in Hebrew, Chaldee, Armenian, and other tongues, but transliterated in the Arabic character, are given, with interlinear Persian version, in the body of the volume. The author writes in the most unmitigated Shi'ah spirit, and is lavish of curses upon the predecessors of 'Ali and on the antagonists of the Imams.

The work is divided into a Mu'kaddimah, fourteen Bâbs, and a Khâtimah, as follows: Mu'kaddimah: Advent of Muhammed as foretold in the sacred books, fol. 3a. Bâb I. Life of Muhammed, fol. 10a; events which followed his death, fol. 53b; exposition of Muslim sects and of the tenets of Jews, Christians, Brahmins, Magians, and philo-

sophers, fol. 67a. Bâb II. Life of Fâtimah, fol. 98a. III. Life of 'Ali, fol. 104b; events which followed his death, the Ummayades, fol. 158b, and the Abbasides, fol. 186b. IV. Hasan, fol. 199b. V. Husain, fol. 202b; events which followed his death, fol. 210b. VI. Zain ul-'Abidîn, fol. 216b. VII. Bâkir, fol. 203a. VIII. Sâdîk, fol. 225b. IX. Kâzîm, fol. 240a. X. Rîza, fol. 244a. XI. Jâwâd, fol. 247a. XII. 'Ali Naâkî, fol. 249a. XIII. Hasan 'Askari, fol. 250a. XIV. Sâhib ul-Amr, or Mahdi, and his future advent, fol. 251a. Khâtimah: The Imams in general and evidences in-support of their legitimacy, fol. 300a.

The sectarian and controversial matter occupies throughout the work more space than the history proper. The Tazkirat ul-A'immah is mentioned among the works of Muhammed Bâkir in the Nujûm us-Samâ, p. 366, and in the Kişâs al-'Ulâma, p. 158; but with the remark that it is not included in the authentic list of Muhammed Bâkir's works drawn up by Muhammed Sâlih Mazandarâni.

45.

Or. 2881.—Foll. 265; 11½ in. by 7; 25 lines, 4½ in. long; written in small Neski; dated A.H. 1228 (A.D. 1813).

[SIDNEY CHURCHILL.]

رياض الشهادة في مصابيح الساده

A history of the sufferings and martyrdoms of Muhammed and of the holy Imams, by al-Hâj Muhammed Hasan B. al-Hâj Ma'sûm al-Kazvînî. See the Persian Catalogue, p. 155b.

الحمد لله الذي جعل الدنيا جنة لاعدائه
و سجنا لاحبائه ... اما بعد چنین کوید فقیر حقیر خادم
طلبه علوم محمد حسن بن الحاج معصوم القزویني

The author was a disciple of Aka Bākir Bahbahāni, who died A.H. 1205 (v. Nujūm us-Samā, p. 342). In the introduction he dwells on the trials and persecutions undergone by the prophets from Adam to Muḥammad, and shows that the sufferings of the latter and of his descendants have far surpassed those of his predecessors. Compassion with these sufferings being a great means of gaining favour with God, and of progressing on the path of piety, he was induced to record them fully in the present work, which is divided into thirty Majlis.

The above introduction is preceded by a preface, the beginning of which is lost. It contains a wordy panegyric upon Fath ‘Alī Shāh and upon his son Ḥusain ‘Alī Mirzā,¹ whose just rule had restored Fārs to a state of unexampled prosperity, and to whom the work is dedicated. At the end of the preface is a table of chapters, fully stating the contents of the four Majlis contained in the first volume.

The contents of the first volume are as follows: Majlis I. Life of Muḥammad in four Faṣls, viz., 1. From the creation of his "Light" to his mission, fol. 7b; 2. From his mission to his flight, fol. 28b; 3. From his flight to his last pilgrimage, fol. 41b; 4. His death, fol. 66b. Majlis II. Life of Fāṭimah in three Faṣls, viz., 1. Her birth and her merits, fol. 76b; 2. Her marriage, fol. 84b; 3. From the death of Muḥammad to her death, fol. 89a. Majlis III. Life of ‘Alī in five Faṣls, viz., 1. His birth and supernatural gifts, fol. 99b; 2. Hadiths in proof of his Imamship, fol. 108a; 3. His virtues and merits, fol. 157b; 4. His trials after the

death of Muḥammad, fol. 184a. 5. His martyrdom, fol. 231a. Majlis IV. Life of Ḥasan in four Faṣls, viz., 1. His birth, fol. 246a; 2. Proofs of his Imamship and his miracles, fol. 249a; 3. His dealings with Mu‘awiyah, fol. 254a; 4. His martyrdom, fol. 260b.

محمد رضا ابن فخر الدین بیهانی : Copyist

46.

Or. 2882.—Foll. 248; 12 in. by 7½; 25 lines, 4½ in. long; written in Neskhi, with silver-ruled margins; dated Wednesday, 14 Zulka‘dah, A.H. 1238 (A.D. 1823).

[SIDNEY CHURCHILL.]

The second volume of the same work, containing eighteen Majlis, the first seventeen of which relate to the lives and martyrdom of Ḥusain, his relatives and companions, and the eighteenth to their avenger, Mukhtār.

The contents are the same as those of Or. 1293, described in the Persian Catalogue, p. 155b.

ابن ابرهیم اسماعیل الحسینی : Copyist

47.

Or. 2883.—Foll. 223; 12 in. by 7½; 27 and 28 lines, 5¼ in. long; written in neat Neskhi, early in the 19th century.

[SIDNEY CHURCHILL.]

The third and last volume of the same work, containing the last eight Majlis, numbered here (in continuation of the twenty-two Majlis comprised in the first two volumes) from 23 to 30. They treat of the later Imams as follows: Majlis XXIII. Zain ul-‘Abidin, fol. 1b. XXIV. Muḥammad Bākir, fol. 16a. XXV. Ja‘far Sādik, fol. 36b. XXVI. Mūsa Kāzim, fol. 64a. XXVII. ‘Alī

¹ Husain ‘Alī Mirzā had been Farmān-Farmā or governor of Fārs from A.H. 1214 to 1250. He failed in the attempt to seize upon the throne, A.H. 1251, and was put to death by Muḥammad Shāh. See the Persian Catalogue, pp. 727a and 1155b.

Rīza, fol. 96b. XXVIII. Muḥammad Jawād and ‘Ali Naqī, fol. 127b. XXIX. Al-Ḥasan al-‘Askari, fol. 151b. XXX. Al-Mahdi and his future advent, fol. 167a.

In a colophon apparently transcribed from the original MS., the author states that he finished this third volume on Thursday, the 12th of Sha'bān, A.H. 1227.

48.

Or. 2994.—Foll. 243; 12 in. by 8; 21 lines, $4\frac{1}{4}$ in. long; written in small and elegant Shikesteh-āmīz; dated Friday, the last day of Rabī' II., A.H. 1258 (A.D. 1842).

[SIDNEY CHURCHILL.]

بحر الالٰى

A history of Muhammad and the Imams, by ‘Ali Akbar Shirāzi, Sadr of the province of Fārs.

الحمد لله رب العالمين والصلوة والسلام على خير Beg. خلقه ... اما بعد جنین کوبید اقل عیاد وکمترین طلب على اکبر بن على بن محمد اسماعیل بن محمد مهدی طاب الله ثراثهم

The author, Hāji ‘Ali Akbar Navvāb, son of Akā ‘Ali Naqīb, was the chief of the ‘Ulamā of Shirāz and a great favourite with Ḥusain ‘Ali Mirza, Farmān-farmā of Fārs. In his poetical compositions he took the name of Bismil, and his account of contemporary poets entitled *Tazkirah i Dilgushā* (Berlin Catalogue, no. 667) is one of the sources of *Majma‘ ul-Fusahā*. The author of the latter work, writing A.H. 1283, says that ‘Ali Akbar had died a few years previously. See vol. ii., p. 82.

The work was commenced, as stated in the preface, on the 28th of Shawwāl, A.H. 1256. It was planned on a large scale, and was to consist of fourteen volumes containing the lives of as many holy personages, viz.

Muhammad, Fātimah, and the twelve Imams, each volume concluding with a sketch of contemporary sovereigns. The only volume extant, perhaps the only one ever written, is the first, namely, the present MS., which contains a very full life of Muhammad according to Shi‘ah tradition. It was finished at the end of Zulhijjah, A.H. 1257, and the present copy was made from the original draft by the author’s son, Abu Tālib.

It is divided into thirty-seven Bābs of very unequal extent and a Khātimah. The first five Bābs treat of Muhammad’s birth, fol. 3a; his suckling, fol. 8b; his marriage with Khadijah, fol. 12a; his names and qualities, fol. 13a; and his miracles, fol. 14b. Bābs 6—15 relate to his mission, to the revelations he received, and to the beginning of his apostolate. The fullest and most important chapters are those which treat of the Hijrah and subsequent events, related year by year as follows: Bāb 16. Muhammad’s flight to Medina, fol. 34a. Bāb 17. Events of the first year of the Hijrah, fol. 41b. Bāb 18. Second year, fol. 44a. 19. Third year, fol. 62b. 20. Fourth year, fol. 79b. 21. Fifth year, fol. 92a. 22. Sixth year, fol. 114a. 23. Seventh year, fol. 132b. 24. Eighth year, fol. 150a. 25. Ninth year, fol. 176b. 26. Tenth year, fol. 190a. 27. Eleventh year and Muhammad’s death, fol. 200b.

Bābs 28—37, foll. 217a—234, contain miscellaneous notices, the last Bāb relating to Muhammad’s horses and camels. The Khātimah, foll. 235—248, contains a sketch of the kings of Persia, more especially of those who reigned in Muhammad’s lifetime. The author frequently inserts pieces of Persian verse of his own composition.

On the first page is a Wakf, or deed of donation, and a verbose eulogy on the work, written by the author’s son, Abu Tālib, A.H. 1261.

HISTORIES OF
SPECIAL DYNASTIES OR REIGNS.

Moghols.

49.

Or. 2970.—Foll. 284; 9 in. by 5; 25 lines, 3½ in. long; written in small and distinct Nestalik, with ruled margins, A.H. 1067 (A.D. 1656-7). [SIDNEY CHURCHILL.]

ذاریخ الوصاف

The first three volumes of *Ta'rikh ul-Vassaf*, ending with the first portion of the reign of Ghāzān. The contents have been described in the Persian Catalogue, p. 162. They correspond to pp. 2—391 of the edition lithographed in Bombay, A.H. 1269. The second book begins fol. 96b, and the third fol. 179b.

ابن عبد الله ابو للحسن

For other copies, see Pertsch, Berlin Catalogue, no. 434, and Ethé, Bodleian Catalogue, no. 147.

Muzaffaris.

50.

Or. 2886.—Foll. 187; 9½ in. by 5¾; 21 lines, 3¼ in. long; written in small and neat Neskhī, apparently in the 19th century.

[SIDNEY CHURCHILL.]

مواهب الالهی

A history of the Muzaffari dynasty, by Mu'in i Yazdi. See the Persian Catalogue, p. 168.

حمد و ثنای که اشعة ملعاشق جهان
بارة نور از چهره حور تابان باشد

[جون] [corrected to]

The above beginning differs from that of

the previously described copy, Add. 7632, by the omission of five lines after *حمد و ثنای که*. In other respects the two MSS. are in close agreement. A copy beginning precisely like the present one is described by Ethé, Bodleian Catalogue, no. 286.

Timur.

51.

Or. 4722.—Foll. 145; 8½ in. by 5¼; 13 lines, 2¾ in. long; written in fair Nestalik, with red-ruled margins; dated 9 Sha'bān, A.H. 1161 (A.D. 1748).

[Presented by G. J. NICHOLLS, Esq.]

تزوک تیموری

Tuzük i Timuri, the pseudo-memoirs of Amir Timur, by Abu Tālib al-Husaini al-'Arizi. See the Persian Catalogue, p. 177b.

واعات السلطان بن السلطان و لخاقان بن
الخاقان بادشاه جم جاه خلائق بناء قطب السلاطين
عالیجاه امیر تیمور کورکان صاحب قران حمد بلیغ
سبحانی را که بمقتضائی آیه کریمه انا جعلنا خلیفه فی
الارض الخ

Contents: Abu Tālib's preface, fol. 3b. The Memoirs, beginning with an introductory chapter treating of Timur's rules of conduct and of the presages of his future greatness (pp. 4—20 of Chas. Stewart's translation), fol. 5b. The life proper, beginning with Timur's seventh year, A.H. 733, foll. 31b—145a. The narrative comes to an abrupt termination in a passage relating to the advance of Amir Müsa, with ten thousand horse, against Karshi (Stewart's translation, p. 105). This is followed by a detached fragment occupying a page and a half and relating to the mission of Amir Jāku to Malik Husain (*ib.*, p. 107).

At the beginning and end of the MS. there are several impressions of a large seal bearing the following inscription : **بَخْشِ الْمُالِكِ صَمْصَام** **الدُّوَلَةِ احْتَشَانِ خَانِدُورَانِ امِيرِ الْأَمْرَاءِ بَهَادِرِ مَنْصُورِ جَنْكِي**, with the date 1167, This was a son of the celebrated Khāndaurān who fell in the battle of Karnāl. He received his father's title from Ahmad Shāh, and was appointed Amir ul-Umārā by 'Ālamgīr II., in whose reign he died. See Ma'āṣir ul-Umārā, Add. 6565, fol. 223.

Safavis.

52.

Or. 3248.—Foll. 307; 10 in. by $6\frac{1}{2}$; 16 lines, $4\frac{1}{4}$ in. long; written in elegant Nestalik, with double-page 'Unvan, gold-ruled margins, and twenty-one whole-page miniatures in fair Persian style, apparently in the 16th century.

[SIDNEY CHURCHILL.]

A history of Shāh Ismā'il from his rise to his death, without title or author's name.

جهان آیی پادشاهان عالم مدار و فرمان Beg. روایی خسروان کردون اقتدار از مالک الملکیست اما بعد ناشران احوال سلطانین نامدار و راقمان آذار خواقین ذوی الاقتدار صفات اوراق را که از ارقام شرح انساب خسروان کامیاب ترین داده اند الخ

The work was written under Shāh Tahmāsp, and probably shortly after his accession, to which the author refers in his conclusion as a recent event. But it must have received subsequent additions, for in the body of the volume there is a mention of A.H. 947. This occurs under A.H. 923, fol. 277a, where the author, having spoken of Muhammad Zamān Mirza, gives a short sketch of that prince's subsequent career in India, stating that, during the retreat of the

emperor Humāyūn from Bengal in A.H. 947, the Mirza was drowned in the Ganges.

The history of Shāh Ismā'il bears a striking likeness to the corresponding portion of *Habib us-Siyar*, from which it was evidently copied with some verbal alteration and without any acknowledgment. Matter and arrangement are the same; the headings of chapters and the inserted verses are all but identical. On the other hand, there are here and there in the present work additional details, which point to independent sources of information. The relation between the two works will be fully discussed by Mr. E. D. Ross, who is preparing an edition of our text.

The work begins with a genealogy of Shāh Ismā'il, carried up to the seventh Imam, and with a rather legendary account of the Shah's forefathers, partly taken from the *Şafvat us-Şafā*, in the following order: Firūz Shāh, fol. 2b; 'Ivaz ul-Khvāṣ and his son Sayyid Muḥ. Hāfiẓ, fol. 3b; Salāh ud-Din Rashid, fol. 4b; Kuṭb ud-Din, ib.; Sayyid Salīḥ, fol. 5a; Sayyid Jibrīl, fol. 5b; Ṣafī ud-Dīn Ishāk, fol. 6b; Sadr ud-Dīn Müsa, fol. 11b; Sultān 'Ali Siyāhpūsh, ib.; Shaikh Ibrāhim, fol. 16b; Sultān Junaid, fol. 17a; Sultān Haidar, fol. 20b. With this last, the father of Shāh Ismā'il, the history proper begins under the following headings: Rise of Sultān 'Ali, Ismā'il's elder brother, after the death of Sultān Haidar, fol. 23b. Escape of Sultān 'Ali and his brothers from İstakhar, fol. 25b. Death of Sultān 'Ali, fol. 27b. Ismā'il's flight to Gilān, fol. 29a. His stay in Lāhijān, fol. 32a. Death of Rustam Turcoman and accession of Ahmad Beg, fol. 37b. Ismā'il proceeds to Ardabil, fol. 41b. His march into Shirvān, fol. 53b. His victory over Farrukh Yasār Shirvānshāh, fol. 57a. Taking of Bādkūyah, fol. 61a. The Shah's march to Gulistān and into Āzārbajān, fol. 64a. Contest with Amīr Alvand, fol. 66a.

Events of A.H. 907, fol. 68a. Ismā'īl's entry into Tabrīz and his accession, fol. 72a.

The further events of the reign are told year by year as follows : A.H. 908, fol. 79a; 909, fol. 91b; 910, fol. 106a; 911, fol. 114a; 912, fol. 120a; 913, fol. 122a; 914, fol. 134a; 915, fol. 151b; 916, fol. 177a; 917, fol. 197b; 918, fol. 208a; 919, fol. 218a; 920, fol. 243b; 921, fol. 256a; 922, fol. 262a; 923, fol. 273a; 924, fol. 277b; 925, fol. 279b; 926, fol. 282a; 927, fol. 286b; 928, fol. 297b; 929, fol. 300a; 930, fol. 302b. Accession of Shāh Tahmāsp, fol. 305b.

No title is given to the work in the preface ; but in his conclusion the author designates it as follows : این صحیفه شریفه که مقصود از جهانکشان خاقان صاحب قران بود. Further on he invokes blessings upon the reigning Shāh, whom he describes as a youthful sovereign who had but recently succeeded to the throne : این تازه نهال چن شهرداری و نوبادگی بوستان کشور کشائی.

The last line contains the name of Muhammad 'Ali B. Nūrā, ذرہ بیمقدار محمد علی, but without any word to explain his connection with the MS. He was probably the copyist or the owner.

The Cambridge University Library possesses a copy of the same work, which will be described in the forthcoming catalogue by Mr. E. G. Browne.

53.

Or. 2939.—Foll. 245; 9½ in. by 5½; 15 lines, 3½ in. long ; written in neat Nestalik ; dated Wednesday, 21 Rabī' I, A.H. 1042 (A.D. 1632). [SIDNEY CHURCHILL.]

A history of the reigns of Shāh Ismā'īl and of Shāh Tahmāsp, brought down to

A.H. 957, by Amīr Maḥmūd B. Amīr Khwāndamīr.

The writer was a son of the well-known author of Ḥabīb us-Siyar, to whom he refers as his father in the present work, fol. 112a. He appears to have lived in Herat, and he deals especially with the events that occurred in that city and in the province of Khorasan, especially with the fierce and protracted struggle of the Shahs with the Uzbek invaders. His work is written in the same florid style as the Ḥabīb us-Siyar. It is noticed in the Riyāż ush-Shu'arā, fol. 153a, and in the Raużat us-Safaviyyah, Or. 3388, fol. 3a, as the main authority for that period.

The preface, which is imperfect at the beginning, is dated A.H. 955. It contains a wordy panegyric on Shāh Ismā'īl and on the reigning sovereign Shāh Tahmāsp, and a dedication to Muhammad Khān, i.e. Sharaf ud-Din Ughlī Teklu, who was then governor of Khorasan.

The first chapter, fol. 7a, treats of the merits and eminent qualities of Shāh Ismā'īl, ذکر بعضی از اوصاف پادشاه حججاء ابو المظفر فواب, کامیاب سپهر رکاب شاه اسماعیل علیه الرحمه حکم با منفعت حکیم دانا و عدالت مقرر دادت علیم بی همتا انه تقدس عما تصفه الصائرون [الواصرون] تقدسا علينا

This is followed by a chapter on the Shah's genealogy, identical with the corresponding portion of the preceding MS., Or. 3248, fol. 1b—2a, and beginning : ناشران صحایف اخبار سلطین و راقمان اطایف آثار ملوک عدالت آذین الح

Then comes a longer chapter, foll. 9b—19a, on the merits and supernatural manifestations of the sainted ancestor of the Safavis, Shaikh Ṣafi ud-Din of Ardabil, كفتار در قیمن

بذكر شمہ از صفات و خوارق عادات شیخ صفی الدین
الاردیلی علیہ الرحمة

After short notices of Ṣadr ud-Din Mūsa, Shaikh ‘Ali Khwājah, Ibrāhīm, Junaid, and Ḥāidar, comes the history of Shāh Ismā‘il, which begins at his birth, fol. 26b, and is carried on to his death, fol. 114a. The narrative is not divided by years, but by rubrics indicating the chief events recorded. The author observes, fol. 60b, that, his main object being the history of Shāh Tahmāsp, he confined himself with regard to Ismā‘il, both for brevity's sake and from want of sufficient information, to a record of his conquest of Khorasan and a few other events. That portion of the work is avowedly abridged from the Ḥabīb us-Siyar.

The history of Shāh Tahmāsp is told in great detail, especially with regard to Khorasan, and occupies foll. 116b—229b. It concludes with the siege of Herat by the Uzbeks, A.H. 957. The last incidents recorded are the death of their chief, Shāh Muḥammad Sultān, and the raising of the siege on the 29th of Jumāda I. of that year.

Foll. 230—244 contain a chronological table of the principal events of Persian history from the birth of Shāh Ismā‘il, A.H. 892, to the death of Shāh ‘Abbās I.

54.

Or. 2776.—Foll. 164; 9 in. by 6; 17 lines, 3½ in. long; written in fair Nestalik; dated 27 Zulhijjah, A.H. 983 (A.D. 1576).

[COMTE DE GOBINEAU.]

Another copy of the preceding work, wanting the preface and a portion of the introduction. It begins abruptly in the middle of the notice of Shaikh Ṣafi ud-Din with a passage corresponding with the third line of fol. 12b in the preceding MS.

55.

Or. 4134.—Foll. 193; 10 in. by 6½; 21 lines, 3¾ in. long; written in small and neat Nestalik; dated Ramazan, A.H. 1024 (A.D. 1615). [SIDNEY CHURCHILL.]

احسن التواریخ

History of the reigns of Shāh Ismā‘il Ṣafavi, of Shāh Tahmāsp, and of Shāh Ismā‘il II., by Ḥasan Beg Rūmlū, grandson of Amir Sultān Rūmlū.

حمد و سپاس و شکر بعید و قیام سلطانی را
سزاست که سوادقات عز و جلالش از سمت حدوث
و امکان متبراست

Beg. The author states, fol. 115b, that he had followed the train of Shāh Tahmāsp from the time of the Dizful campaign (A.H. 948) to the year in which he was writing that part of his history, viz. A.H. 980, and that he had witnessed most of the Shah's battles. In A.H. 985, when Muḥammad Khudābandah was proceeding from Shirāz to Kazvīn to take possession of the vacant throne, the author paid homage to him in Kum, and was taken into his service. See fol. 189a.

The author follows a strict chronological order from A.H. 900 to the end of A.H. 985, when the work was completed. Under each year he gives first the political and military transactions in Persia and neighbouring countries, then some miscellaneous occurrences, and lastly obituary notices. The following are the principal dates as stated by Ḥasan Beg: Death of Shāh Ismā‘il in the night preceding Monday, 19 Rajab, A.H. 930. Accession of Tahmāsp on Monday, 19 Rajab, A.H. 930. Death of Tahmāsp in the night before Tuesday, 15 Ṣafar, A.H. 984. Accession of Ismā‘il II. on Wednesday, 27 Jumāda I., A.H. 984. Death of Ismā‘il II. in the night before Sunday, 13 Ramaḍān,

A.H. 985. Accession of Muḥammad Khudābandah on Thursday, 5 Zulhijjah, A.H. 985.

The work concludes with the accession of Muḥ. Khudābandah and the record of a victory gained by Karakhān Beg over a Turkish troop sent by the Pasha of Erzroum against Shūrah Gil. But the main part of the history was written during the reign of Shāh Tahmāsp, and the preface contains a dedication to Ismā'il II. as prince.

The Ahsan ut-Tavārikh is mentioned in the ‘Ālam-ārai ‘Abbāsi, Add. 16,684, fol. 22, as the best authority for the reign of Tahmāsp. For other copies, see the Petersburg Catalogue, no. 287; Wm. Ouseley's MSS., no. 346; and Ethé, Bodleian Catalogue, no. 287. Extracts have been given by Dorn, Auszüge, pp. 375—421, and by Schefer, Chrestomathie, vol. ii., pp. 81, 87, 108, and 124.

The last two folios of the MS. contain notices of Shaikh Ṣafi ud-Din Ishāk and of Shaikh Ṣadr ud-Din Müsa, by a later hand.

56.

Or. 4678.—Foll. 275; 13 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 20 lines, 4 in. long; written in large, cursive, and straggling Nestalik; dated Tuesday, 24 Sha'bān, A.H. 1049 (A.D. 1639).

[SIDNEY CHURCHILL.]

افضل التواریخ

History of the reign of Shāh Tahmāsp, from his accession to his death, without author's name.

This is only a portion of a larger history treating of the Ṣafavi dynasty and composed during the reign of Shāh ‘Abbās I. Of the preface to the present volume, the last nine lines only are extant. In these the author says that after recording the reign and death of Shāh Ismā'il II. and the reign of Sultān

Muhammad Khudābandah, which lasted twelve years, his intention was to chronicle, if life were vouchsafed to him, the events and conquests of the reign of Shāh ‘Abbās, that being the main scope and object of his composition:

زبایا بیان را بذکر حال خدیوی بیهمال پادشاه بی
شبهه آفتق شاه باستحقان کلب آستانه خیر البشر ...
شاه عباس پادشاه الصفوی الموسوی للحسینی که مطلب
ازین مقدمات و غرض از تالیف این تاریخات ذکر حال
بی همال آن مظفر خواقین روزگار است ... اکر
عمر مستعار ام ان یاقنه بسلک تحریر آورد

The first chapter relates to the accession of Tahmāsp and to the appointment of Mirza Kāsim as Poet Laureate. It begins as follows:

ذکر جلوس بر تخت دولت و تعیین ارکان دولت ملک
الشعرای مرزا قاسم آنچه در تاریخ مبوسطه که اسامی
مولفان و نام تالیفات ایشان در دیباچه جلد اول افضل
التواریخ نوشته شده بنظر رسید و راقم سطور بربط
بریشان از مردم صحیح القول که دران عصر بودند
تحقيق نمود آنست که

The present volume is designated, fol. 14b, and again at the end, fol. 274a, as the first Daftār of the second Jild of Afzal ut-Tavārikh, and the second Daftār was to treat, as stated in the latter passage, of the events which followed the death of Tahmāsp.

Contents : Accession of Tahmāsp, and official appointments, fol. 2a. Attack of Ubaid Khān Uzbek upon Herat, and his defeat by Sām Mirza, fol. 4b. Burning of the Vazir I’timād ud-Daulah Jalāl ud-Dīn Maḥmūd Tabrizi, and appointment of Kāzi Jahān to the Vazirate, fol. 8b. Chronological summary of the reign of Tahmāsp, fol. 9b. Detailed history of the same reign, in strict chronological order according to the years of the Turkish cycle, from Yunt-yil, corresponding with A.H. 931, to Tunguz-yil=A.H. 984, foll. 15a—274a. There is, however, a lacuna

extending from the middle of Bichin-yil=A.H. 969, fol. 243, to the latter part of Sichkan-yil=A.H. 973. The last three pages contain a table of the children and grandchildren of Shāh Tahmāsp and of the officials of his reign. It is imperfect at the end.

The author appears to have had access to State papers. He frequently quotes royal letters, firmans of investiture, and bulletins *in extenso*. As to previous histories, he refers to Ḥabib us-Siyar, to Aḥsan ut-Tavārikh (no. 55), fol. 32a, and to Maulānā Nujūmi Haravi, the historian of Khorasan, foll. 17b, 50a.

57.

Or. 3549.—Foll. 259; 10 in. by 6; 22 lines, $3\frac{1}{2}$ in. long; written in cursive but distinct Nestalik; dated 25 Ramazan, A.H. 1106 (A.D. 1695). [SIDNEY CHURCHILL.]

History of Shāh ‘Abbās I., from his birth to A.H. 1020, including the reigns of Shāh Ismā‘il II. and Sultān Muḥammad; by Jalāl ud-Dīn Munajjim Yazdi.

This is the work described in the Persian Catalogue, p. 184. This copy wants about twenty folios at the beginning. It commences in the middle of the account of the siege of Turbat, A.H. 991. The first line, اشغال نمود و برجی را از آن قلعه از غایت اعتمادی که بُوی داشت, corresponds with fol. 32b, line 3, of the former copy, Add. 27,241. On the other hand, the defective portion of the latter MS., towards the end, is usefully supplemented by the present copy.

The margins contain extensive extracts from ‘Ālam ārāi ‘Abbāsi. The MS. is endorsed, “The *Ruz-nāma* of Molla Jalal Mo-najjim.”

محمد همدانی ابن عبدالکریم استاجلو :
Copyist : در مقام حیدرآباد

58.

Or. 3388.—Foll. 402; $9\frac{1}{2}$ in. by 6; 23 lines, $3\frac{1}{4}$ in. long; written in small and neat Nestalik; dated (fol. 385) Zulhijjah, A.H. 1052 (A.D. 1643). [SIDNEY CHURCHILL.]

روضه الصفویہ

A history of the Safavi dynasty, from its origin to the beginning of the reign of Shāh Safi; by Mirza Beg B. Ḥasan Ḥasani Junābādi.

The first page of the preface has been supplied by Mr. Churchill's care from a copy dated A.H. 1113 in the library of Sani' ud-Daulah. It begins as follows: الحمد لله لِكَيْم اللَّهِ الْقَدِيرِ الَّذِي تَقدَّرُ بِوُجُوبِ الْوُجُودِ لِذَانَهُ اما بعد بر ضمایر زکیة: فضلای عالم و خواطر صافیه عقلای بنی آتم چهار شاهد ابن معنی در تدقیق اختلاف پوشیده خواهد بود

The author says in the preface that he had first applied himself to philosophy and poetry, but, feeling unequal to composition in either, he turned to history, as not requiring talent of the same order, and it occurred to him to compile a record of the Safavi dynasty, “the crowning glory of the Sultans of the world, and the standard-bearer of the sacred law.” The preface concludes with a wordy panegyric on Shāh ‘Abbās I., the reigning prince. Further on, fol. 6a, we are told that the work was commenced A.H. 1023, while towards the end, fol. 355b, A.H. 1028 is incidentally given as the date of composition. It was not finished, however, till a few years later, for it concludes, in its original shape, with a record of the attempt of Hāfiẓ Ahmad Pasha to retake Baghdad, an event of A.H. 1035.

In an appendix written after the death of Shāh ‘Abbās, the author gives, fol. 387a, the following account of his authorities. For

the earliest period and the reign of Shāh Ismā'īl, down to the battle of Chāldirān, he followed the appendix of Ḥabib us-Siyar by Khwāndamir; for the end of the reign and for that of Shāh Tahmāsp down to the war with 'Ubaid Khān Uzbek, the work which Khwājah Mahmūd, son of Khwāndamir, wrote for Muḥammad Khān Sharaf ud-Din Ughli Taklu (no. 53); for the subsequent period down to the time of Kazāk Khān B. Muḥammad Khān Taklu (governor of Khorasan, who died A.H. 973), the Nusakh i Jahānārā of Kazī Ahmād Ghaffāri Rāzī (Persian Catalogue, p. 111). From that date to the accession of Shāh 'Abbās he relied on information orally received from trustworthy witnesses. Lastly, for the reign of Shāh 'Abbās he depended only upon his own observation, having been, he says, an ocular witness of the most important events, especially of the conquest of Azarbaijan, in which he followed the royal train.

The work is written in a flowery and metaphorical style, not unlike that of the Ḥabib us-Siyar. It is not divided by years, but the principal events are marked by rather prolix headings. It is very sparing of dates, and the few that are given are, with few exceptions, confined to the bare mention of the Hijrah year, without day or month. The first heading is as follows : ذکر بعضی اوصاف شهنشاه مضمون مضاف المستغفرون من الکریم للبیل سلطان شاه اسماعیل بن سلطان حیدر الصفوی که بدان از سایر خواصین ممتاز بود و کوئی تقدیر از سلاطین ربع مسکون میرنیود .

Contents: Qualities of Shāh Ismā'īl, fol. 6a. His genealogy, fol. 7a. Life and miracles of Shaikh Ṣafi ud-Dīn Ishāq, fol. 8a; of Ṣadr ud-Dīn Mūsa, fol. 13b, and Sultān Junāid, fol. 17a. Birth of Shāh Ismā'īl and his early life, fol. 19a. His accession in Tebriz, A.H. 906, and history of his reign, fol. 41b.

Accession of Tahmāsp and history of his reign, fol. 125b. Reign of Shāh Ismā'īl II., fol. 225a. Events which followed his death, fol. 230b. Reign of Sultān Muḥammad, fol. 231b. History of Shāh 'Abbās during the reign of Sultān Muḥ., fol. 238a. His first Julūs and subsequent events, fol. 242b. His second Julūs and history of his reign, down to the repulse of Hāfiẓ Ahmād Pasha from Baghdad, foll. 268a—385a.

This is the conclusion of the original work. At the end the copyist has given the date of transcription, A.H. 1052, in the following verse :

هزار و پنجاه و دو بود ماه آخر سال
که رائقی بنوشت این کتاب خوب خصال

First Appendix, in which are related the events of the concluding years of the reign and the death of Shāh 'Abbās, which is said to have taken place in Ashraf, on the third of Rabī' I., A.H. 1038, and to have been kept some time secret (strangely at variance with the 'Ālam-ārā'i 'Abbāsi, which places the same event on the 24th of Jumāda I. of the same year), foll. 385a—387b.

Second Appendix.—Enthronement of Shāh Ṣafi on the 4th of Rabī' I., A.H. 1038, and beginning of his reign, foll. 387b—402b.

This continuation, which is due to the same author, has a preface of its own, beginning : خطبہ احوال و اوضاع پادشاه عصر شاه صفی این شاه عباس اثار الله برہانه افتتاح نامه وجود و ابتدای صحیفہ مقصود حمد و ثنا واجب الوجوبست که لسان عقل دوریین در بیان شمه ازن بعجر و قصور معترضست

The MS. is imperfect at the end. The last extant chapter relates to the attempt made by the Khan of Bukhara, Imām Kuli Khān, to possess himself of Merv, when the Persian general, Murtaṣa Kuli Khān was

made prisoner by the Uzbeks, and subsequently set free by the Khan of Bukhara (A.H. 1041-42; see Khuld Barīn, fol. 55-56). The copy breaks off after the heading of the next following chapter, which relates to the invasion of Khorasan by the troops of Balkh,
 کفتار در بیان تاخت و تاراج مجنده بلخ بعضی از ولایت
 خراسانزا و توجه نمودن نواب خلف بیک ترتیب دفع
 فساد ایشان الخ

The Rauzat al-Safaviyyah, by Amīr Beg, is one of the authorities quoted in the Majma' ut-Tavārikh of Muḥammad Khalil (A.H. 1207). See Pertsch, Berlin Catalogue, no. 436.

59.

Or. 3272.—Foll. 355; 13 in. by 7½; 23 lines, 5½ in. long; written in neat Nestalik; dated (fol. 279) Friday, 26 Shavvāl, A.H. 1060 (A.D. 1650).

تاریخ عالم آرای عباسی

History of Shāh 'Abbās I., by Iskandar Munshi. See the Persian Catalogue, p. 185.

عنوان صحیفه سلطنت و عالم آرای پادشاهان Beg.
 کامکار و دیباچه دیوان خلافت و کشور خدای شهرباران
 کردون اقتدار

This fine copy, written only twenty-two years after the completion of the work, wants the Muqaddimah and the first Ṣahīfah. It contains only the history of the reign of Shāh 'Abbās, as follows:

Ṣahīfah II. The first thirty years of the reign, namely, from Tunguz-yil=A.H. 996 to the end of Lui-yil=A.H. 1025, fol. 1b.

Maḳṣad II. The last twelve years of the reign from Yilan-yil=A.H. 1026 to Lui-yil=A.H. 1037, fol. 280b.

In this last section there is a lacuna ex-

tending from the middle of Yunt-yil=A.H. 1027 to the middle of Takhāku-yil=A.H. 1030. It corresponds with foll. 365b—372a of the complete copy, Add. 16,684. There are also about two pages wanting at the end, namely, the last lines of the biographical notices and the Khātimah.

For other copies see Pertsch, Berlin Catalogue, nos. 441—46, and Ethé, Bodleian Catalogue, nos. 289—299.

60.

Or. 2940.—Foll. 247; 11½ in. by 6; 16 lines, 3½ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins; dated 28 Jumada I., 101, for A.H. 1152 (A.D. 1739).

[SIDNEY CHURCHILL.]

History of the reign of Shāh 'Abbās II., by Mīrza Tāhir Vahīd. See the Persian Catalogue, p. 189b.

This copy contains much more than the previously described MS., Add. 11,632. The portion corresponding to the latter occupies foll. 2—156 of the present MS. Foll. 156b—247 contain a continuation which extends to Tushkan-yil, the twenty-second year of the reign, corresponding with A.H. 1073-74. The last events recorded are the journey of Shāh 'Abbās from Teheran to Isfahan; the arrival at Court of envoys of the king of Abyssinia and of the Imam of Yemen; lastly, the appointments of 'Ivaż Beg as Divanbegi, and of Murtaza Kuli Khan as Beglerbegi of Karabagh.

The author occupied the post of Vezir under Shāh Sulaiman and Shāh Sultān Hu-sain. The date of his death is doubtful. Riza Kuli Khan says in Riyāz ul-'Ārifin, fol. 93a, that he died in Isfahan A.H. 1108, while the Zubdat ul-Gharā'ib, fol. 242, refers the same event to A.H. 1110. Both dates

are probably too early. Fath 'Ali Khan succeeded him, according to Zinat ut-Tavārikh, in A.H. 1120. One of his letters, dated A.H. 1111, in which he takes the title of 'Imād ud-Daulah Muḥ. Tāhir, is mentioned in the Turkish Catalogue, p. 89b.

In a copy of the same work described by Ethé, Bodleian Catalogue, no. 301, the last date mentioned is A.H. 1064.

61.

Or. 3332.—Foll. 211; 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 18th century.

[H. A. STEERN.]

Another copy of the history of Mirza Tāhir Vahid, with the same contents as the preceding, except that it wants about ten folios at the beginning.

62.

Or. 2941.—Foll. 250; 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$; 14 lines, 4 in. long; written in fair Nestalik, with 'Unvan and gold-ruled margins, apparently in the 18th century. Partly stained by damp and obliterated.

[SIDNEY CHURCHILL.]

دستور شهریاران

A history of the reign of Shah Sultān Ḫusain, by Muhammad Ibrāhim B. Zain ul-'Abidin an-Naṣiri.

سبحان الله لك الملك كريم متعال كه بجهت
Beg.
شناخت خوش بهضمون خبر صدق اثر کفت کنزا
محفیا الح

This is a court chronicle, written in a pompous and turgid style of the most wearisome prolixity. After a doxology which occupies no less than twelve folios comes the preface proper,

Mقدمه در ذکر سبب نظم کتاب

From this we learn that the author came of a family which had been for several generations devoted to the dynasty, and had been rewarded with high offices, such as the custody of the sanctuaries of Najaf and Mashhad, the Vizārat i Divān, Inshā i Mamālik, Istifā i Mamālik, &c. After having been for a long time out of employment, the author was reinstated in his office of court historiographer. In another passage, under A.H. 1110, fol. 239, he records his appointment as Majlis-nāvis. There he styles himself Mirza Muhammad Ibrāhim Naṣiri, grandson of the late Tālib Khān, Vazir i Divān i A'la. In a Persian note written, A.H. 1302, on the first page, it is stated that Naṣiri was the Nisbah of the descendants of Naṣir ul-Din Tūsi, several of whom rose to high posts under the Safavis.

The history begins, fol. 14b, with an account of the Julüs of Sultān Ḫusain, which took place in the Ā'inah Khānah on the eve of Saturday, 14th Zulhijjah, A.H. 1105, in the Turkish year of It yil. The motto of the new coin is given as follows :

[زد] ز توفیق حق بجهة زر
سکه سلطان حسین دین پرور

This is followed by a record of the events which took place during the remainder of the above Turkish year. The succeeding years begin as follows :

Fol. 68a. Tunguz yil=A.H. 1106, the second year of the reign.

Fol. 78b. Sichkān yil=A.H. 1107.

Fol. 146b. Ud yil=A.H. 1108.

Fol. 178b. Pars yil=A.H. 1109.

Fol. 232b. Tushkān yil=A.H. 1110.

The last year is imperfect at the end. The MS. breaks off at the fifth page of a chapter headed ذکر ظهور معظم امور در ممالک سلاطین معاصر و مجمل احوال بعضی از ایشان در این سال سعادت مآثر. The extant portion of that chapter relates

to the expedition of Ismā'il Pasha, governor of Baghdad, against an Arab chief, Shaikh Salmān, in Kerbela.

63.

Or. 4509.—Foll. 97; 8½ in. by 5; 12 lines, 3 in. long; written in Neskhi, with ruled margins; dated Thursday, 26 Rabī' II., A.H. 1278 (A.D. 1861).

[SIDNEY CHURCHILL.]

A history of the Afghan invasion, translated from Turkish by Ibn Najaf-Kuli 'Abd ur-Razzāk (see no. 68), with the following heading
بصیرت نامه در کذارش و استیلای افغان :
بر اصفهان در زمان دولت شاه سلطان حسین

در زمان شاه سلطان حسین صفوی شخصی Beg.
سیاحی از ملت مسیحیه در عالم سیاحت با اصفهان آمده
و در انجا قریب به بیست و شش سال متوقف و ناظر
او ضایع بد و نیک جهان بوده

It is stated in the preface that in the time of Shāh Sultān-Husain a Christian traveller came to Isfahan, where he resided close on six and twenty years, and, being a keen observer of current events, and especially of the Afghan invasion, wrote in Latin a detailed account of the latter. This was translated into Turkish and printed at Islambol by an Osmanli official, Ibrāhīm by name, who gave to his version the title of *B. بصیرت نامه*. A copy, having been brought to Persia, was read by the Heir Apparent (Vali 'Ahd), by whose order the present translation was made by his servant.

It is a faithful, but rather condensed, translation of the well-known history of the Jesuit missionary, Judas Thaddaeus Krusinski, originally written in Latin under the title of "Tragica vertentis belli Historia." The Turkish translation, تاریخ مسیح در بیان ظهور اگوانیدن, was printed by Ibrāhīm Mutafarriķah

at Constantinople, A.H. 1142. It has been subsequently translated into Latin by J. C. Clodius, and from Latin into English by G. N. Mitford, London, 1840. See Flügel, Vienna Catalogue, no. 973, and Krafft, no. 262.

64.

Or. 3602.—Foll. 101; 8½ in. by 5¾; 14 lines, 3½ in. long; written in Shikastah in the 19th century.

[SIDNEY CHURCHILL.]

زیور آں داؤد

A history of Sayyid Muḥammad Mirza (Shah Sulaimān II.) and his family, by his son Muḥammad Ḥāshim.

حمد و ثنای بی منتہا مبدعی را سزاست که به
نبیروی قدرت کامله آبای علوی و امهات سفلی را باهم
مریبوط نموده است

This is the identical work which in another MS. described in the Persian Catalogue, p. 191b, bears the title of *تذکرہ آں داؤد*; but the present copy contains the Khātimah, which is wanting in the other. The four parts of which the work consists begin as follows: Muḳaddimah, fol. 2b; Makālah I., fol. 21b; Makālah II., fol. 44b; Khātimah, fol. 86b.

The Khātimah has this heading: خاتمه در : بیان و توضیح و ثبت و ضبط سواد قبالجات و وقت
نامجات و ارقام و فتوی و غیره نوشتجات کهنه که تا
حال موجود و از غایت اندراست در شرف تلف و بر
طرف شدن است

It contains copies of old title-deeds, donations, legal decisions, &c., relating to estates belonging to the author's family, with dates ranging from A.H. 1021 to 1153.

In Maḳālah II. there are towards the end some additional notices brought down to A.H. 1226; but the account of the author's

children, with which the Maḳālah was to conclude, is wanting, and a blank space of three pages has been left for its insertion.

Nādir Shah.

65.

Or. 4775.—Foll. 97; 13 in. by 8; 16 lines, $5\frac{3}{4}$ in. long; written in fair large Shikastah-āmīz; probably early in the 19th century.

تاریخ جهان کشای نادری

The history of Nādir Shāh, by Mirza Muh. Mahdi. See the Persian Catalogue, p. 192.

This MS. contains little more than the first half of the work. It breaks off in the middle of the chapter relating to the siege of Ganjah, A.H. 1147. The last incident mentioned is Nādir's narrow escape from a cannon shot which killed a man by his side and splashed him with brain and blood. See the Tebriz edition of A.H. 1263, p. 520, and Sir William Jones's abridged translation, London, 1773, p. 59.

Zands.

66.

Or. 3592.—Foll. 229; 14 in. by $8\frac{1}{2}$; 22 lines, $5\frac{1}{2}$ in. long; written in close and neat Nes-talik, A.D. 1887. [SIDNEY CHURCHILL.]

گلشن مراد

A detailed history of Karīm Khan and his successors down to the death of Ja'far Khān, A.H. 1203, by Ibn Mu'izz ud-Dīn Muhammad Abu'l-Ḥasan al-Ghaffārī al-Kāshānī al-Mustauṣi.

کلشن مراد سلاطین کامکار را خوبی و طراوت Beg. با بیماری ستایش مالک الملک ذو الجلالی است
حصول عظم شانه که تئوی الملک من تشاء وصف جلال
و قادریت اوست اما بعد این کجینه ایست
دل پسند مخزون بلای آبدار و قابعی چند که کمین
غلبه در کاه حضرت سخانی ابن معز الدین محمد ابو
الحسن الغفاری الکاشانی المستوف بدمست کوهر سنگی
و جوهر شناسی بعقود جواهر نثر انباشه

The author says in the preface that at the age of seven he had learnt the art of painting, which he cultivated during two years. He then met his father's friend, Mirza Muh. Burūjirdi, who advised him to qualify himself for the profession of official writer, in which his father had attained eminence. In obedience to that advice, he applied himself in the first place to arithmetic and account-keeping, علم سیاق, and then to the art of elegant composition, انشا. The project he formed at the time of writing the annals of the reigning sovereign, Karīm Khān, was delayed for four years. It was not before A.H. 1198, in the reign of 'Ali Murād Khān, that he was able to put his hand to the work, which, in honour of the then reigning prince, received the title of Gulshan i Murād. A versified chronogram by Ṣabā (Fatḥ 'Ali Khan), inserted in the preface, conveys the same date, A.H. 1198, as that of the composition of the work.

It must, however, be taken as relating to its beginning only, for, further on, fol. 110a, A.H. 1206 is incidentally mentioned as the current year at the time of writing, and it appears from the colophon that it was not finished till A.H. 1210. The author's father, Mirza Mu'izz ud-Dīn Ghaffārī, was governor of Kashan in the time of Karīm (see fol. 5a).

The work is divided, according to the preface, into a Mukaddimah treating of the

pretenders who rose after the death of Nādir Shah, and three Maḳālahs devoted respectively to the reigns (1) of Karīm Khān, (2) of Abu'l-Fatḥ Khān and 'Ali Murād Khān, and (3) of the reigning sovereign, whose name is left in blank. This last Maḳālah, however, does not appear in the body of the volume, and there is, moreover, a considerable lacuna, without any apparent break, at the beginning of the work. The Muḳaddimah comes to an abrupt end after the first page and a half, fol. 4^a, and Maḳālah I., which was to commence with the genealogy and first rise of Karīm Khān, begins equally abruptly, in the course of the Turkish year It-yil = A.H. 1167-8, the sixth year of the reign, with the march of Karīm Khān from Shiraz to Irak and the taking of Isfahan. ذکر توجه کشا بجانب عراق و تسفیر دار السلطنه موكب جهان کشا بجانب عراق و تسفیر دار السلطنه

اصفهان بعون و عنایت مالک الملک بالاسحقاق

The events of the remainder of the reign are then fully narrated, unfortunately in a very florid and prolix style, under the following Turkish years, each of which begins with a long poetical description of Spring :

Fol. 5^b. Tunguz yil, beginning on the 7th of Jumāda II., A.H. 1168.

Fol. 10^b. Sichḳan yil, 18 Jumada II., A.H. 1169.

Fol. 13^a. Ud yil, 29 Jumada II., A.H. 1170.

Fol. 15^a. Bars yil, 11 Rajab, A.H. 1171.

Fol. 16^b. Tushḳan yil, 21 Rajab, A.H. 1172.

Fol. 26^b. Lui yil, 2 Sha'bān, A.H. 1173.

Fol. 34^b. Yilan yil, 13 Sha'bān, A.H. 1174.

Fol. 39^b. Yunt yil, 24 Sha'bān, A.H. 1175.

Fol. 53^b. Kui yil, 5 Ramazan, A.H. 1176.

Fol. 63^b. Bichi yil, 16 Ramazan, A.H. 1177.

Fol. 70^b. Takhaḳu yil, 27 Ramazan, A.H. 1178.

Fol. 75^b. It yil, 9 Shavval, A.H. 1179.

Fol. 78^b. Tunguz yil, 20 Shavval, A.H. 1180.

Fol. 81^a. Sichḳan yil, 1 Zulka'dah, A.H. 1181.

Fol. 84^a. Ud yil, 11 Zulka'dah, A.H. 1182, Bars yil, Tushḳan yil and Lui yil.

Fol. 86^a. Yilan yil, 26 Zulhijjah, A.H. 1186.

Fol. 87^b. Yunt yil, 8 Muḥarram, A.H. 1188.

Fol. 92^a. Kui yil, 18 Muḥarram, A.H. 1189.

Fol. 97^b. Bichi yil, 29 Muḥarram, A.H. 1190.

Fol. 102^b. Takhaḳu yil, 3 Ṣafar, A.H. 1191.

Fol. 103^b. It yil, 13 Ṣafar, A.H. 1192.

The account of the death of Karīm Khān, which took place on Tuesday, the 13th of Safar, A.H. 1193, is followed by an enumeration of his children, fol. 110^a, and of the eminent men of his reign, especially of the poets, whose notices, alphabetically arranged under their poetical surnames, occupy foll. 113^a-126^b.

Maḳālah II., fol. 126^b, begins with the installation of Abu'l-Fatḥ Khān on the throne, and the assumption of sovereign power by Zaki Khān, but it is mainly taken up with the doings of 'Ali Murād Khān.

مقاله دوم در ذکر سلطنت نواب
کامیاب ابو الفتح خان و نواب جهانیان کشور ستان
علیمراد خان و باقی سلاطین سلسلهٔ علیهٔ زندهٔ و ابتداء
در شرح جلوس نواب ابو الفتح خان بر سربر خلافت
و نشستن زیخان در دربار پادشاهی بر مسند و کاتب
دولت و بیان حرکت نواب جهانیان کشور ستان
علیمراد خان با مرز زیخان از دارالملک شیراز بجانب عراق
و طهران و باقی وقایع آن زمان

It comprises the following years :

Fol. 127a. Tunguz yil, beginning 29 Ṣafar, A.H. 1193.

Fol. 145a. Sichḳan yil, 13 Rabi' I., A.H. 1194.

Fol. 161a. Ud yil, 24 Rabi' I., A.H. 1195.

Fol. 184b. Bars yil, 5 Rabi' II., A.H. 1196.

Fol. 196b. Tushḳan yil, 17 Rabi' II., A.H. 1197.

Fol. 198b. Lui yil, 28 Rabi' II., A.H. 1198.

The death of 'Ali Murād Khān, which happened during his march from Teheran to Isfahan on the 30th of Rabi' I., A.H. 1199, is recorded at fol. 205a. Then follows the accession of Istīzhār ud-Daulah Muḥammad Ja'far Khān, fol. 208a. The events of his reign are told under the following years :

Fol. 208b. Yilan yil, 8 Jumāda I., A.H. 1199.

Fol. 215a. Yunt yil, 19 Jumāda I., A.H. 1200.

Fol. 220b. Kui yil, 1 Jumāda II., A.H. 1201.

Fol. 225b. Bichi yil, 12 Jumāda II., A.H. 1202.

The last events recorded are the march of Ja'far Khān to Isfahan and the flight of 'Ali Kuli Khān Kājār, fol. 226b; the flight of Murtaza Kuli Khān, son of Muḥammad Hasan Khān Kājār, to Gilan, fol. 227a; lastly, the death of Ja'far Khān, who was assassinated in his palace at Shiraz on the 25th of Jumāda I., A.H. 1203, and the assumption of sovereignty by Sayyid Murād Khan, who maintained himself only seventy days, fol. 228a.

In a conclusion, due apparently to the author's son, it is stated that, the author having died soon after the events of the last reign, the work had been completed by

Muḥammad 'Ali Khān Shirāzi, who had been a witness of some of the transactions and campaigns recorded. He finished the work in Kashan on the 6th of Sha'bān, A.H. 1210, in the reign of (Aka) Muḥammad Khān, at a time when that sovereign was preparing for his campaign to Khorasan. Then follows a colophon transcribed from the original MS., which had been written for the author of the continuation, Muḥammad 'Ali Khān, and completed on the 5th of Zulhijjah, A.H. 1210.

Mr. Churchill writes at the end : "This copy was made for me by Molla Aflatun, the Zoroastrian, and completed on the 19th July, 1887, from a copy belonging to the Etimad us-Sultaneh. In January, 1888, Molla Aflatun turned Musselman, and is now known under the name of Mirza Mehdi."

Kajars.

67.

Or. 3551.—Foll. 180; 12 in. by $7\frac{1}{2}$; 15 lines, 5 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; written about the close of the 18th century.

[SIDNEY CHURCHILL.]

قاریخ محمدی

A history of the rise of the Kajars and of the reign of Aka Muḥammad, by Muḥammad B. Muḥammad Taķi as-Sāru'i.

The contents are identical with those of Add. 27,243, described in the Persian Catalogue, p. 199a. Like the latter, the present MS. concludes with a poetical eulogy on the work by Fath 'Ali Khān Kāshāni, Malik ush-Shu'arā, takh. Sabā, who died A.H. 1238 (Majma' ul-Fuṣahā, vol. ii., p. 267).

68-69.

Or. 3278-79.—Two uniform volumes, consisting respectively of foll. 128 and 116; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written by the same hand in cursive Nestalik, and forming a continuous text; dated 9 Zulka'dah, A.H. 1236 (A.D. 1821).

مأثر سلطانية

A History of the rise of the Kājars, and especially of the reign of Fath 'Ali Shah from his accession to the end of A.H. 1229, by Ibn Najaf Kuli 'Abd ur-Razzāk.

سپاس و ستایش فراوان از خاکیان سزای
بارگاه کیهان حدایت که کارنده پیکر زمین و آسمان

of Agha Muḥammad, foll. 1—15; the accessions of Fath 'Ali Shah, fol. 16; and the following years of his reign: A.H. 1213, fol. 21b; 1214, fol. 30a; 1215, fol. 42a; 1216, fol. 48b; 1217, fol. 62b; 1218, fol. 66b; 1219, fol. 69b; 1220, fol. 87a; and 1221, fol. 105a.

The second volume comprises the following years: A.H. 1222, fol. 4a; 1223, fol. 15a; 1224, fol. 34b; 1225, fol. 55a; 1226, fol. 70b; 1228, fol. 99a; and 1229, foll. 111a—116.

After fol. 73 there is a lacuna indicated by eight blank pages. It corresponds with 29 pages of the Tabriz edition, consisting of the latter portion of A.H. 1226, and nearly the whole of A.H. 1227. The chapter immediately preceding that lacuna relates to the arrival of Sir Gore Ouseley, whose merits are dwelt upon in glowing terms, a passage omitted in Brydges's version. The concluding part of the latter version falls within the above lacuna.

The Tabriz edition has, in addition to the contents of our MS., the years A.H. 1230—1241, occupying the last seventy-four pages of the volume.

On the fly-leaf at the end of Or. 3279 is written: "Wm. Oliver, Esq., Civil Indian, with Wm. Monteith's compliments."

70.

Or. 2876.—Foll. 153; $11\frac{3}{4}$ in. by 7; 15 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik, with gold-ruled margins, A.H. 1248 (A.D. 1832—33).

[SIDNEY CHURCHILL.]

تاریخ صاحبقرانی

A history of the reign of Fath 'Ali Shah, from his accession to A.H. 1248, with an introduction treating of the rise of the Kājar dynasty, by Maḥmūd Mirza Kājār.

The first volume of the present copy contains the rise of the Kājars and the reign

بگویید کاربرای که بمناسبت قدرت حمد ذات
وقوت ادراک اثار صفات عطا فرموده

The author, the fifteenth son of Fath 'Ali Shāh, was born A.H. 1214. He was appointed governor of Nehāvend, and left, besides the present work, a *Tazkirah* called *Safinat ul-Mahmūd* (no. 122), an anthology entitled *Bayān i Mahmūd*, and a work called *Gulshan i Mahmūd*, treating of the lives and poems of the sons of Fath 'Ali Shāh (no. 121). See *Zu'l-Karnain*, Or. 3527, fol. 358a; *Anjuman i Khākān*, fol. 33b; and *Majma' ul-Fuṣahā*, vol. i., p. 56.

He says, in the preface, that the Shāh, being dissatisfied with the prolixity and abstruse phraseology of the chronicles composed by the court Munshis, selected him among the princes on account of the literary skill displayed in his previous compositions, to entrust him the task of writing the present history, to which the Shāh himself gave the above title. The work was commenced in the last decade of Rabi' II., A.H. 1248, and completed, as stated at the end, on the 14th of Rajab of the same year. The author states in the preface that from his boyhood he had enjoyed the tuition of the Sadr i A'zam, Mirza Muḥammad Shafi'.

The work begins with the following preliminary chapters: Genealogy of the Kajars, fol. 2a. History of Fath 'Ali Khān, fol. 2b. His expedition in aid of Shāh Sultan Ḥusain Ṣafavi, fol. 3a. History of Muḥammad Ḥasan Khān, fol. 4a. History of Ḥusain Kuli Khān, father of Fath 'Ali Shah, fol. 6a. History of Muḥammad Shāh, told in great detail, year by year, from A.H. 1193 to his death, foll. 8b—57. This concludes what the author calls the first volume (*Mujallad*).

The second volume, which forms the main part of the MS., foll. 58—153, is devoted to the reign of Fath 'Ali Shāh, from his accession in A.H. 1212 to A.H. 1248. It is divided

according to the years of the Hijrah, which form the main headings. The last year included, A.H. 1248, begins at fol. 144b. The last event recorded is the coming of the Shahzādah Saif ud-Daulah Sultān Muḥammad Mirza from Isfahan to Teheran in the first decade of Rajab.

From notes written on the first page of the volume, it appears that it was presented A.H. 1248 to Bahā ud-Daulah Bahman Mirza, son of Fath 'Ali Shāh, and passed, A.H. 1261, into the possession of 'Ali Kuli Mirza, grandson of the Shāh.

71.

Or. 3527.—Foll. 460; 12½ in. by 8¼; 23 lines, 5 in. long; written in large, but stiff and inelegant, Nestalik, in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

تاریخ ذو القرنین

A history of Fath 'Ali Shāh, from his early life to his death, by Fażl-ullah al-Munshi, poetically surnamed Khāvari.

فتح الباب نامه خاقانی و فصل لخطاب رساله
صاحبقرانی سیاس افرون از قیام شاهنشاهی راست

The author was only fourteen years of age, and still at school, when he first saw Fath 'Ali, then governor of Fārs, and conceived the wish to enter his service. He was employed as secretary under the Sadr i A'zam, Mirza Muḥ. Shafi', and was afterwards attached during ten years to a Shahzādah whom he does not name.¹ He subsequently became private secretary to the Shāh. Having heard on some occasion His Majesty saying that a historian ought not to make a display of his skill in fine writing, but should use plain language and adhere strictly to truth,

¹ This was Humāyūn Mirza, to whom the author was appointed Vazir, as stated in *Majma' ul-Fuṣahā*.

he resolved to carry out the suggestion. Muḥ. Rażī Tabrizi had chronicled, in his *Zinat ut-Tavārikh*, the first ten years of His Majesty's reign, and Mirzā Muḥ. Sādiq Marvazi had related, in his *Tārikh i Jahān ārā*, thirty-six years of the reign; but the latter had omitted much weighty matter, especially the negotiations and treaties with Turkey and European powers. The author, therefore, who had been nearly thirty years in the service of the Shāh, wishing to leave a record of himself in prose, as he had already done in poetry by his *Divan* entitled مهر خواری, wrote the present work, which is divided into two volumes (Jild) and a Khātimah. Each of the two Jilds bears a special title. The first is called نامهٔ خاقان, the second رسالهٔ صاحبقران.

Contents: Jild I. The realm of Iran, fol. 4a. Genealogy of the Kajars, fol. 6b. History of Fath 'Ali Khān, fol. 7b. Muḥammad Hasan Khān, fol. 8b. His children, fol. 10a. Birth of His Majesty (Fath 'Ali Shāh) on the 6th of Jumāda I., A.H. 1186, fol. 10b. Brief account of the reign of Agha Muḥammad, fol. 12a. Appointment of Fath 'Ali as heir apparent, fol. 19a. Death of Agha Muḥammad and accession of Fath 'Ali Shāh, fol. 19a. Events of Yunt yil, beginning in A.H. 1212, fol. 25a, and of the subsequent Turkish years to the end of It yil, A.H. 1241, which completes the first Karn, i.e. the first thirty years, of the reign.

Jild II., foll. 242—345, begins with Tun-guz yil=A.H. 1242, and contains the history of the last eight years of the reign, down to Yunt yil=A.H. 1249. It concludes with the death of Fath 'Ali Shāh, on Thursday, the 19th of Jumāda II., A.H. 1250, and with the subsequent events down to the accession of Muḥammad Shāh.

The Khātimah, foll. 345b—413, beginning with a chapter on the fair qualities of Fath 'Ali Shah, contains a full account of his

children and relatives. It agrees substantially with another MS., Or. 1361, described in the Persian Catalogue, p. 201, which wants only a short epilogue.

The volume concludes with a very copious selection from the *Divan* of the author, foll. 414—460.

The author, who at the beginning of Jild II., calls himself Fażl-ullah B. 'Abd un-Nabi Shirazi, was a prolific poet. He frequently inserts in the course of his history rhymed chronograms and other extensive pieces of his own composition. Rīzā Ḳuli Khān, who wrote A.H. 1283, mentions the present work and speaks of the author as still living. See Majma' ul-Fuṣahā, vol. ii., p. 126. For other notices see Safinat Maḥmūd, fol. 219; Anjuman i Khākān, fol. 52b; Nigāristān i Dārā, fol. 91a; and Tazkirah i Muḥammad shāhi, fol. 184a.

The first Jild was written in the life-time of Fath 'Ali Shāh and completed, as stated at the end, on the 6th of Rabi' II., A.H. 1249. The colophon of the original copy in the author's handwriting, transcribed in the same place, is dated Shirāz, 14 Zulkā'dah, A.H. 1262.

At the end of the abstract of his *Divan* the author states that he finished the whole work on the 13th of Rabi' II., A.H. 1263.

72.

Or. 4108.—Foll. 123; 8½ in. by 5¾; 11 lines, 3½ in. long; written in fair, rather cursive, Nestalik; dated 15 Shawwāl, A.H. 1304 (A.D. 1887). [SIDNEY CHURCHILL.]

Memoirs of the Court of Fath 'Ali Shāh, by 'Azud ud-Daulah Sultān Ahmād.

فصل زوجات خاقان خلد مکان چند نمرة. Beg. بودند نمرة اول از خانواده سلطنت و سایر شعب قاجاریه و نزركزادگان مقبره ایران بودند

There is no preface. The author's name is found in an epilogue entitled سبب تالیف کتاب. He was the forty-sixth son of Fath 'Ali Shāh, and was, at the time of writing, governor of Hamadān. He composed the present work in obedience to an order of the present Shāh, conveyed to him by the minister of the press, I'timād us-Salṭanah, Mirza Muḥammad Hasan, and he completed it in Jumāda I., A.H. 1304. He says that he was only ten years old at the time of Fath 'Ali Shah's death, and that his record is based partly on his own recollection and partly on what he was told by older members of his family.

The work is written in an unpretending gossiping style, and abounds in characteristic anecdotes of the Shah and his entourage. The arrangement is not very methodical. The main contents are as follows:

Notices of the wives and concubines of Fath 'Ali Shāh, and of free women and slave girls attached to the Harem, fol. 1^b. Etiquette relating to the attendance of the princes at Court, to the rank of the princesses, &c., fol. 25^a. Principal eunuchs, fol. 31^b. Wedding festivals of the royal princesses, fol. 33^a. Anecdotes showing the Shah's regard for the Kājar chiefs, fol. 49^b. Account of the Harem, fol. 54^b. Notices of the Vazirs of the reign, fol. 63^a. Reception of Zill us-Sultān by the Shah; notices and anecdotes relating to the Shah's sons and courtiers, fol. 71^a. Character and moral qualities of the Shah, fol. 98^a. Good qualities of Muḥammad Shāh and his treatment of his relatives, fol. 109^b. Number of the descendants of Fath 'Ali Shāh, fol. 119^b. Epilogue, fol. 122^b.

The work has been lithographed in Bombay, A.H. 1306, under the title تاریخ عضدی.

73.

Or. 3497.—Foll. 261; 14 in. by 8³₄; 31 lines, 5¹₂ in. long; written in fair Neskhi; dated Thursday, 8 Jumāda I., A.H. 1304 (A.D. 1887).

[SIDNEY CHURCHILL.]

شرفناهہ شاہی

A history of 'Abdullah Khān from his birth to A.H. 997, by Hāfiẓ Tanish B. Mīr Muḥammad al-Bukhāri, حافظ تنش بن میر محمد البخاری

زواهر جواهر حمد بیغایت نثار کرپاس والا
اساسن مالک الملکی را سزاست که صدای ملکوتتش قل
الله مالک است

'Abdullah Khān, son of Iskandar Khān, is the greatest of the Shaibāni sovereigns. Born A.H. 940, he became the virtual ruler of the Uzbek empire long before he assumed the sovereign title at the death of his father, Iskandar Khān, A.H. 991. He died A.H. 1006. The scantiness of the hitherto available sources on his eventful career is evidenced by the sketchy character of the accounts given of it by Vambéry, History of Bukhara, pp. 282—96, and by Sir Henry Howorth in his History of the Mongols, Part II., Division II., pp. 730—38.

The present work is the only full and authentic history of his life, written by a contemporary witness, who was attached to the Khan's suite; but its undoubted value is to some extent marred by the pompous verbosity of its style and the too frequent absence of precise dates. The work is often called 'Abdullah Nāmah. It has been noticed by Desmaisons in his translation of Abu'l-Ghāzi Khān, p. 193, note 3. An edition promised by Veliaminof-Zernof has never appeared (v. Zeitschrift der D. Morg.

Gesellsch., Band 38, p. 235). A notice of the work in Schefer's Chrestomathie Persane, vol. ii., p. 216, has been the subject of some observations by S. Churchill, Indian Notices and Queries, vol. iv., no. 41, p. 93.

From a prolix and verbose preface we gather that the author, who from his early youth had been ambitious of distinguishing himself by some historical composition, did not begin to write until 'Abdullah Khān had established his rule over Mavarā-annahr and had made Bukhārā his capital. It was then that the author, now in his thirty-sixth year, undertook the compilation of a full record of the Khān's early life and of his victories. But it was only after he had been admitted to the presence of the great Vazir, Amīr Kūlbābā Kūkaltāsh, and encouraged by that generous patron of letters, that he set about collecting his rough drafts and brought them into their present shape. He then gave the book the title of Sharaf Nāmah i Shāhi, which, as stated in the following lines, forms a chronogram for A.H. 992, the date of composition:

این شرفنامه کش از غایت تشریف قبول
شرف از نام شهنشاه فلک قدر فزوود
چه عجب کز پی تاریخ تمام نامش
خانمه تحریر شرفنامه شاهی فرمود

It will be seen, however, presently, that the work was brought down to a later date. According to the preface, it was to consist of the following parts: Muqaddimah treating of the Khan's forefathers from Noah down to his father Iskandar Khān, with a notice of his religious teacher Khwājah Jūibāri. Maḳālah I. History of 'Abdullah Khān from his birth to his accession to the throne. Maḳālah II. His history from his accession to a subsequent date, which is left undefined. Khātimah, on the distinctive qualities of the sovereign, on the holy Shaikhs, 'Ulamā,

men of letters, poets, Amīrs, Vazirs of his reign, on his pious foundations and the public buildings erected by him.

Of the above four parts the present MS. contains only the first two, namely: 1. The Muqaddimah, foll. 9a—31a, comprising a genealogical sketch of the descendants of Chingīz Khān, with a fuller account of the Shaibāni branch, and concluding, fol. 27a, with a notice of the great saint Khwājah Muhammad Jūibāri, of the Nakshabandi order, with his spiritual pedigree, and an account of his son, Khwājah Kalān Khwājim. 2. Maḳālah I., which begins with the following heading: مقاله اولی از ابتدای ولادت با سعادت: و زمان ظهور دولت تا ایام جلوس اخضرت بر سر بر خاقانی و مسند جهانی و تربیت خطیه و سکه بنام نامی و اسم سامی و ذکر صادرات افعال و واردات اقوال و حدوث وقایع و ظهور سوانح دران ایام فرخنده انجام

This Maḳālah, which forms the main bulk of the volume, foll. 31b—259b, is brought down to a later date than the above heading indicates; for the death of Iskandar Khān, at the beginning of Jumāda II. (A.H. 991) and the subsequent Julūs of 'Abdullah Khān are recorded in chapters beginning respectively at fol. 203b and fol. 205b. The rest of the volume is devoted to a record of the next following six years. It concludes with a detailed account of the taking of Herat, which fell after a siege of nearly nine months. The city, we are told, was taken by storm on Monday, the third of Rabī' II., when a scene of general pillage and slaughter ensued. On the fifth the commander, 'Ali Kuli Khān, who had retired to the fortress of Ikhtiyār ud-Din, surrendered, and was treacherously massacred with his Kizilbāsh followers. The year in which that event took place is not stated in the narrative,

but in a long Kasidah composed by the author on that occasion, the date is given in the following chronogram:

خود کفت ناچار تاریخ سال
مسیارک باد شہر هری

This would give A.H. 999, which is obviously wrong. According to Jalāl Munajjim, the fall of Herat took place in A.H. 997. In the 'Ālam ārāi 'Abbāsi, the same event is placed in the Sichkan yil, beginning in Jumāda I., A.H. 997, and ending in Ju-māda I., A.H. 998.

In his conclusion, fol. 259b, the author says: "Here ends Makālah I: it will be followed by Makālah II." Whether the latter or the Khātimah were ever written is uncertain.

The present copy appears to have been made from a MS. written by Mirza Khush Muhammād B. Tāsh Muhammād Bāī Kat-ghan, whose colophon is transcribed at the end. It is dated 19 Jumāda I., A.H. 1239.

Copyist: على الطالقانى المرجاني

A full table of chapters occupies five pages at the beginning.

Afghans.

74.

Or. 3550.—Foll. 197; 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; 15 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated 12 Jumāda II., A.H. 1305 (A.D. 1888).

[SIDNEY CHURCHILL.]

تاریخ احمد شاہ درانی

A history of the Durrāni dynasty of Afghanistan, from the rise of Ahmad Shāh to the death of Shāh Shujā', A.H. 1257, translated from Hindustani into Persian by Sayyid

Husain Shirāzī Karbalā'i, son of Ağa Sayyid Rizāi Shirāzī, Urdu translator of the Dār ut-Tarjumah, Teheran.

It begins with three Baits, the first of which is:

افغان ز قضا کم کن کر شد بله در آنی
هم سلطنت افغان هم دولت درانی

Then comes the prose doxology, beginning: حضرت ملک الملکیرا ستایش سزاست که تمام هستی
ملک اوست

From a note written on the fly-leaf by the translator, we learn that the Urdu original, entitled واقعات درانی, was the work of Muham-mad 'Abd ur-Rahmān B. Ḥāfi Muhammād Rūshan Khan, and had been printed in Kānpūr. Some omissions in that work were supplemented and some discrepancies cor-rected by reference to مطلع الشمس and to تاریخ افغانستان by 'Ali Küli Mirza I'tizād us-Saltānah, son of Fath 'Ali Shāh.

Contents: Genealogy of the Ṣaduzais; disturbed state of Afghanistan and invasion of Nādir, fol. 4b. Death of Nādir and reign of Ahmad Shāh (A.H. 1162—85), fol. 11b. Reign of Timūr Shāh down to his death on the 7th of Shawvāl, A.H. 1207, fol. 46b. Reign of Zamān Shāh down to his deposition, A.H. 1216, fol. 77a. Reign of Sultan Mahmūd till his death, A.H. 1244, fol. 127b. History of Shāh Shujā' from his accession to his death, A.H. 1257, fol. 148a. Topography of the Duabs and of Afghanistan, foll. 176a—197.

India.

75.

Or. 3714.—Foll. 528; 12 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$; 12 lines, 4 in. long; written in large and elegant Nes-talik, with gold-ruled margins, and profusely

ornamented with miniatures and illuminated borders, apparently about the close of the 16th century. Bound in painted and glazed covers.

واقعات بابری

The Memoirs of Bābar, translated from the Turki original by 'Abd ur-Rahīm Khān. See the Persian Catalogue, p. 244.

در ماه رمضان سنه هشتتصد و نو و نه در
Beg. ولايت فرغانه در دوازده سالكى پادشاه شدم

The four detached portions of which the Memoirs consist begin respectively as follows :

I. A.H. 899—908 (Erskine, pp. 1—122),
foll. 1—156a.

II. A.H. 910—914 (Erskine, pp. 127—234),
foll. 156b—296b.

III. A.H. 925—926 (Erskine, pp. 246—
284), foll. 297a—348a.

IV. A.H. 932—936 (Erskine, pp. 290—425),
foll. 348b—528b.

This fine volume contains sixty-eight whole-page miniatures in the most highly finished style of Indian art, and forty-eight pages have coloured drawings of smaller size representing various animals and trees. These miniatures are, with few exceptions, signed by the artists, most of whom bear Hindu names. The following are the names which recur most frequently : Kisū, Sānwalah, Mahīs, Jagannāth, Bhūrah, Thirpāl, Nand Gwāliyāri, Bhawāni, Sīvdās, Tulsi, Tīriyā, Pars, Bhagwān, Dhanrāj, Sunkar Gujrāti, Banwāri, Padārat, Rāmdās. The first four are mentioned in Ā'in i Akbari, translation, vol. i., p. 108, among the masters of the art at the court of Akbar. There are also some Muslim names, such as Ibrāhīm Kāhhār, Mānsūr Nakkāsh (Nādir ul-'Aṣr, see Tuzuk Jahāngiri, p. 235), and Farrukh, the last also mentioned in the Ā'in i Akbari.

For other copies see Ethé, Bodleian Catalogue, nos. 180—183.

76.

Or. 3271.—Foll. 138; 8½ in. by 5¼; 15 lines, 3 in. long; written in fair Nestalik in the first half of the 18th century; damaged by damp and partly discoloured.

تتمه اکبر نامہ

A continuation of Akbar Nāmah, comprising the last four years of the reign of Akbar, by 'Ināyat-ullah B. Muhibb 'Ali.

بر ضمایر والا شکوه خرد پروران تواریخ پزوه
که پرده کشایان اسرار کهن دنیا و دانایان اطوار جهان
اعجوبه نما اند پوشیده نهان

Beg.
The same beginning is found at fol. 12 of another copy, Or. 1854, described in the Persian Catalogue, p. 929a. The author's name is given in the following endorsement, apparently in the hand of the copyist : تتمه اکبر نامه از ابتدای چهل و هفتم تغایت سال پنجاهم مؤلفه عنایت الله محب على B. Muhibb 'Ali is mentioned as the author of a Takmilah i Akbar Nāmah in Ta'rikh i Muḥammadi, Or. 1824, fol. 131b.

The present work is quite distinct from a similarly entitled history ascribed to Shaikh 'Ināyat-ullah, extracts of which are given in Elliot's History of India, vol. vi., pp. 103—115. While in the latter the murder of Abu 'l-Fazl is told in a few lines, and without any direct implication of Jahāngir in the crime, the author of the present work narrates the same event in the most circumstantial manner, and distinctly states that the murderer, Barsingh Dev, acted at the bidding of Jahāngir. He dwells at length on the courage displayed by Abu 'l-Fazl in the fatal encounter, on the sad loss entailed by his

death, and on the overwhelming grief of Akbar.

II. Foll. 46—138. History of Shāhjahān, from his birth to his accession, ascribed in a contemporary endorsement to Mu'tamad Khān :

احوال شاهزاد کی شاہجهان مولفہ معتمد خان :
ذکر سطوع نیر جاہ و جلال
و طلوع کوکب دولت و اقبال یعنی ولادت با سعادت
شایسته افسر کیانی زیننده اورنگ کامرانی چراغ افروز
دودمان کورکانی شاه جوانیخت بلند اقبال صاحبقران ثان

The text begins, without any preface, with the following heading :
چون مشیت ایزد عز شانه و
ازاده حق جل سچانه بانتظام سلسله صوری و معنوی
و ترتیب مصالح دینی و دنیوی الخ

The dates are given throughout with great precision according to the days of the Ilāhi months, with the corresponding dates of the lunar months. The work concludes with the arrival of Shāhjahān at Agra, his Julūs on the 8th of Jumāda II, 1037, and an enumeration of the stages of his journey from Junir to the capital. Some verses inserted after the account of the Julūs end with this line :

شد عهد تو پای مرد ایام آغاز ترا میاد انجام
which shows that the work was written during the reign of Shāhjahān.

Mu'tamad Khān, if such be the author's name, must be a distinct person from his namesake, the author of the Ikbāl Nāmah. The latter, when referring to himself, uses such a phrase as "the present writer," while in corresponding passages our author mentions Mu'tamad Khān by name.

In a note written on the first page of the volume Mirza Muhammad B. Mu'tamad Khān states that in Zulhijjah, A.H. 1157, he received the above two works from 'Ināyat Khān Rāsikh, son of Shams ud-Daulah Luṭf-

ullah Khān Bahādur Tahavvur Jang. This same 'Ināyat Khān is mentioned in the Persian Catalogue, p. 876b, as the editor of a collection of royal letters.

77.

Or. 3276.—Foll. 314; 10½ in. by 5¼; 15 lines, 3 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

جهانگیر نامہ

The Memoirs of Jahāngīr.

از عذایات ازلی [ب] غایایات الی یکساعت
Beg. نجومی از روز پنځښبه هشتم جمادی الثانی هزار و چهارده
هجری کذشته

The contents agree substantially with those of Add. 26,215 described in the Persian Catalogue, p. 253b, and with the edition printed at Ally Gurh, 1864, under the title of توزک جهانگیری. The first part of the Memoirs, comprising the first twelve years of the reign, ends at fol. 300b, and is followed, without any heading or break in the text, by the second part, beginning with the thirteenth year. The MS. breaks off in the middle of that year at a passage relating to the painter Mansūr, and corresponding with p. 235, line 32, of the Ally Gurh edition.

On the first page and within an ornamental border is found this misleading title :
نامه بهرام
از حاقان نزد هرمزد شاه

For other copies see Ethé, Bodleian Catalogue, nos. 219—20.

78.

Or. 3287.—Foll. 134; 10½ in. by 6½; 19 lines, 4½ in. long; written in fair Nestalik in the 17th century.

لطفی الاحرار

Account of the siege of Ḳandahār by Dārā Shikūh. See the Persian Catalogue, p. 264^b, and Ethé, Bodleian Catalogue, nos. 238-9.

حمد بمحدى که ابواب فتح را بروی پادشاهان
تواند کشاد

The author, whose name does not appear in the work, was Bādī' uz-Zamān Rāshid Khān, who died, as Divan of Shāh 'Alām, upwards of eighty years old, in Agra, A.H. 1107. See Ta'rīkh i Muhammadi, Or. 1824, fol. 234^b, and Or. 1937, fol. 15^b.

This copy wants about a page and a half at the end.

On the first page is a Wakf, or pious donation, of the book by Mirza Mahdi B. Mirza 'Atā-ullah ul-Husaini, dated Muḥarram, A.H. 1109 (A.D. 1697). On the same page is an impression of the seal of General Carnac.

79.

Or. 3610.—Foll. 20; 16 in. by 11; 12 lines, 6³/₄ in. long; written in fair large Nestalik, with fourteen whole-page and two double-page miniatures, apparently in the 18th century.

Detached fragments of a historical work relating to the reigns of Bahādur Shāh and Jahāndār Shāh. Fol. 1 relates to the death of Bahādur Shāh, and begins as follows:

شهریار کشت و سه ماه در انجاه بخوبی و خورمی کذرا نیده
چون روز عمر شهریار شب کردید و نقد عمرش بصرف
آمدہ بود

The work appears to have been composed during the short reign of Jahāndār Shāh. It is written in rather florid prose interspersed with verses, and is very circumstantial, but

quite destitute of dates. The subjects of the remaining fragments are as follows:

Foll. 2—3. Kāmbakhsh orders Mīr Malang (Ahsan Khān) and other Amīrs to be executed. His defeat and death (A.H. 1120).

Foll. 4—8. Rising of the Sikhs under Banda. Expeditions of Vazīr Khān and of Prince Mu'izz ud-Dīn against them (A.H. 1120).

Foll. 9—20. Victory of Mu'izz ud-Dīn Jahāndār Shāh over his brothers. His accession. Poetical description of his mistress La'l Kunwar and of his mad passion for her (A.H. 1124).

Bound up with this volume is a large sheet containing a deed of sale relating to a private house in Lucknow, dated 13 Zulqādah, A.H. 1264 (A.D. 1848).

80.

Or. 3281.—Foll. 86; 8 in. by 4³/₄; 15 lines, 3 in. long; written in small and close Nestalik, apparently in the 18th century.

History of the reign of Muḥammad Shāh down to the 14th year.

This is the anonymous work designated in some MSS. as صحیفۃ اقبال, three copies of which have been described in the Persian Catalogue, viz. Or. 1900, p. 940^a; Or. 1656, II., p. 1008^a; and Or. 1747, VI., p. 1015^b. Compare p. 1055^b, VIII.

The present copy has two additional chapters at the beginning. The first begins قال النبی صلی اللہ علیہ وعلی آله وصحبہ وسلم الروایا الصالحة حزء من ستة اربعين حزء من النبوة رسمی است قدمی وعادی مستدیم. It relates to a vision seen by Bigam Sāhib, mother of Muḥammad Shāh, six days after his birth. The second is a record of that birth, which took place in

Ghaznīn on the eve of the 23rd of Rabi' I., A.H. 1114. The third section, which begins fol. 7b, is identical with the first section of Or. 1900. From that point the contents of both copies are in substantial agreement; but towards the end the present MS. gives in full Muhammad Shah's correspondence with the Persian court, much abridged in the other. It contains, moreover, the appendix (*Tazyil*) on the Indian seasons mentioned in the Persian Catalogue, p. 1008b.

On the fly-leaf is written: "For Captn. Scott with Mr. Polier's compts."

81-2.

Or. 4609 and 4608.—Two uniform volumes consisting respectively of foll. 140 and 283; 9 lines, $4\frac{1}{2}$ in. long; written in cursive and straggling Indian Nestalik, about A.D. 1796.

[G. CECIL RENOUARD.]

A collection of Akhbār, or news-letters, relating to daily occurrences at the Courts of Delhi, Lucknow, Rāmpur, and the camps of the Mahratta generals from the 18th of Safar, A.H. 1210, to the 23rd of Rajab in the same year (September, 1795—January, 1796).

The news-letters appear to have been received and compiled in Lucknow. Those which relate to the Court of the Vazir ul-Mamālik Āṣaf ud-Daulah are dated on consecutive days. They are the most circumstantial and the latest in date. The others are from the Court of Dehli, from the camps of the Marattah generals, viz. Daulat Rāo Sindhya, Takoji Holkar, Kāshi Rāo Holkar, from the camp of Navvāb 'Ali Bahādur (the Oude general), and from the seat of Naṣrullah Khān of Rāmpūr.

ا خبار دریار معلی واقعہ بتاریخ ۱۷۹۵ صفر
المظفر سنہ ۱۲۱۰ ھجری مقام شاہ جہان آباد دیروز

حضرت جهان بناه در مکان تسبیح خانه تشریف اوردند
پس سید رضی خان آمده مجرما کرده عرضی میخر بالمر
صاحب بهادر برای حضور اندس و بیک قطمه عرضی
برای مرزا اکبر شاه بهادر کذرا نیده

The first volume ends with the Akhbār of Āṣaf ud-Daulah on the 23rd of Rabi' I. The second volume, Or. 4608, begins with the Akhbār of the Dehli Court on the 26th of Rabi' I., and ends with a news-letter from the camp of Lakhwājī Pandit, dated the 17th of Rajab, and imperfect at the end.

The MS. passed from Renouard's hands into the possession of Dr. John Lee, in whose catalogue it is noticed, p. 57, no. 174.

83.

Or. 4776.—Foll. 345; $12\frac{1}{4}$ in. by $6\frac{1}{4}$; 12 lines, 4 in. long; written in cursive Nestalik, apparently in India in the 19th century.

I. Foll. 1—56. مرآت الهند

Revenue tables of the Subahs of Hindostan, written in Siyāk, by Muḥammad Laṭīf, son of Muḥammad 'Alī B. Muḥammad Shāh, of Broach in Gujrāt.

الحمد لله رب العالمين والعاذبة للمتقين . . . اما
بعد ميكويد محمد لطيف ولد محمد على ابن محمد شاه
از اولاد حضرت امير المؤمنین ابو بکر ابن ابی قحافه رضی
الله عنهم

The preface contains verses in praise of Abu'l-Fażl and of Shāh 'Ālam, a celebrated saint who died A.H. 880, and whose tomb in Ahmādābād is an object of pilgrimage. The author appears to have been a devout worshipper of holy personages. Further on, under Ajmīr, he breaks out again into a panegyric on Mu'in ud-Dīn Chishtī, a great saint buried in that city. The date of

composition is not given, but a reference to Aurangzib, fol. 3b, shows that the work was written after his time. The tables, which begin, fol. 5a, with Gujrāt, end with Multan.

Another copy is mentioned by Rehatsek, Mulla Firuz Library, p. 102, no. 58.

II. Foll. 57—78. History of the kings of Gujrāt, extracted from the work entitled تاریخ مالک هند, which was written A.H. 1196 by Ghulām Bāsit. This chapter corresponds with foll. 94b—102a of the MS. Add. 27,250, described in the Persian Catalogue, p. 237. See for another copy Rehatsek, *ib.*, p. 76, no. 15.

III. Foll. 79—345. تذكرة الملوك

A general history of India, treating more especially of the 'Ādishāhis of Bijapur, by Rafī' ud-Dīn Ibrāhīm Shīrāzī, who wrote about A.H. 1020. See the Persian Catalogue, p. 316, and Rehatsek, *ib.*, p. 73, no. 11, where the contents are described.

The portion of the work contained in the present MS. corresponds with foll. 46—206 of the complete copy previously described, Add. 23,883. It consists of chapters (*Fasl*) 6—9, beginning with the kings of Gujrāt and ending with the Timurides, as described in the Persian Catalogue. But *Fasl* 9 is not brought down further than the early part of Akbar's reign. The last section relates to the murder of his Vazir, Atakah Khān, which took place A.H. 970.

On the last leaf is the name of a former owner, John W. Watson.

84.

Or. 2692.—Foll. 393; 12 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$; 24 lines, 4 $\frac{3}{4}$ in. long; written in neat Nestalik; dated (fol. 263b) 12 Sha'bān, A.H. 1258 (A.D. 1842). [E. B. EASTWICK.]

حدیقة العالم

History of the Kuṭubshāhs and of the Nizāms of Haidarabad, by Mir Abu'l-Kāsim, surnamed Mir 'Ālam. See the Persian Catalogue, pp. 323—25.

نظام ملک سخنوری و انتظام قلمرو معنی کستری وقف سalarی حمد شاهنشاهی که انع

The contents agree with those of the edition lithographed in Haidarabad, A.H. 1266. The second Makālah begins at fol. 136a. This copy was written, as stated at the end, by Muhammad Vazir for Mīr Muhammad Husain Mūsāvi, whose seal dated 1249 is impressed on the first page.

The MS. was presented A.H. 1285, to whom is not stated, by the latter's daughter, Husaini Begam.

تحفة العالم

Account of Shushtar and of the author's travels in India, by 'Abd al-Latīf B. Abu Tālib Shushtari. See the Persian Catalogue, p. 383-4.

دلکش صفیری که عندلیب دشتن سرای خانم پردازی آ

The work was composed A.H. 1216. An appendix added by the author, A.H. 1219, is written separately, foll. 389—393. At the end is a notice by Ahmad 'Ali, stating that the author died in Haidarabad on the eve of Monday, the 6th of Zulka'dah, A.H. 1220; but some verses written by the same hand give for the same event the chronogram آ دریغا, i.e. 1221.

For other copies see Mulla Firuz Library, p. 69; Pertsch, Berlin Catalogue, no. 98; and Bodleian Catalogue, no. 323.

85.

Or. 4688.—Foll. 222; 12 in. by 7 $\frac{1}{2}$; 17 lines, 5 in. long; written in neat Nestalik, with

'Uvvān and ruled margins, apparently in the 19th century.

کوہر عالم تحفہ للشاعر

A history of Kashmīr, by Bādī' ud-Dīn Abu'l-Kāsim Muḥammad Aslām, poetically surnamed Muṇ'imī, son of Maulāvī Muḥ. A'zām Kūl, with the takhallus Mustaghnī.

فاتحہ تواریخ ابدی و اختصار عالم سپاس
بیقیاس جناب اقدس خالقی کے الح

The author mentions in his preface the following two works as his principal authorities : 1. The work of Khwājah Muḥ. A'zām Didahmari, son of Khair uz-Zamān Khān, entitled *وَاقعاتِ کشمیر*, and brought down to A.H. 1160 (see the Persian Catalogue, p. 300), the author of which had somewhat curtailed his account of kings so as to devote more space to the lives of Sayyids, saints, and poets. 2. The Nūr Nāmah, a collection of the inspired utterances of the holy Shaikh Nūr ud-Din Valī, written down in the language of Kashmīr by one of his disciples, and afterwards translated into Persian, with the title of *مرآت الاولیا*, by Maulānā Ahmād 'Allāmah, a panegyrist of Sultan Zain ul-Ābidin. In A.H. 1188 the author, having proceeded from Lucknow to Etāwa with the Vazir's army, met there a descendant of the Chak kings of Kashmīr, and obtained from him the autograph MS. of the above-mentioned translation, from which he extracted most of the contents of the first section of his work. For the thirty or forty years which had elapsed since the conclusion of the Vāki'āt, he relied on information obtained from trustworthy persons and on his own memory. This would bring the date of composition of the present work to A.H. 1190—1200.

Further on, fol. 6b, there is a full list of sources (given *in extenso* by Ethé, no. 320) which appears to have been bodily taken from the Vāki'āt i Kashmīr (see the Persian

Catalogue, p. 300b). The preface concludes with a dedication in prose and verse to Shāh 'Ālam, and with a table of chapters.

The title, which in the preface, fol. 9a, is given as above, appears in a somewhat different form, namely *کوہر نامہ عالم*, in the dedicatory verses, fol. 7b.

The work is divided into a Muḳaddimah, six Ṭabākahs, and a Khātimah, as follows : Muḳaddimah : Peculiarities of Kashmīr, its climate and noteworthy sites, fol. 9a. Ṭabākah I. Origins of Kashmīr, conflicting traditions of Muslims and Hindus, and ancient kings, in two Ḳisms, fol. 16b. The second Ḳism, beginning fol. 32a, treats of the Dā'ūdi line and the Pāndus. Ṭabākah II. Hindu Rajahs, fol. 54b. Ṭabākah III. Muslim kings, fol. 84a. Ṭabākah IV. Kings of the Chak line, fol. 132b. Ṭabākah V. Timurides, fol. 168.

The fifth Ṭabākah, which is the last extant, comes to an abrupt termination with A.H. 1150. The last event recorded is the struggle of the Nāib, Abu'l-Barakāt Khān, with rebels headed by Mir Muḥammad Ja'far, resulting in a battle fought by the contending parties on the 14th of Muḥarram, A.H. 1150. See the Vāki'āt i Kashmīr, Add. 26,282, fol. 285a, and Newall's abstract in the Journal of the Asiatic Society of Bengal, vol. xxiii., p. 413.

A copy described by Ethé, Bodleian Catalogue, no. 320, breaks off at the same point, which makes it probable that no more was written.

86.

Or. 2699.—Foll. 112; 10 in. by $6\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated 12 Rabī' II., A.H. 1247 (A.D. 1831).

حشمت کشمیر

A history of Kashmīr, with an account

of the neighbouring countries, by 'Abd ul-Kādir Khān B. Kāzī'l-Kūzāt Maulavi Vāsil 'Ali Khān.

بعد محمد خالق طیف الخیر که جماعت انبیا.
Beg. و مرسلين را به تنزیل صحایف و کتاب و وحی و الهام
خبرنار فرموده

For an account of the author and his work see the Persian Catalogue, p. 1016, v. The history was completed, as stated at the end, at Benares, A.H. 1245, A.D. 1830. The main authority followed by the writer for the history of Kashmir is the work of Muham-mad Bādi' ud-Din Abu'l-Kāsim Aslam, poeti-cally surnamed Mūnīmī, son of Maulavi Mu-h. A'īam, surnamed Kūl (see the preceding MS.). It was written, he says, about the beginning of the reign of Āṣaf ud-Daulah under the title *کوهر تخته عالم شاهی*.

The work is divided into four Chamans and a Khātimah, as follows : Chaman I. Account of Kashmīr, fol. 6b, *چمن اول در بیان حالت خاص ملک کشمیر و جزوی عجایباتش و هندوستان که چنوبش واقع است*. Ancient history and Hindu Rājahs, fol. 6b. Muslim kings, fol. 29a. Sūbadārs under the Timurides down to the conquest by Ahmād Shāh Durrāni, fol. 55a. Curiosities and wonders of Kashmīr, fol. 72b. Its trade and manufac-tures, fol. 75b.

Chaman II. Description of Tibet and Kal-mākistān, including an account of the religion of the Tibetans and of the painter Māni, fol. 81a.

Chaman III. Account of Badakhshān, fol. 90a.

Chaman IV. Description of the highlands of Afghanistan, namely, Pagli (?), Ghūr, Ghaz-nīn, and Kūh i Sulaimān; with a brief history of the Afghans, fol. 93b.

Khātimah: A short review of the just rulers of India, concluding with a eulogy on the Company's rule, fol. 111a.

LOCAL HISTORIES.

87.

Or. 2777.—Foll. 199; 8½ in. by 4½; 13 lines, 2½ in. long; written in neat Nestalik, with a highly finished 'Unvān and colour-ruled margins, apparently in the 19th century.

[COMTE DE GOBINEAU.]

تاریخ بخارا

History of Bukhara, translated from the Arabic work of Abu Bakr Muḥammad B. Ja'far an-Narshakhi.

لهم الله الذي بعمته تتم الصالحات سپاس.
و ستایش خدای تعالی را جل جلاله که آفریننده
جهانست

The original author, an-Narshakhi, was born A.H. 286, and died A.H. 348 (see al-Sam'āni, fol. 558a). He wrote the history of Bukhara, A.H. 332, for the Sāmāni king, Amir Ḥamid Nūḥ B. Naṣr. The work was translated into Persian, A.H. 522, by Abu Naṣr Ahmād B. Muḥ. B. Naṣr al-Ḳubāvi.

The present MS. contains an abridgment of the latter version made A.H. 574, for the Mufti of Bukhara, Tāj ul-Ma'āli 'Abd ul-'Azīz B. Husām ud-Dīn 'Umar, by Muham-mad B. Zufar B. 'Umar.

This abridged version has been edited by M. Charles Schefer, Paris, 1892. A consider-able portion of the work had been pre-viously published by the same scholar in the first volume of his Chrestomathie Persane, pp. 9—55, 1892. A short extract was given by Lerch in the Transactions of the Congress of St. Petersburg, tom. ii., pp. 424—9. The contents have been described by Vambery, History of Bokhara, p. xii. For other copies see Morley's Catalogue, p. 151, and Khany-kov, Mélanges Asiatiques, vol. ii., p. 437.

Contents : Preface of Muḥ. B. Zufar, fol. 1b. Kāzis of Bukhara, fol. 3a. Extract from the

Khażā'in al-‘Ulūm of ‘Abd ur-Rahmān B. Muḥ. an-Naşibūri (printed in the Chrestomathie Persane, vol. i., pp. 11—14), fol. 5a. The Khātūn, queen of Bukhara, fol. 8b. Description of Bukhara, its environs and public buildings (Chrestomathie Persane, pp. r.—15), fol. 12b. Silver coinage of Bukhara (published by Lerch, *l.c.*, pp. 426—8), fol. 39b. Muslim conquest, fol. 42a. Division of Bu-khara between the Arabs and Persians, fol. 48b. Rule of Ḳutaybah B. Muslim, fol. 50b. Origins of Āl i Sāmān, fol. 69a. Rise of Muğanna', foll. 77a. History of the Sāmānis, fol. 91b. This last section is brought down by an-Narshakhi to the accession of Nūh B. Naṣr, A.H. 331, fol. 115b, and briefly con-tinued by the translator to the death of Mansūr B. Naṣr, A.H. 365.

The text is in close agreement with M. Schefer's edition, pp. 2-99.

88.

Or. 3391.—Foll. 138; $12\frac{1}{2}$ in. by $7\frac{1}{4}$; 17 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [SIDNEY CHURCHILL.]

كتاب قم

A historical and topographical account of the city of Kum, written A.H. 378 by Hasan B. Muhammad B. Hasan Kummi, and translated from Arabic, A.H. 825, by Hasan B. al-Hasan 'Abd ul-Malik al-Kummi.

الحمد لله المدح
جعل العلماء الجما للاهتداء زاهراً وأعلاماً للقادع ظاهرة
....
جنين كودي مفسر ابن كتاب ومؤلِّف ابن خطاب
أصغر عباد الله جرما وأكثُرهم جرما حسن بن الحسن عبد
الملك القمي

The translation of the original work begins, fol. 2b, as follows : چذین کوید مولف این کتاب

حسن بن محمد بن حسن قمی که حق سبحانه و تعالیٰ
ایام عمر مولانا صاحب للبیل کافی الکفایہ کشیدہ کرداناد

The work is dedicated to a mighty Vazir, Sāhib al-Jalil Kāfi'l-Kufāt, whose proper name does not appear. It was apparently Ibrāhīm B. 'Abbād, the famous Vazir of two successive sovereigns of the Buvaihi dynasty, viz. Mu'ayyad ud-Daulah and Fakhr ud-Daulah, who died A.H. 385. The latter prince is named in the preface as the reigning sovereign, and in other passages, foll. 5b and 9a, mention is made of the Vazir's father, Shaikh al-Amin Abu'l-Hasan 'Abbad B. 'Abbas, who is described as the Vazir of Rukhn ud-Daulah, and is stated to have died A.H. 330. In the preface the author dwells at great length on the merits of his patron, and especially on the benefits conferred by him upon the city of Kum, on the magnificence with which he enriched its holy Sharifs and its 'Ulamā, on the copious water-supply created by him, on the number of books placed by him at the disposal of students, and generally on his just and beneficent administration.

The author was induced to write this book by the fact that his brother, Abu'l-Kāsim 'Ali B. Muh. B. al-Hasan al-Kātib, then governor of Kum, had searched in vain for a history of that city. He compiled it from a number of scattered notices and from oral tradition. Two of the historical chapters are brought down to A.H. 378, evidently the date of composition.

The work is divided into twenty Bâbs, subdivided into sections (نصول) amounting altogether to fifty. Of those Bâbs only the first five are extant in the MS. The headings of all the twenty Bâbs, given at the end of the preface, foll. 9 and 10, are too long to be quoted in full. The heading of Bâb I. begins as follows: باب اول در ذکر قم و سبب نام نهادن قم بدین نام بعد از نام نهادن او بفارسی

و ذکر قدیم امر قم و حدیث آن و صورت فتح ناحیت آن و انتهای حدود آن و مسافت اقطار آن و ذکر طول و عرض و برج طالع آن و عدد راهها و دروازها و میدانها و مساجد و حمامات آن و سبب جدا کردن از اصفهان و وقت شهر ساختن آن و آنجه در بقعة و خطه قم داخل است و بدان تعلق دارد از ضیاعها و نامهاء آن و ذکر باروی کهنه و نو آن و ذکر اول مسجدی که بقی بنا نهادند و منبر دران منصب کردهند تا انکاه که مسجد جامع بدان بنا نهادند و منبر بدان نقل کردهند الخ

Briefly stated, the contents of the twenty Bâbs are as follows: I. Name and origin of Kum; its topography and principal buildings, fol. 10b. II. Surveys of the land; tribute and taxation, fol. 54b. III. Descendants of Abu Tâlib, fol. 101b. IV. Arab settlers of the family of Malik B. ‘Âmir Ash’ari, fol. 113a. (After fol. 112 there is a lacuna, without any apparent break in the text, so that the end of Bâb III. and the beginning of Bâb IV. are wanting.) V. The Ash’aris after their conversion to Islâm, foll. 123—138. (This Bâb concludes in the present MS. with an account of the taking of Sûs by Abu Müsa al-Ash’ari.) VI. Genealogy of the Arabs of the race of Kâfîrân. VII. Arabs who held sway in Kum. VIII. Celebrated battles of the Arabs. IX. Arabs and Persians who ruled in Kum, and some renowned secretaries of the Divân. X. Introduction of Islâm and notice of some celebrated Persians. XI. Chronicle of the governors of Kum from A.H. 89—378. XII. Kâzîs of Kum. XIII. General chronicle of the Khalîfs from the time of Muhammâd to A.H. 378. XIV. Estates belonging to the Sultan. XV. Estates belonging to Kum and to private persons. XVI. ‘Ulamâ. XVII. Men of letters. XVIII. Poets. XIX. Jews and Magians. XX. Peculiarities of Kum and miscellaneous historical notices.

The Persian translation was made A.H. 825

by desire of a personage whose name is preceded by a string of almost royal titles, Khâjah Fâkhr ud-Dîn Ibrâhîm B. ‘Imâd ud-Dîn Mahmûd B. Shams ud-Dîn Muâ. B. ‘Ali Safî: الموجة فخر الحق والدنيا والدولة والدين ابراهيم بن الصاحب الاعظم الموجة عماد الدولة والدين محمود بن الموجة شمس الدولة والدين محمد بن على صفي خلد الله تعالى طلال عواطفه .

On the first page is a circular illuminated border enclosing a title which has been obliterated. Above is written: قاریخ دار المؤمنین تم .

حسین بن علی بن حسن

89.

Or. 3587.—Foll. 179; 8½ in. by 5; 19 lines, 3 in. long; written in small and neat Nes-talik; dated 1 Jumada II., A.H. 835 (A.D. 1432). [SIDNEY CHURCHILL.]

قاریخ بیهق

A History of the district of Baihâk, by Abu l-Hasan ‘Ali B. Shams ul-Islâm Abu l-Kâsim Zaid B. Shaikh ul-Islâm Abu Sulaimân Amirak Muhammad, &c., al-Baihâki.

سباس خدایرا که دلایل و اضجه و براهین راجحة بر عزت و وحدانیت او امانت کواهی بحق و صدق می کنارند و بعد چنین کوبید ابو الحسن علی بن الامام شمس الاسلام ابی القسم زید بن شیعیح الاسلام جمال القضاة و لخطبا ابی سلیمان امیرک محمد بن الامام المتفی فخر القضاة ابی علی الحسین الخ

The author belonged to the ancient family of the Hâkimis, which had given eminent divines and Kadîs to Baihâk. In the preface he traces up his pedigree to Huzaimah B. Thâbit, one of the Companions of the Prophet, and from him upwards to Shem, son of Noah. He completed this work on the fifth of Shavvâl, A.H. 563, in the village of Shashtamad.

He occasionally refers to two works previously written by him in Arabic, namely, *لِيَابُ الْأَنْسَابِ* و*الْقَابُ الْأَعْقَابِ*, treating of the genealogy of the descendants of the Prophet, and *مَشَارِبُ الْجَهَارِ وَغَوَارِبُ الْغَرَبِ*, being a continuation of *Ta'rikh i Yamīni*. An extract from the latter, relating to Sultān Shāh of Khwārazm, and quoted by Ibn ul-Asir in his *Kāmil*, vol. ix., p. 249, is brought down to A.H. 595. He wrote also a continuation of the *Dumyat ul-Kasr* of al-Bākharzi, entitled *وَشَاجِ الدِّمَيْةِ* (Ibn Khallikān, De Slane's version, vol. ii., p. 323, and Haj. Khal., vol. iii., p. 238, vi., pp. 442, 510).

The two works which he mentions as his principal authorities are the *Ta'rikh Naishābūr*, in twelve volumes, by al-Hākim Abu 'Abdallah Muḥ. B. 'Abdallah (d. A.H. 405), and *Ta'rikh Baihaḳ*, by 'Ali B. Abi Ṣalih al-Khuwāri.

In a long preface the author laments the decline of sciences in his day, especially of those which are the special glory of the Arabs, namely, Hadith, genealogy, and proverbs; after which he dilates on the charm and importance of a study of history. The work is rather a collection of biographical notices than a history proper. The contents are as follows:

Preface, fol. 1b. Principal countries of the world, fol. 11a. Standard works of history, fol. 11b. Histories of towns, fol. 13a. Eminent peculiarities of Baihaḳ, fol. 13b. "Companions" who came to Baihaḳ, fol. 15a. Muslim conquest, A.H. 30, fol. 15a. Climate, fol. 15b. Things in which various countries excel, fol. 17a. Plagues peculiar to each country, fol. 17b. Capitals of various countries, fol. 18b. Dependence of climate on the elements, fol. 19a. Etymology of Baihaḳ, its limits, and its division into twelve districts, called *عَجَز*, fol. 19b. Foundation of Sabzavār, and memorable events which took place there from the time of Bahman B.

Isfandiyār to A.H. 455, fol. 22a. Ancient families of Baihaḳ, in the following order: Sayyids, fol. 30b; Tāhiris, fol. 37a; Sāmānis, fol. 38a; Maḥmūdis, fol. 39b; Saljūks, fol. 40a; Nīzām ul-Mulk and his descendants, fol. 41a; Muḥallabis, fol. 47b; Fūlādvand and his descendants, who were the hereditary Ra'sis of Baihaḳ, fol. 52b; Ḥākimis, the author's family, fol. 57b; the Baihaḳis, fol. 61b; Mukhṭāris, fol. 65a; Mikālis, fol. 67b; and a few more families, the last being that of Muḥ. B. Ibrāhim Ibn Simjūr, fol. 77a. Notices of 'Ulamā, Imāms, and other eminent men who were born in Baihaḳ, or dwelt there, fol. 79a. Memorable events in Baihaḳ, from the incursion of Hamzah Āżarāk, A.H. 213, to the author's time, fol. 156a. Remarkable things peculiar to Baihaḳ, fol. 162a. Siege of Sabzavār by Mu'ayyid ud-Daulah Malik ul-Mashrik, A.H. 561-2, foll. 166a.

This last chapter breaks off, foll. 166b, without any visible gap in the text, and is immediately followed by some moral precepts and anecdotes, which conclude the work.

The MS. was apparently transcribed from a copy which was defective at the end.

The latter part of the volume, foll. 171—9, contains three additional pieces written by several hands, namely:

1. *Fatḥ Nāmah*, or bulletin addressed to Muḥ. Ṣūfi Tarkhān at Herat on a victory gained over Iskandar at Sultāniyyah.
2. Notices of Aḥmad B. al-Husain al-Baihaḳi and of al-Farrā, in Arabic, from the Muhibbāt of al-Isnawi.
3. *Nasab Nāmah i Mikāliyyah*, or genealogy of the Mikāli family, by Naṣir ud-Din Tūsi; copy dated A.H. 896.

The *Ta'rikh i Baihaḳ* is mentioned by Haj. Khal., vol. ii., p. 122. A MS. described by Pertsch, Berlin Catalogue, no. 535, has the same title as ours, but a different beginning.

90.

Or. 2887.—Foll. 93; 9 in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{8}$ in. long; written in fair large Nestalik, with neat 'Unvān and gold-ruled margins; dated 15 Zulhijjah, A.H. 1286 (A.D. 1870).

[SIDNEY CHURCHILL.]

عقد العلى للموقف الاعلى

A history of the conquest of Kirman by the Ghuzz chieftain, Malik Dīnār, A.H. 581—3; by Afzal ud-Din Ahmad B. Ḥamid Kirmāni.

تعالى الله خالق كل شئ وجل الله رازق كل
 حي قادر خدائی و لطیف رهمنائی که کله ازرق و رواق
 معلق را وراء ناظر بینند کان حجاب عالم غیب کردانید ...
 چنین کوید مطرز این اوراق و میرز این اعلاق امام عالم
 تاج الزمان سلطان الافضل علامة الزمان افضل الملة
 والدين احمد بن حامد

Afzal ud-Din Kirmāni is chiefly known as the author of the standard history of the Saljūks of Kirmān, entitled *بدائع الزمان في وقائع كرمان*. See Houtsma, Recueil des textes relatifs à l'histoire des Seljoucides, vol. i., p. xi., pp. 20—1, and Zeitschrift der D. Morg. Ges., Band 39, p. 365. That work is also the main authority of the *Simt ul-'Ula* for the early history of Kirman. See the Persian Catalogue, p. 849b.

The present work was composed in Ṣafar, A.H. 584 (see fol. 42b), for presentation to Malik Dīnār, as a record of his glorious victories. It is divided into five parts (*Ķism*) as follows:

I. Decline of the Saljūk dynasty of Kirman, and disturbances which followed the reign of Tughrul Shāh (A.H. 551—565), fol. 6a.

II. Invasion and conquest of Kirman by Malik Dīnār, and his eminent qualities (containing a full account of his campaign, from

his entering upon the Kirman territory at Arīz, near Kūbinān, on the 22nd of Ramazan, A.H. 581, to the taking of Burdashir in Rajab, A.H. 583, and the complete establishment of his rule), fol. 15a.

III. Exhortation to justice and kingly virtues, fol. 44a. Early history of Kirman and description of the land and of its principal cities, namely, Jirāft, Barm, Narmāshīr, Burdashir, and Sirjān, fol. 58b.

IV. Eulogy on the Vazir Ķivām ud-Dīn Mas'ud B. Nizām ud-Dīn Kaikhusrau, and on his forefathers, fol. 67b.

V. Life of the author, fol. 82b. Owing to the disturbed state of the country and to a famine which occurred in the Kharāj year 570, the author left Burdashir, intending to repair to the court of Tughān Shāh in Khorasan, but did not go further than Kūbinān,¹ where he was induced to stay by the Amir Mujāhid ud-Dīn, and remained five years. From thence he was taken most unwillingly to Yezd, where the king put him in charge of the hospital, and wished to retain him also as his Munshi. By some artifice, however, he managed to escape from that compulsory service. Having returned to Kūbinān on the 5th of Muḥarram, A.H. 584, he entered at once on the composition of the present work, designed as a suitable offering to the new sovereign of Kirman.

The work is written in florid prose, freely interspersed with Arabic and Persian verses. For an account of the reign of Malik Dīnār, who died A.H. 591, see Houtsma, Zeitschrift, vol. 39, pp. 392—95.

Baron von Rosen gave, in the *Zapiski* of the Archaeological Society, vol. ii., pp. 182—84, some extracts of the present work, partly

¹ Often written كربنات in the MS. Yākūt, vol. iv., p. 316, spells the name كوبنان.

from a MS., partly from an edition lithographed at Teheran, A.H. 1293.

At the end of our MS. is a colophon transcribed from an earlier copy and dated Rabi' I., A.H. 649.

91.

Or. 3584.—Foll. 97; 6 in. by 3½; 12 lines, 2½ in. long; written in small Neskhī, with gold-ruled margins; dated A.H. 1276 (A.D. 1859-60).

[Presented by Sir FRED. GOLDSMID.]

The same work. The five Kisms begin respectively at foll. 5b, 15a, 45b, 70a, and 85b. Like the preceding MS. and the Teheran edition, this copy concludes with a colophon dated Rabi' I., A.H. 649.

In a Persian note written on the first page, the writer states that he had borrowed the MS. from the owner, Col. (now General Sir Fred.) Goldsmid, then passing through Kirman, on his way from Teheran to Karāchi, in Sha'bān, A.H. 1282, and had afterwards returned it to him *via* Bombay.

92.

Or. 2778.—Foll. 219; 9 in. by 5½; 15 lines, 3½ in. long; written in fair Nestalik; dated Sha'bān, A.H. 1273 (A.D. 1857).

[COMTE DE GOBINEAU.]

تاریخ طبرستان

History of Tabaristan, written about A.H. 613, by Muḥammad B. Ḥasan B. Isfandiyār, and brought down by an anonymous continuator to A.H. 750.

حمد و ثنا و مدح بی منتها آفریدکار را سزاست که واهب ارواح و خالق اشباح است
اما بعد چنین کوید احقر عباد الله محمد بن حسن بن اسفندیار که در سنّة ست و ستماه الهلالیه

This copy agrees substantially with Add. 7633, the contents of which have been described in the Persian Catalogue, pp. 202—4. Like that MS., it wants Kism III., the heading of which as given in the preface is:

در نقل ملک طبرستان از آل وشمکیر که آخر
ایشان نوشرون بن منوچهر بن قابوس بود با سلاطین

محمدیان و سلیمانیان

The other sections begin as follows: Kism I., Bāb 1, fol. 6b. Bāb 2, fol. 32b. Bāb 3, fol. 45a. Bāb 4, fol. 53a. Kism II., fol. 83a. Kism IV., fol. 186b.

For the contents of the Oxford MS. see Ethé, no. 307. The work of Ibn Isfandiyār is frequently quoted by Comte de Gobineau in his *Histoire des Perses*; see vol. i., p. 263, &c.

93.

Or. 2862.—Foll. 171; 9½ in. by 5½; 21 lines, 3½ in. long; written in small and neat Nestalik; dated 4 Jumāda II., A.H. 1014 (A.D. 1605). [SIDNEY CHURCHILL.]

تاریخ طبرستان

History of Tabaristan, from the earliest time to A.H. 881, by Sayyid Zahīr ud-Dīn B. Sayyid Naṣīr ud-Dīn Mar'ashi.

حمد بحد و قیاس مالک الملکی را که ذات پاکش بصفت دوام و قدم موسم و موصوفست

This is the work edited by Dorn in the first volume of his "Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspiischen Meeres," St. Petersburg, 1850. A full account of the author's life will be found in the preface, pp. 9—22. For a description of the two MSS., both later than the present one, on which that edition is based, see the preface, pp. 25—28, and the Vienna Catalogue, no. 971. Another work of Zahīr ud-

Din, a history of Gilān, is brought down to A.H. 894. See Ethé, Bodleian Catalogue, no. 309.

The present MS. has in its early portion marginal notes in the hand of Rīza Kūli Khān (Lālah Bāshi), and two lost quires of the original MS. have been supplied by the same hand, namely, foll. 2—8, corresponding with the printed text from p. 3, line 4, to p. 21, line 8; and foll. 53—59, corresponding with p. 167, line 13, to p. 186, line 3.

Copyist: محمد رضا بن محمد على

94.

Or. 4106.—Foll. 399; 9½ in. by 6¼; 5 lines, 3½ in. long; written in fair Nestalik, with 'Unvān and headings alternately red, blue, and gold; dated Rabi' I., A.H. 933 (A.D. 1526).

[SIDNEY CHURCHILL.]

روضات الجنان في أوصاف الهراء

A history of Herat, from early times to the beginning of the reign of Abu'l-Ghāzi Sultān Husain, with an introduction on the topography of the province, compiled A.H. 897 (fol. 14a) by Mu'in az-Zamji al-Asfizāri (fol. 16a). See the Persian Catalogue, p. 206; Ethé, Bodleian Catalogue, no. 310; and Rathsek, Molla Firuz Library, p. 94.

This important historical work has become chiefly known by copious extracts published by Barbier de Meynard in the *Journal Asiatique*, 5^e Série, vol. xvi., pp. 461—520, xvii., pp. 438—522, and xx., pp. 268—319. The present copy is earlier, more correct, and more complete than the MS. described in the Persian Catalogue. It has only a short lacuna at the end of Rauzah XXIII. and beginning of Rauzah XXIV.

The twenty-six Rauzahs into which the

work is divided begin as follows: I. fol. 20b; II. fol. 29a; III. fol. 32b; IV. fol. 39a; V. fol. 59a; VI. fol. 143b; VII. fol. 150a; VIII. fol. 201b; IX. fol. 217a; X. fol. 224a; XI. fol. 225b; XII. fol. 240b; XIII. fol. 250a; XIV. fol. 258b; XV. fol. 272a; XVI. fol. 289b; XVII. fol. 299a; XVIII. fol. 320a; XIX. fol. 326a; XX. fol. 331a; XXI. fol. 358b; XXII. fol. 364b; XXIII. fol. 371a; XXIV. fol. 381b; XXV. fol. 388b; XXVI. fol. 396b. The last two Rauzahs are wrongly designated in the MS. as the 24th and 25th.

Copyist: زین الدین علی بن شیع احمد بن قطب
الدین

95.

Or. 4836.—Foll. 266; 13½ in. by 8½; 17 lines, 5½ in. long; written by several hands on blue-tinted paper in Nestalik, probably early in the 19th century.

شرف نامه

The well-known history of the Kurds, by Amīr Sharaf ud-Din B. Shams ud-Din Bitlisi. See the Persian Catalogue, p. 208b.

This copy has lost the first page and begins, after the last line of the doxology, as follows: اما بعد بر هوشمندان صاحب خبرت پوشیده
نیازند که علم تاریخ متخصص فواد بسیار است

This is the shorter recension of the preface. It has been given by Veliaminof-Zernof in the appendix to the second volume of his edition, pp. 2—5.

Contents: Mukaddimah. Origin of the Kurds, fol. 3a. Ṣahifah I., in five Faṣls, viz.: 1. Jazirah and Diyārbakr, fol. 5b. 2. Dinavar and Shahrazūl, *ib.* 3. Fazlavaihs, or Lür i Buzurg, fol. 6b. 4. Lür i Küchak, fol. 9b. 5. Āl i Ayyūb, fol. 17b. Ṣahifah II., in five Faṣls, viz.: Ardalan, fol. 28b. 2. Hakkāris, fol. 31a. 3. 'Imādiyyah,

fol. 32a. 4. Jazīrah, fol. 35b. 5. Hişn Kaif, fol. 49a.

Sahifah III., comprising three Firkahs, as follows : Firkah I., in nine Faṣls, viz.: 1. Chimishkazaks, fol. 53a. 2. Mirdāsi, fol. 58a. 3. Sāṣūn, fol. 63b. 4. Khizān, fol. 69b. 5. Killis, fol. 73b. 6. Shiravān, fol. 77a. 7. Zaraki, fol. 80a. 8. Suvaidis, fol. 85b. 9. Sulaimānis, fol. 89b. Firkah II., in ten Faṣls (three of these, numbered 7—9, are wanting in this copy as in all known MSS.), viz.: 1. Suhrān, fol. 94a. 2. Bābāns, fol. 97b. 3. Makri, fol. 101a. 4. Barādūst, fol. 103b. 5. Maḥmūdis, fol. 105a. Dunbulis, fol. 108a. 10. Galhurs, fol. 110b. After this comes an unnumbered section, fol. 111b, relating to the Galbāghi Amīrs, and corresponding with the text given in Veliaminof's Appendix to vol. ii., pp. 36—45. Firkah III. Kurds of Iran in four Shu'bahs, fol. 113b.

Sahifah IV. Amīrs of Bitlis, in a Fātiḥah, fol. 118a, and four Saṭars beginning respectively at foll. 126a, 128a, 130a, and 143a. The fourth Saṭar breaks off, fol. 148a, at a passage corresponding with p. 414, line 15, of the first volume of Veliaminof's edition.

After this, and without any apparent break in the text, comes the latter part of the Khātimah, or history of the Osmanlis, beginning in the middle of A.H. 987, and corresponding with pp. 258—308 of the second volume of Petersburg edition.

The first part of the same Khātimah, imperfect at the beginning and corresponding with pp. 8—258 of the same volume, occupies the remaining portion of the MS., foll. 169a—265b. At the beginning of the MS. there is a table of contents in the Syriac character.

A French translation of the whole work, with a copious introduction and notes, was published in St. Petersburg, 1868—75, by

F. B. Charmoy. Two Turkish versions have been described in the Turkish Catalogue, pp. 70—72. For other MSS. of the text see the prefaces of Veliaminof, pp. 16—19; and of Charmoy, p. 4; and Ethé, Bodleian Catalogue, nos. 312—14.

96.

Or. 4900.—Foll. 358; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 19 lines, 4 in. long; written in fair Nestalik; dated Rabī' I., A.H. 1251 (A.D. 1835).

[SIR HENRY RAWLINSON.]

Another copy of the preceding work.

This MS. has the longer preface beginning اما بعد بر ضمیر منیر اکسیر تائیر ناظمان درر بلاغت as in the Petersburg edition, and its contents agree closely with Veliaminof's text.

The principal sections begin as follows : Sahifah I., fol. 10a. Sahifah II., fol. 41a. Sahifah III.: Firkah I., fol. 81a. Firkah II. comprising eight Faṣls, numbered 1—6 and 10—11, viz., 1. Suhrān, fol. 133a. 2. Bābāns, fol. 136b. 3. Makri, fol. 140b. 4. Barādūst, fol. 144b. 5. Maḥmūdis, fol. 147a. Dunbulis, fol. 151b. 10. Galhurs, fol. 155a. 11. Bānah, fol. 157a. Firkah III., fol. 158a. Sahifah IV., fol. 163b. Fātiḥah, fol. 164a. Saṭar 1, fol. 275a. Saṭar 2, fol. 177a. Saṭar 3, fol. 179b. Saṭar 4, in four Vajhs beginning respectively at foll. 194a, 196b, 199b, and 210a (about a page at the beginning of Vajh 2 is wanting). Zail, fol. 215a. Khātimah, foll. 220b—358b.

97.

Or. 2779; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 19 lines, 3 $\frac{1}{4}$ in. long; written in small, close, and cursive Nestalik, apparently in the 17th century.

[COMTE DE GOBINEAU.]

احیاء الملوك

A history of Sistān from the earliest times to A.H. 1028, by Shāh Husain B. Malik Ghīyāṣ ud-Dīn Muḥammad, of the Ṣaffārī line.

لکونه رخساره هنر و زیب عارض نسخه معتبر Beg. سپاس خداوندیست که فرع انسانرا در ظاهر بخلعت لقد خلقنا الانسان فی احسن تقویم مخلع فرموده

The author belonged to the princely family of Sistān, which was represented in his time by Malik Jalāl ud-Dīn Maḥmūd Khān B. Malik Jalāl ud-Dīn Muḥammad. In his account of the genealogy of that prince, which he carries up through sixteen generations to 'Amr B. Laith of the Ṣaffārī dynasty, fol. 9a, the author gives his own pedigree as follows: Shāh Husain B. Malik Ghīyāṣ ud-Dīn Muḥammad B. Shāh Maḥmūd B. Shāh Abu Sa'īd, this last being the ancestor in the fifth generation of the above reigning prince.

In the preface the author mentions a history of the kings of Sistān, written in Arabic by Abu 'Abdullah in the reign of Shāh Kuṭb ud-Dīn B. Shāh 'Ali, and translated into Persian by Abu Muḥammad. A later extensive history, compiled by a maternal grandsire of the author, Amīr Muḥammad B. Amīr Mubāriz, in the reign of Malik Niẓām ud-Dīn Yāhya, was no longer extant. The author wrote the greater part of the present work in A.H. 1027, and finished it in 1028. The latest date mentioned is the 25th of Shavvāl of the latter year, when the author was in Isfahan in the suite of Shāh 'Abbās. He refers incidentally to another work of his, a Tazkirah entitled خیر النیبان (Or. 3397).

The work is divided into a Muqaddimah, three parts called Faṣl, and a Khātimah, as follows:

Muqaddimah, treating of the founder of

Sistān (Garshāsf), of its scholars, traditionists and poets, of its peculiarities, of its names, its revenue, and the genealogy of its kings, fol. 2b : مقدمة در بیان آنکه بنی بلده سیستان و بادی : ابادی آنملکت کیست و اسامی اهل فضل و دانش و راویان حديث و اخبار شعرای نامدار و خصوصیات ولایت نیمروز از عجایب و غرایب و ذکر اسامی ان بلده و وجه تسمیه بهر اسم و حاصل آنملک و ذکر نسب ملک ولایت مذکور

Faṣl I. Rulers of Sistān from Garshāsf to the introduction of Islām and Arab governors, fol. 10a.

Faṣl II. Descendants of Kisra, who settled in Sistān after the Muslim conquest, down to Ya'kūb B. Laiṣ and Khalaf B. Ahmād. The history is subsequently brought down to Malik Tāj ud-Dīn Abu 'l-Faṣl, the first who assumed the regal title, and, in a further continuation to Malik Kuṭb ud-Dīn Muḥammad, fol. 25a. (This Malik Kuṭb ud-Dīn was appointed by Timūr, A.H. 805, as successor of his father, Shāhshāhān Shāh 'Ali, in the government of Sistān.)

Faṣl III. From the time of Malik Kuṭb ud-Dīn Muḥammad to the date of composition, fol. 48a.

Khātimah. Career of the author, his travels, and the wars in which he took part, foll. 188b—216b (beginning with the author's presentation to Shāh 'Abbās in Kazvīn, A.H. 1027).

The Ihyā ul-Mulūk is one of the authorities quoted by Rīzā Kūlī Khān in his Nījād Nāmah, no. 42, foll. 7b, 76b.

A Persian note on the first page states that the MS. was acquired by Comte de Gobineau in Teheran, A.H. 1273 (A.D. 1856-7).

98.

Or. 4901.—Foll. 126; 8 $\frac{1}{4}$ in. by 6; 14 lines, 4 $\frac{1}{8}$ in. long; written in fair Nestalik; dated Friday, 16 Sha'bān, A.H. 1255 (A.D. 1839).

[SIR HENRY RAWLINSON.]

تذكرة شوشترية

A history of the city and province of Shushtar, by Sayyid 'Abdullah B. Ni'matullah Shūshtarī. See the Persian Catalogue, p. 214b.

Sir H. Rawlinson wrote on the fly-leaf: "Copied for me at Baghdad from a MS. of Col. Taylor's [Add. 23,534], Oct. 20, 1839."

99.

Or. 3603.—Foll. 200; 8 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$; 17 lines, 4 $\frac{1}{4}$ in. long; written in neat Neskhī; dated Dār ul-Khilāfah (Teheran), Sunday, 9 Rajab, A.H. 1304 (A.D. 1887).

[SIDNEY CHURCHILL.]

مرات القasan

A geographical and historical account of Kashan, by Mirza 'Abd ur-Rahīm B. Muḥ. Ibrāhīm al-Kāsāni, poetically surnamed Suhail.

بر لوح ضمیر ارباب بینش و آئینه صاف Beg.

خاطر خداوندان دانش پوشیده و پنهان نیاشد

The author belonged to the Ḷarrābi branch of the ancient Dunbuli family, to the history of which he devotes an extensive section of the present work, foll. 131—152. He was a descendant in the fourth generation of Mirza Häji Rizā'i, a brother of the celebrated Malik ush-Shu'arā Fath 'Ali Khān. He wrote the present work in answer to a questionnaire drawn up by the Parsee Mānakji, and sent by order of Shāh Nāṣir ud-Dīn to the

governors of the various provinces of Iran. Jalāl ud-Dīn Mirza Iḥtishām ul-Mulk, who was then governor of Kashan, entrusted the task of drawing up the answers to Mirza 'Abd ur-Rahīm on the 9th of Rabī' II., A.H. 1287. The latter spent nine months on the work, which was finished in Muḥarram, A.H. 1288, at the time when the prince was suddenly recalled to Teheran.

The questionnaire, the arrangement of which is here followed, consisted of six Bābs, each of which contained nine questions. Some of the questions, having no application to Kashan, received only negative answers.

Contents: The author's introduction on the state of the country of Kum and Kashan at the time of the Arab conquest, fol. 11b.

Bāb I. Ancient and modern names of Kashan and its founder, fol. 13a. Its limits, fol. 14b. Mountains and rivers, fol. 27b. Torrents, springs and aqueducts (qanāt), fol. 40a. Jungles and deserts, fol. 52b. Climate, fol. 54a.

Bāb II. Castles, towns, agriculture and population, fol. 56a. Gardens, fol. 82a. Pasture-grounds, fol. 86b. Snow, rain, hail, &c., fol. 87a. Plagues and locusts, ib. Earthquakes, famines and floods, fol. 90a. Wars and revolutions, from the Afghan invasion to the present time, fol. 91a. Epidemic diseases, fol. 94a.

Bāb III. Animals, trees, vegetables, cereals, edible roots, minerals, handicrafts, trade and taxes, fol. 94b.

Bāb IV. The principal merchants, fol. 99a. Bodily features, stature and longevity of the inhabitants, fol. 101a. Their disposition and manners, creed, costume, &c., fol. 101b. Marriage laws and condition of women, fol. 105a. Wealth, measures and weights, fol. 114a. Ancient families and celebrated scholars, divines and officials, fol. 115a.

Bāb V. Governors from the time of Nādir to the date of writing, fol. 162b. Longitude and latitude, fol. 163b. Distances and routes to the frontiers of Persia, fol. 165a. Amount of cultivated land, revenue, and police, fol. 166a.

Bāb VI. Public buildings and places of pilgrimage, fol. 167b. Travellers, and accommodation supplied for them, fol. 168a. The author answers this last question in a mystic sense, describing at length the stations of wayfarers on the road to spiritual truth.

Khātimah. Eulogy on the governor Jalāl ud-Dīn Mirzā; rewards promised by him to the author; and Kasidah composed by the latter in his praise, foll. 195—200.

Copyist: على الطالقاني

The following pieces are prefixed to the work:

1. Two notices relating to the present copy, by the author and by Zain ul-Ābidin ul-Ghaffārī, in Shikastah, foll. 1, 2.

2. A table of contents in Neskhī, fol. 3.

3. A notice of the work, written at the request of Mr. Churchill, by the author, who here styles himself:

عبد الرحيمخان كلانتر مستشار ديوان محکمات اداره جلیله نظمه و زمینیه ایران المخلص
بسهیل دنبیلی الماخد کاشانی الوطن طهران المسكن

It is written in Shikastah and dated Saturday, 3 Sha'bān, A.H. 1304, foll. 7—10.

BIOGRAPHY.

100.

Or. 4658.—Foll. 284; 9½ in. by 6¼; 21 lines, 4 in. long; written in fair small Nestalik; with ruled margins; dated 12 Rabi' I., A.H. 1088 (A.D. 1677).

تاریخ حکماء سلف

History of ancient and modern philosophers, translated from the Arabic work of Shams ud-Dīn Muhammad Shahrazūrī by Maķṣūd 'Alī Tabrīzī.

ای حکیم علی الاطلاق و ای دانای باستحقاق
تا از خودی خود بر نیایم چکونه بلبل زبان را بمدح
تو سرایم

The proper title of the original work is نزهۃ الارواح وروضۃ الافراح فی تواریخ لحکماء المقدمین والماخربین. It was written by Shams ud-Dīn Muhammad B. Maķmūd ash-Shahrazūrī about A.H. 600, and consists of two parts treating respectively of the ancient and Muslim philosophers. A MS. of the first part is described in the Leyden Catalogue, no. 1488. A complete copy is noticed by Sachau, Chronologie Orientalischer Völker, p. L.

The translator says in his preface that, the work having been brought to the notice of the sovereign, only designated as السلطان بن السلطان (evidently Shāh 'Abbās I.), he received his Majesty's commands to translate it into Persian, A.H. 1011.

Contents: Introduction treating of the value of philosophy, of the ancient Greeks (Yūnān), and of their philosophers, fol. 3a. Notices of the ancient sages as follows: Adam and Seth, fol. 12b; Hermes, fol. 13a; Tāt, fol. 21a; Æsculapius, fol. 22a; Empedocles, fol. 23a; Pythagoras, fol. 24b; Socrates, fol. 33a; Plato, fol. 50b; Aristotle, fol. 56a; Theophrastus, fol. 62b; Eudemus, fol. 63a; Democritus, Hippocrates, Cebes, Aristippus, fol. 63b; Plutarchus, Suidas, Alexander Aphrodisiensis, Euthamius(?) and Ibn Iskandar, Shaikh Yūnāni, fol. 64; Zarādusht, fol. 65a; Diogenes Cynicus, fol. 65b; Hippocrates, fol. 69a; Homerus, fol. 71b; Thales, fol. 72a; Solon, fol. 74b;

Zeno, fol. 76b; Iskandar Zulkarnain, fol. 78a; Ptolemæus, fol. 88a; Basilius, fol. 90a; Luqmān, fol. 90b; Galenus, fol. 98a.

The second part devoted to Muslim philosophers begins, fol. 104a, with Ḥunain B. Ishāk, Ishāk B. Ḥunain, Ḥunain Tabib, Thābit B. Kurrah, Muḥ. B. Zakariyyā Rāzi, &c. The notices are too numerous and too short to be fully enumerated. The last and longest is that of Ibn Sinā, which begins at fol. 126b and breaks off at fol. 128b.

II. Foll. 129—278. An extensive collection of anecdotes and historical narratives, imperfect at beginning and end.

It begins with the latter part of an anecdote relating to Abu Naṣr Fārābi as musician. The next paragraph begins: الْعَجُوبَةُ آوْرَدَهُ اَنْدَهُ که در سنه خمس و سبعين و ثلثمايه در ايام طالع

مرغى از دریای عمان برآمده بزرگتر از فیل

The anecdotes follow a rather loose chronological order. They relate successively to the Ghaznavis, Buvaishis, Saljūks, Khwārazmshāhs, Atābeiks, Moghols, İlkānis, Muẓaffaris, Sarbadārs, Timurides down to Sultān Ḥusain, and Kara-Kuyunlus. The extracts begin mostly with such headings as ومن النوادر or من البدایع or من الغرائب. Authorities frequently quoted are the following: جامع بی صاحب، وصایا نظام الملک، مجمع النوادر، الحکایات مرأة لجنان، یافعی، تاریخ کزیده، تاریخ سلاجقة روم، طفرنامه. The latest works quoted are Raużat us-Ṣafā and Ḥabib us-Siyar.

III. Foll. 279—284. A fragment of the Laṭā'if ut-Tavā'if, by 'Ali B. Ḥusain Kāshifi. See the Persian Catalogue, p. 757b.

The fragment consists of the main part of Bāb XIII. and of the whole of Bāb XIV., corresponding with foll. 144—158 of Add. 18,408. For other copies see the Leyden

Catalogue, no. 2748; Pertsch, Berlin Catalogue, no. 1013; Ethé, Bodleian Catalogue, no. 454; and Mulla Firuz Library, p. 230.

101.

Or. 4107.—Foll. 157; 9½ in. by 5½; about 21 lines, 3½ in. long; written by several hands in cursive Nestalik, apparently in the 17th century. [SIDNEY CHURCHILL.]

آثار الوزراء

Lives of celebrated Vazirs by Saif ud-Dīn Hājī B. Nizām al-Ākili, dedicated to the Vazir Khwajah Kivām ud-Dīn Nizām ul-Mulk al-Khwāfi. See the Persian Catalogue, p. 969b, and Ethé, Bodleian Catalogue, no. 347.

شایف تحمیدات حضرت پادشاهی را که در ایجاد کابینات بشربیک و وزیر محتاج نکشت

The work is divided into two Maḳālahs, the first of which contains notices of past Vazirs chronologically arranged in twelve Bābs, under the following heads: The first four Khalifs, fol. 5a. Ancient kings of Persia (beginning with Pythagoras, Vazir of Gushtāsp, and ending with Buzurjmehr, Vazir of Anushirvan), fol. 5b. Umayyades, fol. 10b. Abbasides, fol. 14a. Āl i Sāmān, fol. 71a. Ghaznavis, fol. 72a. Āl i Buvaih, fol. 93a. Āl i Saljūk, fol. 95b. Khwārazmshāhs, fol. 121a. Chingizkhān and descendants, fol. 123a. Āl i Muẓaffar and Mu'lūk i Ghūr, fol. 132b. Timūr and his descendants down to Abu Sa'id, fol. 134a.

Maḳālah II., devoted to the author's patron, is divided into four Bābs, namely, 1. Character and superior merits of Kivām ud-Dīn Nizām ul-Mulk, fol. 141b. 2. His career previous to his appointment as Vazir on the 26th of Jumāda II., A.H. 875, fol. 144b.

3. His Vazirship (chiefly taken up by his ordinances, which are given *in extenso*), fol. 146a.

This third Bāb breaks off at fol. 150b. Bāb 4, which was to commemorate the favours bestowed on the Vazir by the sovereign, is wanting.

The date of composition is given, fol. 141a, as A.H. 803, سنة ثُلث وثمانمائة، evidently by mistake for A.H. 883. The Vazir Kīvām ud-Dīn was deposed A.H. 892.

Foll. 151—154 contain a portion of a Sufi work on *Tauhid*, the scope of which is stated as follows:

غرض ما ذكر كلامٌ چند است بر توحید
بر مشرب صوفیہ

The fragment consists of the latter part of the preface and of the first three Faṣls, the last of which is imperfect.

Fol. 156 and two folios at the beginning are detached leaves of a chronicle of the reign of ‘Ālamgir (Aurangzib), relating to the sixth and seventh years, in Indian Shikastah. Two other leaves at the beginning are a fragment of an Insha.

Lives of Sufis.

102.

Or. 3522.—Foll. 290; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{1}{2}$ inches long; written in fair Nestalik, with ‘Unvān and gold-ruled margins, after A.H. 1272 (A.D. 1856). [SIDNEY CHURCHILL.]

صياغ العارفین

Lives and sayings of the great theosophists ('Urafā) of the first four centuries of Islam, by Fazl ullah.

Beg.

ودوڈی را شایستہ است که از عین عنایت جمیع موجوداترا از عالم ارواح بواسطہ اشیاع بجلوہ ظهور و شهود رسانید

The author says in the preface that he wrote the present work shortly after his arrival from Irak at Shirāz, A.H. 1272. He names Nāṣir ud-Dīn Shāh as the present sovereign, and praises as his special patron the governor of Fārs, Mīr Tahmāsp B. Daulat Shāh B. Fath ‘Alī Shāh. He mentions also his own father, Shaikh ul-Mulūk, whom he describes as the object of the special favour of Daulat Shāh.

Contents : Preface, with table of chapters, fol. 2b. Mukaddimah treating of Taķiyah (concealment of Shī‘ah faith from motives of prudence) and of the means of arriving at a fair judgment and discrimination respecting the ‘Ulamā and ‘Urafā, علم تمییز عقلاء و تشخیص علماء و تحقیق عرفاء, fol. 6a. Notices of ninety-six ‘Urafā, in as many numbered Fuṣūl, alphabetically arranged according to the leading names, fol. 25a. The first five are Abu Zarr Ghaffāri, banished from Medina by Osman, fol. 25a; Uvais Ḳarāni, who died A.H. 36, fol. 25b; Ibrāhim B. Dā’ud Rakki, who died A.H. 326, fol. 31a; Ḥamad B. Muḥammad Maghribi, who died A.H. 397, fol. 32a; and Abu ’l-‘Abbās Muḥammad B. Ishāk, fol. 33b.

Khātimah : Discussion of the views of some modern divines for or against Sufis, with extensive extracts from their writings, fol. 228a. The writers chiefly quoted are Mulla Ḥamad Ardabili, the alleged author of Hadīkat ush-Shī‘ah (d. A.H. 993), Mulla Bākır Majlisi (d. A.H. 1110), Muḥammad Ḥasan Kāshāni, and Shahid i Šāni (Zain ud-Dīn B. Nūr ud-Dīn ‘Alī al-‘Amili, who was put to death A.H. 966). The Khātimah concludes with an alphabetical list of Sufi

writers known to the author, fol. 279, and with a tract of al-Hāj Zain ul-Ābidin, called Mirza Küchak Nā'ib uṣ-Sadr, on the division of Muslim sciences, and in glorification of 'Ali, foll. 287—290.

On the first page there is a former owner's note, dated A.H. 1296.

Tazkirahs, or Lives of Poets.

103.

Or. 3490.—Foll. 121; 9½ in. by 5¾; 17 lines, 3½ in. long; written in small and neat Nestalik; dated end of Shavvāl, A.H. 976 (A.D. 1569).

[SIDNEY CHURCHILL.]

تحفة سامي

Notices of contemporary poets, by Sām Mirza, son of Shāh Ismā'il Ṣafāvi.

الله الحمد قبل كل كلام بصفات لجلال والأكرام
 Beg.
 سر غزل دیوان فصاحت بیان قافیه سنجان معجز طراز ...

This valuable copy, written in the author's lifetime, agrees substantially with the MSS. described in the Persian Catalogue, p. 367. The following table shows the beginning of the various divisions of the work and the name of the first poet noticed in each: Sahīfah I., Shāh Ismā'il, fol. 3b. Sahīfah II., Safhah 1, Mir 'Abd ul-Bāki, fol. 13b. Safhah 2, Kāzī Mīr Husain, fol. 28b. Sahīfah III., Mirza Shāh Husain Isfahāni, fol. 33a. Sahīfah IV., Khwājah Shihāb ud-Din 'Abdullah Bayāni, fol. 37a. Zail. Maulānā Shāh Maḥmūd, fol. 47a. Sahīfah V., Maṭla' 1, Maulānā Jāmi, fol. 50a. Maṭla' 2, Maulānā Sharaf Muḥ. Sabri, fol. 84a. Sahīfah VI., Amīr Nizām ud-Din 'Alishir, fol. 106a. Sahīfah VII., Aḥmadi, fol. 115a.

The first page has been supplied by a modern hand.

Two copies are described by Pertsch in the Berlin Catalogue, no. 643.

104.

Or. 3396.—Foll. 101; 7½ in. by 4½; 13 lines, 2½ in. long; written in fair Nestalik, apparently in the 17th century.

[SIDNEY CHURCHILL.]

مجالس النفايس

The Tazkirah of Mīr 'Ali Shir, translated from Turki into Persian by Shāh 'Ali B. 'Abd ul-'Ali.

بعد از حمد معبد و درود نبی عاقبت محمود
نموده می آید که فصیحترین زبانی که ازان شاعران
حکمت شعار بطایف کفتار آیند

For the original work, see the Turkish Catalogue, p. 273, and, for another translation, the Persian Catalogue, p. 366.

In a short preface the translator says that, Persian being preferred, both in speaking and in writing, by men of letters, the less polished Turki language was generally neglected, especially under the present ruler, Sultan Dīn Muḥammad. Complying, therefore, with the desire of some friends, he had turned into Persian the Tazkirat ush-Shu'arā of Mīr 'Ali Shir.

Dīn Muḥammad, son of Jāni Beg and of a sister of 'Abdullah Khān Uzbek, ruled over part of Khorasan during the reigns of 'Abdullah and 'Abd ul-Mūmin Khān. After the death of the latter, A.H. 1006, he was proclaimed Khān in Herat, but soon after he was defeated by Shāh 'Abbās, and died during his flight. See Mīr'at ul-'Ālam, fol. 170a, and Howorth, History of the Mongols, part ii., p. 739.

The MS. contains only seven of the eight Majlis into which the work is divided. They begin respectively as follows: I. Kāsim i Anvār, &c., fol. 3. II. Sharaf ud-Din Yazdi, &c., fol. 15. III. Nūr ud-Din Jāmi, &c., fol. 39. IV. Pahlavān Muḥ., &c., fol. 65.

V. Amīr Daulatshāh, &c., fol. 86. VI. Ahmad Hāji Beg, &c., fol. 91. VII. Amīr Timūr, &c., fol. 98. This last Majlis breaks off in the middle of the sixth notice, that of Ulugh Beg.

105.

Or. 3506.—Foll. 567; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$; 26 lines, 4 $\frac{1}{2}$ in. long; written in small neat Nestalik, apparently in the 16th century, with the exception of some leaves supplied by a modern hand. [SIDNEY CHURCHILL.]

خلاصة الاشعار و زبدة الافكار

A portion of the extensive Tazkirah so called by Taķi ud-Din Muhammad B. Sharaf ud-Din ‘Ali al-Husaini al-Kāshāni.

The work has been described by Bland, Journal of the Royal Asiatic Society, vol. ix., pp. 126—134, and by Sprenger, Oude Catalogue, pp. 13—46. An abridgment is noticed by Pertsch, Berlin Catalogue, no. 647, and a MS. of the third Rukn is described, without author's name, in the Petersburg Catalogue, no. 321.

The present MS. contains only a small portion of that voluminous anthology, namely, the introductory chapters and the first volume (Mujallad) of the first of the four Rukns, or main divisions of the work.

The first folio, supplied by a modern hand, has the following beginning, differing from that which is given by Sprenger and by Pertsch:

حمد و سپاس بار خدائی را جلت عظمتہ روا :
و سزاست که عقل را قوہ اطلاع بر حقیقت او نیست

The next folio contains, in a fair imitation of the original old writing, a eulogy on the reigning sovereign, Shāh Tahmāsp, also noticed by Bland, p. 127, which must have have been written before A.H. 984. It is followed by a later dedication to Shāh ‘Abbās,

at the end of which the author says that the work was completed at the beginning of A.H. 996: در اوائل سنه سنت و تسعين و تسعمائه :
که اين نسخه في لجمله صورت اتمام يافت

Fol. 3, the first of the original MS., contains the end of the preface and a full statement of the division and contents of the whole work.

Contents of the present MS.: Mukaddimah, treating of the need of anthologies and of the reasons for writing this work, fol. 4a. Four chapters (Fuṣūl), beginning respectively at foll. 5a, 7b, 8b, and 16b, treating of Love (see Bland, p. 128), and concluding with Arabic verses by ‘Ali B. ‘Abi Ṭalib, accompanied by a Persian paraphrase, fol. 19b. Lāhikah, or appendix, on poetry in general, and on the first beginnings of Persian poetry, fol. 28a.

Rukn I., containing in its first part (Mujallad) notices of early poets who lived under Āl i Subuktigīn, or Ghaznavis, with very copious extracts from their compositions, occupies the main part of the present volume, foll. 30—559. The notices are arranged in the order indicated in the preface, fol. 3a, differing from that which Sprenger follows. They relate to the following twenty-two poets: ‘Unṣuri, fol. 30b. Minuchihri, fol. 53b. Farrukhi, fol. 59a. Asadi, fol. 67b. Nāṣir Khusrāu, fol. 73a. Kātarān, fol. 102b. Abu’l-Faraj Rūni, fol. 135b. Mas‘ūd B. Sa‘d B. Salmān, fol. 152b. Azraqi, fol. 198b. Adib Ṣābir, fol. 216b. Amīr Mu‘izzī, fol. 236b. ‘Am‘ak Bukhāri, fol. 279b. Sana’i, fol. 285b. Mukhtāri, fol. 325a. Lāmi‘ i Jurjāni, fol. 351a. Sūzāni, fol. 361a. ‘Abd ul-Vāsi‘ Jabali, fol. 396a. Hasan Ghaznavi, fol. 427b. ‘Imādi Shahriyāri, fol. 449b. Rashid Vātvat, fol. 468b. Falaki Shirvāni, fol. 500a. Anvari, fol. 512a. The last notice breaks off in the course of the poetical extracts, fol. 559b.

A notice on Khākāni, which, according to the preface, was to begin the second Mujallad of Rukn I., has been appended by a modern hand, foll. 560—564.

The Tazkirah of Mir Muḥ. Taki Kāshāni is one of the authorities mentioned by the author of the Majma' ul-Fuṣahā in his preface.

106.

Or. 3389.—Foll. 208; 12 in. by 8 $\frac{1}{2}$; 25 lines, 6 in. long; written in Indian Nestalik leaning to Shikastah-āmīz; apparently early in the 17th century. [SIDNEY CHURCHILL.]

بزم آرای

A Tazkirah of ancient and modern Persian poets, by Sayyid 'Ali B. Maḥmūd al-Ḥusaini.

شکرو سپاس و ستایش بیقیاس و محمد بیحد
و ثنای بیعد مر قادر حکیم و صانع قدیم را که لباس
هستی در سر موجودات بالا و پستی انکند

The author praises in the preface Jalāl ud-Din Akbar as the reigning sovereign, and dedicates the work to his special patron, the Khānkhanān ('Abd ur-Rahīm B. Bairām Khān; see the Persian Catalogue, p. 244a). The date of composition, A.H. 1000, is given at the end, foll. 208a, as follows:

اتمام و اختتام
ابن مجموعه که مسی بذکرة الشعراست وقتی اتفاق
افتاد که تاریخ هجری هزار رسیده بود

It is fully confirmed by internal evidence; for 'Urfi, who died A.H. 999, is spoken of as dead, while Faizi, who died A.H. 1004, is referred to as still living. The notices are mere rhetorical displays, almost bare of biographical detail and wholly destitute of dates.

The work is stated in the preface to

consist of a Muqaddimah, seven chapters (Fuṣūl) and a Khātimah; but the Muqaddimah does not appear in the text. The contents are as follows: Preface, in which the author mentions only two previous Persian Tazkirahs, namely those of Daulatshāh and of Sām Mirzā, fol. 6b. Faṣl I. on the excellence of poetry, fol. 7b. Faṣl II. on the meaning of the word شعر, fol. 8b. Faṣl III. on the first attempts at metrical speech, *ib.* Faṣl IV. on the first who made Persian verses, fol. 9a. Faṣl V., Notices of the kings who composed verses, beginning with the Sāmānis, and ending with Malik Ikhtiyār ud-Dīn Shaibāni, a contemporary of Sultan Sinjar, fol. 9b. Faṣl VI., Notices of Vazirs, Sudūr, and other great men who indulged in poetry, beginning with Abu'l-Kāsim Ahmad B. al-Hasan Maimandi, and ending with Shaikh Abu Sa'id Abu'l-Khair, fol. 16b. Faṣl VII., Notices of poets from the time of the Sāmānis and Sultan Maḥmūd, fol. 46b. This section, which forms the main bulk of the volume, is arranged in a loose chronological order. It begins with Abu'l-Hasan B. Shahīd al-Balkhi, Abu 'Abdallah B. Muḥ. Rūdagī, Kisā'i Marvazi, 'Unṣuri, Farrukhi, 'Asjādi, Azhari, Abu'l-Fath Busti, Asadi Tūsi, Firdausi, &c., and ends with Kāsim Junābādi, who lived under Shāh Tahmāsp.

Khātimah. Notices of Sultans, Amirs, men of letters and poets, who lived in the time of Akbar, some of whom were personally known to the author, beginning with Khānkhanān Muḥ. Bairam Khān (father of the author's patron), Sultan Ibrāhīm B. Bahrām Safavi, Khān Ahmad of Gilān, &c., and ending with Ramzi Isfahāni, Davā'i Sabzavāri, and Rū'i Sāvaji.

A full table of the notices included, in a modern hand, fills seven pages at the beginning.

107.

Or. 3537.—Foll. 380; 15*½* in. by 8*½*; 31 lines, 5*½* in. long, with additional slanting lines in the margins; written for the most part in four columns in small Nestalik, by Zain ul-'Abidin B. 'Ali Hamadāni for the Shāhzādah Tahmāsp Mirza, and dated (fol. 337b) 5 Sha'bān, A.H. 1227 (A.D. 1812); but embodying some leaves of an earlier MS., written apparently in the 17th century.

[SIDNEY CHURCHILL.]

میخانه

A Tazkirah of Persian poets, by Hasan B. Lutf-ullah Ṭihrāni Rāzi.

This work is quite distinct from the "Maikhānah u Butkhānah" of Mulla Šūfi Mazandarāni, mentioned by Bland, Journal of the Royal Asiatic Society, vol. ix., p. 165 (see also the Oude Catalogue, p. 88; Ethé, no. 366; and Majma' ul-Fuṣahā, vol. ii., p. 38).

The preface, which has been misplaced, fol. 92b, begins: زیب فهرست صحایف کاینات: و زیور عنوان صفات موجودات مستایش و میاس بارگاه کریای خداوندیست

The author states that he wrote this work by desire of his noble patron Ḥasan Beg,¹ who, being fond of poetry, had collected a great number of rare Divans, and that his friend, Sayyid Amīr Muḥ. Ḫusain Tafrishi, prefixed to it a Dībājah, or laudatory prologue. He adds that his father, Khwājah Luṭf-ullah, having been appointed Vazir of Khorasan by Shāh Tahmāsp, proceeded to Herat A.H. 968, he being then a boy of tender age, and that after his father's death, A.H. 981, he succeeded to the same office.

The preface is imperfect at the end, but the date of composition is found in a passage of the table of contents in which the author says that his account of the Ṣafavi dynasty was to be brought down to the present year, namely A.H. 1040 (fol. 49b, margin). Earlier dates found at the end of some sections—namely, A.H. 1018, fol. 119a; A.H. 1025, fol. 150b; A.H. 1029, fol. 83a; and A.H. 1030, fol. 57a—show that the author had been for many years engaged in his compilation.

According to a first table of contents, fol. 4b, the Maikhānah is divided into a Fātiḥah, four Maḳālahs, twenty-eight letters of the alphabet (*i.e.* notices in alphabetical order), and a Khātimah. The Fātiḥah contains Arabic poems classed under four heads, namely: Faṣl 1, 'Ali B. Abi Ṭālib. Faṣl 2, Saints and Imams. Faṣl 3, Panegyrists of the Prophet and of the holy family. Ḥāshiyah, Other poets.

Of the Persian portion there is a fuller table further on, foll. 47—49. It consists of three Maḳālahs, of the alphabetical series of notices, and of a Khātimah, as follows: Maḳālah I., with this heading: مقاله اول و علم: افراشت بنان بیان سلطین فصیح زبان عدالت نشان و ملوک نامدار ممالک مدار. It treats of kings endowed with literary talent, beginning with Amīr Falak ud-Din Ibrāhim Sāmāni, and ending with Ḳайдū Khān B. Ḳāshīn B. Okotāi Ḳā'ān. Maḳālah II. Saints and great Shaikhs, from Sultān Abu Yazid Bastāmī to Khwājah Bahā ud-Din Naḳshaband. Maḳālah III. Celebrated Vazirs, beginning with Abu 'l-Ḵāsim Ahmād B. al-Ḥusain and ending with Amīr Abu 'l-Fatīḥ 'Abd ul-Karīm.

Alphabetically arranged notices, a full list of which is given, beginning with Abu 'Abdallāh Muḥ. ar-Rūdagi as-Samarkandi and ending with Khwājah Yūsuf Jāmi.

¹ Ḥasan Beg Shāmlū, Beglerbegi of Khorasan, A.H. 1027—1050. See the Persian Catalogue, pp. 682a, 1091a.

The Khātimah, comprising two sections called 'Ik̄d, the first of which treats of poetesses, the second of the author's life.

The present copy, however, is very far from fulfilling the expectation raised by the above programme. Several sections are altogether omitted, while others are sadly curtailed, and the original order of the notices, partly owing to misplaced folios, is completely disturbed. The actual contents are as follows:

1. Prologue (the Dibājah above mentioned), fol. 2b. It begins with a Rubā'i, the first line of which is:

ای کرمی مسجد و خربات از تو

الهی بنای شنای ذات اقدس و ادای سپاس

فهرست هذا الكتاب که موسم است بیخانه

2. The Arabic section, without any division, fol. 6b. It begins with this line:

لهم لله العلي الاجل ثم الصلوة على محمد الفضل

The poems are written for the most part consecutively, without any break or heading. The following author's names are added in the margins: al-Farazdak, Abu 'l-'Alā, Abu 't-Tayyib (al-Mutanabbi), Abu Tammām. The margins are full of glosses. In the latter part there are a few headings to poems of Ibn al-Fārid, to the Burdah of al-Būshīrī, and to pieces by Abu 'l-Fāth al-Bustī and by 'Amid ud-Dīn As'ad B. Naṣr ash-Shīrāzī.

3. Table of contents of the Persian section, fol. 47a.

4. Makālah I. Origins of Persian poetry and notices of kings, namely, Ibrāhīm B. Nūḥ Sāmāni, Abu Mansūr B. Nūḥ, Maḥmūd B. Subuktigin, Abu Muḥ. B. Sultan Maḥmūd, Malik Shāh B. Alp Arslān, and Sinjar B. Malik Shāh (breaking off before the end), fol. 49b.

5. Notices of Persian poets, foll. 51b—380. They fall far short of the number exhibited in the table of contents, foll. 47—49, and the original alphabetical order is frequently inverted. They consist mainly, and in several instances exclusively, of poetical extracts. The latter are often of considerable extent. Those taken from the Divan of Mu'izzi, for instance, fill no fewer than 67 folios, 261—327. The earliest Tazkirahs, those of 'Aufi and of 'Arūži Samarqandi, are occasionally quoted.

The extant notices relate to the following poets: Abu 'Abdallah Muḥ. Rūdagi, fol. 51b. Abu Salik Gurgāni, Abu 'l-Ḥasan Shahīd Balkhi, fol. 53b. Abu Sarākāh 'Abd ur-Rahmān B. Aḥmad Balkhi, called Amīn Najjār; Abu 'l-Faraj Rūni, panegyrist of Amīr Abu 'Ali Simjūr (died A.H. 466), fol. 54a. Abu 'l-Faraj Sīstāni; Abu Hanīfah Askāni; Abu 'l-Fāth Bustī; Abu 'l-Muḥakkik Bukhāri, Abu 'l-Muawayyad Balkhi, fol. 58a. Amīr Abu Muḥ. B. Yāmīn ud-Daulah Sultān Maḥmūd; Amīr Abu Muẓaffar Tāhir B. al-Fażl al-Jafāni; Saif ud-Daulah Abu 'l-Hasan 'Ali B. 'Abdullah Jafāni; Abu 'l-Kāsim Ahmad B. Aḥmad al-Maimandi; Shāh 'Ali Abu Rājā Ghaznāvi, fol. 58b. Abu 'l-Kāsim Firdausi, fol. 59a. Abu Yazid Baṣṭāmi, fol. 60a. Mirza 'l-Mulk Mashrikī, fol. 60b. Ashraf al-Asāmm Kāshāni, fol. 61a. Sharaf ud-Dīn Fazl-ullah Kazvīni, fol. 62b. Asādi Tūsi (with extracts from the Garshāsp Nāmah), fol. 63a. Aśīr ud-Dīn Akhsikati, fol. 70a. Aśīr ud-Dīn Aumāni, fol. 78a. Imāmi Haravi, fol. 84a. Azraqī Haravi, fol. 91a. Shaikh Āzāri, fol. 94a. Auḥad ud-Dīn Anvari, fol. 96a. Auḥad ud-Dīn Māmarghi, fol. 99a. Abshār Marghuzi, fol. 106a. Ibn Khaṭīb Fūshangi, fol. 107a. Bādihi, fol. 107b. Sayyid Ḥasan Ashrafi Samarkandi, fol. 108a. Pūr Bahā Jāmi, fol. 110a. Auḥad ud-Dīn Gurgānji, fol. 111a. Shihāb ud-Dīn Aḥmad Ashrafi, fol. 112a.

Bahā ud-Dīn Marghināni, fol. 114a. Bahā ud-Dīn Zanjāni, fol. 114b. Burhāni, fol. 115a. Bahā ud-Dīn Muḥ. B. Khwājah Shams ud-Dīn Ṣāhib Dīvān, fol. 116b. Badr ud-Dīn Jājarmi, fol. 117a. Jamāl ud-Dīn Samarkandi; Ja'fari Hamadāni, fol. 119a. Nāṣir Ja'fari, fol. 119b. Tāj ud-Dīn Ḥasan Ghaznavi, fol. 120a. Afzal ud-Dīn Khākāni, fol. 128b. Amīr Khusrau Dihlavi, fol. 141a. Rafī' ud-Dīn Maṣ'ūd Lumbāni, fol. 148a. Rashīdi Samarkandi, fol. 151a. Rūhi Shāristāni, fol. 152a. Razi ud-Dīn al-Khashshāb Samarkandi, fol. 153a. Zain ud-Dīn Sijzi, fol. 155a. Amīr Zaini 'Alavi, fol. 156a. Razi ud-Dīn Naishāpūri, fol. 157a. Rashid ud-Dīn Vatyāt, fol. 159a and fol. 195a. Rafti Naishāpūri, fol. 160a. Viṣāl Shirāzi, fol. 160b. Sanā'i Ghaznavi, fol. 161a. Sa'd ud-Dīn Sa'īd Haravi, fol. 182a. Sirāj ud-Dīn Sijistāni, fol. 183a. Saif ud-Dīn A'rāj Isfarangi, fol. 189a. Sharaf ud-Dīn Shufur-vah, fol. 190a. Shams ud-Dīn Khālid, fol. 192a. Shams ud-Dīn Sharafshāh, fol. 193a. Sa'in ud-Dīn Shirāzi, fol. 194a. Sadr ud-Dīn 'Ali Fakhr Shūshṭari, fol. 194b. Adīb Sabir, fol. 198a. Farīd ud-Dīn 'Attār, fol. 202a. 'Abd ul-Vāsi' Jabali, fol. 203a. 'Am'aḳ Bukbāri, fol. 204a. 'Uṣmān Mukhtāri, fol. 205a. Ḥamīd ud-Dīn 'Umar B. Maḥmūd Maḥmūdi Balkhi, fol. 213a. Ḥamīd ud-Dīn 'Ali B. 'Umar Maḥmūdi, fol. 213b. Husām ud-Dīn Muḥ. Nakhsabi, fol. 214a. Husām ud-Dīn Bukhāri, fol. 214b. Ḥasan Mutakallim, fol. 215a. Ḥasan Dihlavi, fol. 216a. Shihāb ud-Dīn Muayyad Nasafi, fol. 217a. Abu 'l-Kāsim Firdausi, fol. 218a. Ḥakīm Ḳatarān, fol. 223a. Naṣīr Adīb, fol. 229a. Kamāl ud-Dīn Ismā'il, fol. 230a. Kadīri, fol. 238a. Minuchihri, fol. 239a. Maṣ'ūd i Sa'd i Salmān, fol. 240a. Muṣṭir Bailakāni, fol. 241a. Nāṣir i Khusrau 'Alavi, fol. 248a. Nūr ud-Dīn 'Abd ur-Rahmān Rāzi, fol. 260a. Amīr Mu'izzī Samarkandi, fol. 261b. Mu'in ud-Dīn Shahristāni, fol. 328a. Nāṣir ud-Dīn Tūsi, fol. 329a. Ni-

zāmi, fol. 330a. Jauhari Zargar, fol. 333a. Jamāl ud-Dīn Ashhari, fol. 334a. Ibn Jājarmi, fol. 335a. Abu 'l-Ma'āli Nahjās Rāzi, fol. 335b. Pūr Ḥasan Isfarā'ini, fol. 336b. Sayyid Ḥasan Isfahāni Mijmar, fol. 337b. Zahīr ud-Dīn Fāriyābi, fol. 364b.

A list of the notices in the order in which they appear in the MS. has been written by a modern hand at the beginning, fol. 51a.

It may be noticed that in a note appended to a Kasidah of Jamāl ud-Dīn Samarkandi, fol. 119a, and dated Lahore, A.H. 1018, the author designates his anthology by another title, viz. Kharābat : حررة صاحب ابن مجموعه که موسوم است بخرابات

108.

Or. 3397.—Foll. 467; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 19 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik; dated 20 Rabi' I, A.H. 1041 (A.D. 1631).

[SIDNEY CHURCHILL.]

خیر البیان

A Tazkirah of Persian poets, ancient and modern, by Husain B. Ghīyāṣ ud-Dīn Maḥmūd (the author of Iḥyā ul-Mulūk, no. 97).

شکر توفیق شکرکاری حمد یکتاپیست که
تشکل ان بادیه اعتقاد را بر چشممه آب حیات معرفت
رسانیده

The author, having been often requested by his friends to compose a Tazkirah, determined, at the time of his setting out for Hijāz, to comply with their wish. The work was commenced, as stated at the end, A.H. 1017, and completed on his return from that journey in Ramaḍan, A.H. 1019. It was subsequently carefully revised and enlarged, A.H. 1035 (see fol. 304a), and received further additions A.H. 1036 (see fol. 130a).

In a highly florid and stilted preface the

author says that he was left fatherless in early life, and had attained his twentieth year when Malik 'Ākibat Maḥmūd, his protector, fell a victim of his own relatives and of foreign foes. He was himself imprisoned with his brothers, but escaped and joined the son of that prince, Jalāl ul-Islām wa'l-Muslimān, who, with the help of some valiant men of Nīmrūz, succeeded in avenging the death of his father, but was compelled by the invasion of the Turkistānis into Khorasan to take refuge in the mountains, and ultimately to repair, accompanied by the author, to Kandahār. When, however, the ruler of Turān died, and Shāh 'Abbās drove the enemy out of Herat and Khorasan, the author returned to his native land and paid homage to his Majesty, to whom the present work is dedicated. It appears from incidental passages in the Mukaddimah that the author accompanied Shāh 'Abbās in his campaign of Khorasan, A.H. 1008, and in other expeditions.

The work is divided into a Mukaddimah, two Faṣls, and a Khātimah, as follows:—

Mukaddimah. History of Muḥammad, of the twelve Imams, and of the Safavi dynasty down to A.H. 1033, fol. 9b.

Faṣl I. Notices and select poems of the great poets of the past, in loose chronological order; taken from Daulatshāh and Jāmi's Beharistān, with many additions, fol. 41b. The order is nearly the same as in Daulatshāh. After a few Arab poets we find Rūdagī, Ghadā'iri, Asadi Tūsi, Abu l-Faraj Sijzi, Minuchihri Shast Gallah, Pindār Razi, 'Unṣuri, 'Asjadi, Mas'ūd B. Sa'd, Firdausi, Farrukhi, Mu'izzī, &c. The last notice, which is that of Najīb ud-Dīn Jurfadakāni, is followed, fol. 127b, by the names of a few poets, Kisā'i and others, of whom the author knew nothing but a few verses.

Appendix, added A.H. 1036, consisting of

select verses with the bare names of the authors, extracted from two Jangs, or anthologies, sent from India to the prince of Sistan, fol. 130a. Additional notices relating to Mas'ūd B. Sa'd, Sūzani, Azraki, &c., fol. 141a. Notices of great Sufis, Bāyazid Bastāmi, Abu Sa'id Abu'l-Khair, 'Abdullah Anṣāri, Najm ud-Dīn Kubra, and others, fol. 190b. Continuation of notices of poets, beginning with 'Ismat Bukhāri and ending with Jāmi, fol. 204a. This portion was completed in Jumāda I, A.H. 1018.

Faṣl II. Notices of modern poets, with a preface beginning عقد کشای رشته سخن و مرسله بند ناثرہ قلم نعت جلال اولیست, and divided into four Aṣls as follows:

Aṣl 1. Poets who lived from the end of the reign of Sultān Ḫusain to the end of the reign of Shāh Ismā'il Ṣafavi, fol. 216a. They are Bābā Fighāni, Ahli Shīrāzi, Naṣibi, Hātīfi, Maktabi Shīrāzi, Hilāli, Binā'i, Umidī, Hāli, Lisāni, Shahīdi, Sharif Tabrizi, Muṣhīki Baghdādi, Idrāki Hamadāni, Ahli Khurāsāni, Zamīri Hamadāni, Kāzī 'Īsa, Kāzī Yahya Lāhiji.

Aṣl 2. Poets who lived from the accession of Shah Tahmāsp to the middle of his reign, fol. 224b. They are Zamīri Isfahāni, Fużūli Baghdādi, Sharaf Jahān Kazvini, Kāsim Junābādi, Shaikhzādah Lāhiji, Ghazāli Mashhadī, &c.

Aṣl 3. Poets who lived from the middle of the reign of Shah Tahmāsp to the rise of Shah 'Abbās, fol. 236b. They are Vali Dashtbayāzi, Ḫusain Ṣanā'i, Maili Mashhadi, Muṭasham Kāshi, Nūr ud-Dīn Isfahāni, Hisābi Naṭanzi, Timūr Munshi Farāhi, &c.

Aṣl 4. Poets who lived from the birth of Shāh 'Abbās to the date of composition, with a preface beginning انعام بر دوام و اکرام ملا کلام که از پیشکاه قادر مطلق و کریم بر حق They are 'Urū Shīrāzi, Faizi, Naziri Naishā-

pūri, Zuhūri, Shifā'i Isfahāni, Rukn ud-Dīn Masīh Kāshi, Faṣīhi Ansāri, 'Ali Naḳi Kamra'i, Muḥimi Shīrāzi, 'Atā'i Jānpūri, Maṣhrikī Maṣhbadi, Shāpūr Firībi, Ṭālib Āmuli, Sāhiri Tūni, Abu'l-Ḳāsim Kāzārūni, Maṭlik Kummi, Abu Turāb Beg, Kāmi Sabzavāri, Nau'i Khabūshāni, &c. The last is the author, Shāh Husain, poetically surnamed Hādi, who refers for a full account of his life to his historical work *Iḥyā ul-Mulük*.

Khātimah. Kings and Amīrs who made verses, beginning with Toghru'l Shāh Saljūkī, Sultan Sinjar, 'Alā ud-Dīn Tukush, Tughān Shāh, Sultān Husain, Shāhbeg Khān Uzbek, 'Abdullah Uzbek; and ending with Murshid Kuli Sultan Jala'ir, fol. 410b.

صَدْ شِكْرَة سَاحِطْ خَامِهِ امْ تَذَكِّرَة
نَهْ تَذَكِّرَة بَلْ نَزَدْ خَدْ تَبَرُّة

It was written in Herat and finished in Jumāda I., A.H. 1019.

Khatm i Khātimah. Some great 'Ulamā who were not professed poets, as Bahā ud-Dīn Muḥ. 'Āmili, Mīr Muḥammad Bākir (takh. Ishrāk), Shaikh 'Abd us-Salām, &c., fol. 431b.

A collection of Ḥadīṣ, pious sayings, and moral precepts, with the heading در ایراد احادیث خاتمه, foll. 445b—467a.

Khair ul-Bayān is one of the authorities mentioned in the preface of the *Majma' ul-Fuṣahā*.

109.

Or. 4510.—Foll. 324; 10 in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{2}$ in. long; written in cursive and close Nesκhi, apparently in the 18th century.

[SIDNEY CHURCHILL.]

A defective copy of the same work, wanting some of the notices.

Contents: Preface, fol. 1b. Mukaddimah,

fol. 6b. Faṣl I., fol. 31b. Faṣl II., fol. 159a. Aṣl 1, fol. 159b. Aṣl 2, fol. 167b. Aṣl 3, fol. 176a. Aṣl 4, fol. 205a. Khātimah, fol. 299a. Khatm i Khātimah, fol. 312a.

This last section breaks off, fol. 316b, at the end of the notice of Mir Jalāl ud-Dīn Ḥasan Sala'i (Or. 3397, fol. 439a). Fol. 317 is a misplaced leaf belonging to Aṣl 4. Folls. 318—324 contain miscellaneous poetical extracts. After fol. 175 there is a lacuna corresponding to foll. 234a—237a of Or. 3397.

110.

Or. 4671.—Folls. 285; $9\frac{1}{2}$ in. by $4\frac{3}{4}$; 21 lines, $2\frac{1}{2}$ in. long; written in small and neat Nestalik; dated 9 Jumāda II., A.H. 1097 (A.D. 1686). [SIDNEY CHURCHILL.]

تَذَكِّرَة مُحَمَّد طَاهَر نَصْرَابَادِي

A Tazkirah of contemporary Persian poets, compiled A.H. 1083 by Muḥammad Tāhir Naṣrābādi. See the Persian Catalogue, p. 368b.

Contents: Mukaddimah. Kings and Princes, fol. 5b. Saff I. Firkah 1, Amīrs and Khāns of Iran, fol. 9b. Firkah 2, Amīrs and Khāns of Hindustan, &c., fol. 30b. Firkah 3, Vazirs, Mustaufis and Kātibs, fol. 39b. Saff II. Sayyids and noblemen, fol. 54a. Saff III. Firkah 1, 'Ulamā and litterati, fol. 82b. (This section breaks off in the middle of the notice of Najibā, the last but four, corresponding with fol. 154a of the other copy, Add. 7087. The last two Firkahs are missing.) Saff IV. Firkah 1, Poets of Iran, imperfect at the beginning, fol. 104a. (The first extant notice is that of Ḥakim Ruknāi Kāshi, the second of that section; see Add. 7087, fol. 161a. After fol. 125 there is a lacuna extending from the notice of Mulla Zaki Hamadāni to that of Mirzā Faṣīhi, cor-

responding with foll. 178a—186b of Add. 7087.) Firkah 2, Poets of Mavarā-annahr, fol. 229b. Firkah 3, Poets of Hindustan, fol. 236b. Saff V. The author's family, fol. 240b. Khātimah. Chronograms and riddles, fol. 250a.

For other copies see Pertsch, Berlin Catalogue, nos. 648-49, and Ethé, Bodleian Catalogue, no. 373.

111.

Or. 4672.—Foll. 229; 12 in. by $7\frac{3}{4}$; 22 lines, 5 in. long; written in fair Nestalik Shikastah-āmīz, A.H. 1252 (A.D. 1836).

[SIDNEY CHURCHILL.]

سفينة خوشکو

Tazkirah of Persian poets by Khushgu, arranged in alphabetical order by Durri Shushtari.

Khushgu, whose proper name was Bindrābān, received his poetical surname from his master, Muhammad Afzal B. Muhammad Zāhid (born A.H. 1050, died A.H. 1126), as he relates himself in the full notice devoted to his teacher, fol. 69a. The Safinah, compiled A.H. 1137—1147, consists, according to Sprenger, Oude Catalogue, p. 130, of three volumes, treating respectively of ancient, mediæval and modern poets, in chronological order. The contents of the second volume have been stated in full detail by Ethé, Bodleian Catalogue, no. 376. Copies of the first and second volumes are mentioned by Pertsch, Berlin Catalogue, nos. 652-3. The third is not extant.

In the preface of the present recension, the editor gives the following curious account of the discovery of the original work. (It has been extracted by Mr. Churchill from a

copy in the Madrasah i Nāṣiri, at Teheran, the preface being imperfect in the present MS.): In the month of Muḥarram, A.H. 1228, the river flowing by Shushtar was swollen to a torrent by excessive rains. One day, whilst watching the waters, somebody perceived a dark object floating past him, seized it and found that it was a book, which had suffered not a little from immersion, having lost its beginning and end, as well as the back of the binding. He took it home and laid it by him, where it might have remained without further harm, but for his wife and children, who made use of it when wanting paper. A year later, however, it was laid before Sayyid Muhammad B. Sayyid 'Abd ul-Karīm al-Mūsavi, who recognized its importance and ordered the editor to read it daily to him.

In a second preface, fol. 5a, the same writer states that Amīr 'Alīkuli Khān Karrūs, who was sent, after A.H. 1236, to restore order in Khūzistān, having been shown at Shushtar the water-carried Safinah, found it inconveniently arranged for reference, and desired the editor to re-write it in alphabetical order. Hence the present recension, which, in allusion to Safinah (ship), received the title of Shirā' (sail). It is said to contain 991 notices. These notices range over the whole field of Persian poetry from the earliest time to the period of Khushgu, and are consequently taken from all three volumes of the original work; but they form one alphabetical series, and are distributed under the letters of the alphabet quite promiscuously and without any regard to the chronological arrangement adopted by Khushgu. This will be seen from the following list of the first twenty-one notices under letter Alif.

Mir Jalāl ud-Dīn Asīr Shahrestāni, who died A.H. 1069, fol. 8b. Shaikh Allahkuli İsfahāni, fol. 9b. Navvāb Zafar Khān Ahsan,

BIOGRAPHY.

who died A.H. 1073, fol. 10a. 'Ināyat Khān Āshnā, who died A.H. 1077, fol. 10b. Mir 'Abd ur-Rasūl *Istighnā* Kashmīri, who died under 'Ālamgīr, fol. 11a. Kāzī Asad Kāshāni, fol. 11b. Mīr *Ajri*, one of the Husaini Sayyids of Yazd, *ib.* Mirza 'Abdullah *Ulfat* Khurāsāni. *Az̄hari* Kuhpāyahī. Sayyid Amīr Khān 'Ālamgīrshāhī, who died at the beginning of Muḥammad Shāh's reign. Mirza Arjumand *Azād* (also *Junūn*), son of 'Abd ul-Ghāni Beg, who died A.H. 1143, fol. 12a. Mir Lutf-ullah *Ahmādi*, of Balgrām, who died A.H. 1143. *Āṣaf* Kūmmī (Muḥ. Kūli), who came to India under Shāh Jahān, fol. 12b. *Ulfati*, son of Ḥusain Sājī, who came to the court of 'Abdullah Kūtubshāh. Mir *Afsar*, son of Mir Sinjar Kāshī. 'Abdullah *Amāni* of Kirman, who entered the service of Mir Jumlah, fol. 13a. Shaikh Auḥādī, disciple of Shaikh Auḥād ud-Dīn Kirmāni, who died under Ghāzān Khān, fol. 13a. *Abu'l-Hasan* Manjik, of Tirmidī. *Ibn Nasūh*, of Fārs. Shaikh Sharaf ud-Dīn *Abu 'Ali* Kalandar, under Tughluq Shāh. *Imām* ud-Dīn Rāfi'i, who died A.H. 633, fol. 13b.

A full alphabetical list of all the notices included in the volume occupies six pages at the end of the preface, foll. 6—8.

The alphabetical series concludes with two notices relating to Yahya Khān, son of Alīmad, Tabib, and to Yamīni Simnāni, after which the above-mentioned Amīr, 'Ali Kūli B. Shahvār Karrūs, states that the work was finished on the 12th of Rabi' I., A.H. 1241. This is followed by a few additional notices accidentally omitted, foll. 201b—203a.

Foll. 203b—227b form a separate appendix. It consists of Ḳāṣidahs by Nāṣir B. Khusrau 'Alavi and by Abu'l-Faraj Rūnī, fol. 213a, after which come a few pieces by two modern poets, Mirza Abu'l-Kāsim Hamadāni, fol. 214b, and Mirza Muḥ. Taki 'Ali-ābādi, fol. 218b.

112.

Or. 2693.—Foll. 478; 12 in. by 8; 24 lines, $5\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvan and gold-ruled margins, for the Sind Amīr, Murād 'Ali Khān Tālpur; dated 19 Rabi' II., A.H. 1216 (A.D. 1801).

[E. B. EASTWICK.]

رِبَاضُ الشِّعْرَا

The Tazkirah of 'Ali Kūli Khān Dāghistāni, poetically called Vālih. See the Persian Catalogue, p. 371 and p. 1086a.

Other copies are described by Pertsch, Berlin Catalogue, nos. 656-7, and by Ethé, Bodleian Catalogue, no. 377.

113.

Or. 4709.—Foll. 342; 14 in. by $8\frac{1}{2}$; 24 lines, $6\frac{1}{4}$ in. long; written in cursive Nestalik in the 19th century.

An incomplete copy of the preceding work.

It breaks off in the middle of the third notice under letter ك, that of Karimi Samar-kandi, which in the complete copy, Add. 16,729, is found at foll. 374b.

114.

Or. 2929.—Foll. 251; $11\frac{3}{4}$ in. by $7\frac{3}{4}$; 25 lines, $5\frac{1}{4}$ in. long; written in small and neat Shikastah-āmīz, with 'Unvan and gold-ruled margins; dated Isfahān, Muḥarram, A.H. 1234 (A.D. 1818). Bound in painted covers, the inner sides of which apparently represent the author seated before a prince.

[NATH. BLAND.]

آتشکدah

Ātashkadaḥ, the Tazkirah of Hāji Lutf 'Ali Beg, poetically surnamed Azur. See the Persian Catalogue, p. 375a.

The contents have been fully analysed by Ethé, Bodleian Catalogue, no. 384, coll. 262—293. A notice of the author will be found in the Majma' ul-Fuṣahā, vol. ii., p. 73, where he is stated to have died A.H. 1195. The same date is given in Anjuman i Khākān, Or. 3390, fol. 108a.

Copyist: ابن مرحوم زین العابدین شیرازی جواد
الحسینی

115.

Or. 3386.—Foll. 417; 12½ in. by 8; 22 lines, 5¾ in. long; written in four columns in legible Neskhī before A.H. 1253 (A.D. 1837).

[SIDNEY CHURCHILL.]

A Tazkirah of ancient poets, from the earliest times to the ninth century of the Hijrah, with extensive extracts from their works; without preface or author's name.

At the beginning is a table of the poets included, with the following heading: اسامی فحول شعرای متقدمین که در طبقه اول از سلسله اول نوشته شده است. From this it appears that the MS. contains only the first Tabakāh of the first Silsilah of a vast compilation. Mr. Churchill states that a MS. belonging to Sipihr, of Teheran, and containing, besides the above Tabakāh, two Silsilahs treating of later and contemporary poets, is endorsed "Tazkirah i Darvish Navā." This Navā is mentioned in Majma' ul-Fuṣahā, vol. ii., p. 527, among contemporary poets, as a native of Kāshān, properly called Daryish Ḫusain, who took up his abode in Tabriz, and left at his death a Tazkirah without preface or epilogue. Navā must have died before A.H. 1288, the date of the Majma' ul-Fuṣahā. His Tazkirah is also mentioned in the preface of the same work among its sources.

The biographical notices are short, mostly abridged from Daulatshāh, and devoid of

dates; but the author appears to have had access to rare Divans, from which he makes considerable extracts. The present MS. seems to be either the autograph of the author or a copy written for him. Some marginal additions, foll. 289a and 383b, are accompanied by directions as to the place at which they were to be inserted.

The following are the poets included; they are arranged in alphabetical order.

Abu 'l-Faraj Rūni, fol. 1b.

Hakim Azraķi (Zain ud-Dīn Abu Bakr) Haravi, fol. 24a.

Hakim Anvari (Auḥad ud-Dīn), of Abivard, fol. 41a.

Ustād Asadi Tūsi, fol. 65a.

Shaikh Auḥadi, of Marāghah, fol. 66b.

Abu 'l-'Alā Ganjavī, fol. 72a.

Sayyid Ḥasan Ashraf al-Ḥusaini Ghaznīni, fol. 72b.

Sayyid Ḥasan Ashrafi (Mu'īn ud-Dīn), of Samarqand, fol. 78a.

Aşīr ud-Dīn Akhsīkatī, fol. 79b.

Aşīr ud-Dīn Aumāni ('Abdullah), of Hamādān, fol. 82b. *

Imāmi Haravi, fol. 84a.

Binā'i Haravi, fol. 84b.

'Abd ul-Vāsi' Jabali, of Gharjistān, fol. 85b.

Jamāl ud-Dīn 'Abd ur-Razzāk, of Isfahan, fol. 92b.

Amīr Husaini Sādāt (Huṣain B. 'Ali), of Ghūr, fol. 98a.

Hāfiẓ Shirāzi, fol. 103b.

Afżal ud-Dīn Khākāni (Ibrāhīm B. 'Ali) Shirvāni, fol. 108a.

Sayyid Zu 'l-faḳār (Kīvām ud-Dīn Huṣain) Shirvāni, fol. 119b.

Ustād Rūdagī (Abu 'l-Ḥasan), fol. 121b.

Razi ud-Dīn, of Naishāpūr, fol. 126a.

Rashid Vaṭvāt (Rashid ud-Dīn Muḥ.), of Balkh, fol. 139a.

Hakim Sanā'i Ghaznāvi, fol. 158b.
 Sūzani (Abu 'l-Fażl Shams ud-Dīn Muḥ.), of Samarqand, fol. 177b.
 Saif ud-Dīn, of Isfarang, fol. 181b.
 Shaikh Sa'idi Shīrāzī, fol. 184a.
 Sharaf ud-Dīn Shufurvah (Fażl-ullah), of Isfahan, fol. 194b.
 Shihāb ud-Dīn Adib Sābir, of Bukhara, fol. 197b.
 Zahir Fāriyābi, fol. 206a.
 Abu 'l-Kāsim Ḥasan B. Alīmad 'Unṣuri, fol. 214a.
 'Asjādi ('Abd ul-'Azīz B. Maṇṣūr), of Marv Shāhījān, fol. 234b.
 'Imādi Shahriyāri, fol. 235a.
 'Am'aḳ Bukhārā'i, fol. 241b.
 Shaikh Farīd ud-Dīn 'Aṭṭār, fol. 247a.
 Firdausi (Ḥasan B. Iṣhāk), fol. 253a.
 Abu Niẓām Jalāl ud-Dīn Muḥ. Falaki, of Shamākhi, fol. 283b.
 Ustād Farrukhi, of Tirmiz, fol. 289a.
 Farīd ud-Dīn Alīval, of Isfahan, *ib.*
 Hakim Kāṭarān B. Maṇṣūr, of Tirmid, fol. 295b.
 Kamāl ud-Dīn Ismā'il, of Isfahan, fol. 309a.
 Kisā'i (Majd ud-Dīn Abu Iṣhāk), of Marv Shāhījān, fol. 319b.
 Lāmi'i, of Jurjān, fol. 321a.
 Minuchihri Shast Gallah, of Balkh, fol. 327b.
 Maulānā Jalāl ud-Dīn Rūmī, fol. 331a.
 Khwājah Majd ud-Dīn Hamgar, fol. 343a.
 Amir Mu'izzī, fol. 351a.
 Mukhtāri ('Uṣmān), of Ghaznīn, fol. 361a.
 Mas'ūd Sa'īd Salmān, of Jurjān, fol. 371a.
 Mujīr Bailakāni, fol. 386b.
 Nāṣir i Khusrau (Hujjat), fol. 390a.
 Shaikh Niẓāmī, of Ganjāh, fol. 411a—417a.

Some verses scribbled at the end of the last notice and on the fly-leaf bear dates ranging from A.H. 1253 to 1287.

116.

Or. 3589.—Foll. 409; 14 $\frac{3}{4}$ in. by 9; 25 lines, 5 $\frac{1}{2}$ in. long; written in cursive Indian Nastalik, apparently early in the 19th century.

خلاصة الانکار

Khulāṣat ul-Afkār; a Tazkirah of Persian poets, from the earliest period to the author's time, by Abu Ṭālib B. Ḥāji Muḥammad Tabrizi Isfahāni.

لالي منشور سپاس و ستایش باستحقاق نثار
 دامن کبریای ناظمی تواند بود . . . اما بعد اجد خوان
 دستان هیومدانی ابو طالب این مغفور حاجی محمد
 تبریزی الاصفهانی عرض هوش و کوش سالان مسالک
 سخنداي میرساند

Beg. The work has been described, from a very imperfect copy, in the Persian Catalogue, p. 378b. See also Bland, Journal of the Royal Asiatic Society, vol. ix., pp. 153—58; Sprenger, Oude Catalogue, p. 163; and Ethé, Bodleian Catalogue, no. 391, where the contents are fully analyzed. It was commenced in Calcutta, A.H. 1206, when the author was forty years of age, and finished A.H. 1207. It is dedicated to Āṣaf ud-Daulah, and divided into a Muḳaddimah, 28 Ḥadiḳahs, a Zail and a Khātimah. The contents are as follows:

The author's Preface (analyzed by Bland, *l.c.*, p. 154, and partly given in the original text by Sprenger, *l.c.*), fol. 4b.

Muḳaddimah. Essay on Persian poetry and on the rules to be observed in the compilation of Tazkirahs (analyzed by Bland, *l.c.*, p. 155), fol. 5b. Table of contents, fol. 8a.

Notices of 310 poets arranged under the twenty-eight letters of the alphabet, from Abu Sa'īd Abu 'l-Khair to Muḥ. Yūsuf Jarbādakāni (fully stated by Ethé, *l.c.*, coll. 302—312), fol. 10b.

Zail. Notices of 159 poets omitted in the preceding section, from Adham Kāshi to Yahya Uzbek (Ethé, coll. 312—14), fol. 291b.

Khātimah. Twenty-three notices relating to the author's friends and to the author himself (Ethé, coll. 314—15), fol. 305a.

The author's treatises on ethics, fol. 323a; music, fol. 325a; prosody and rhyme, fol. 326b; and medicine, fol. 331a.

II. Foll. 348a—404b. لب السیر و جهان نما.

A manual of history, written by the same Abu Tālib Khān, A.H. 1208, also dedicated to Āṣaf ud-Daulah. See the Persian Catalogue, p. 895b.

لهم الله رب العالمين ... اما بعد ايجد خوان Beg. دستان نادانی ابو طالب ابن محمد تبریزی اصفهانی بعرض ممالک مسالک سخنداں میرساند که کتب بسیار از تاریخ و میر نزد ابن کمترین جمع شده بود

The work is divided into four Bābs, subdivided into Furū', the contents of which have been described by Bland, *l.c.*, p. 157, and by Elliot, History of India, vol. viii., pp. 298—300. In this copy the work ends with the sketch of the kings of Kashmir.

117.

Or. 4610.—Foll. 530; 14 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$; 25 lines, 6 $\frac{3}{4}$ in. long; written in fair Nestalik, with 'Uvnān and ruled margins, in the first half of the 19th century. [SIDNEY CHURCHILL.]

مخزن الغایب

Makhzan ul-Gharā'ib, the most comprehensive Tazkirah ever written; compiled by Ahmād 'Alī Hāshimi Sandilahī, son of Shaikh Ghulām Muḥammad B. Maulavi Muḥammad Ḥājjī.

کوهر الفاظ فصاحت بنیان و لالی معنی Beg. بلاغت توامان شایسته رشته حمد خداوندیست که

اما بعد چنین کوید بندہ احمد علی هاشمی سندیله ولد شیخ غلام محمد ابن فضیل ماب مولوی محمد حاجی طاب مفجعه

In the preface the author gives some account of his life. Having left home in his boyhood, he attached himself to the "late" Navvāb 'Izzat ud-Daulah Mirza Hasan Suhrāb Jang, son of Mirza Muhsin, elder brother of Saifdar Jang, and with his consent entered the service of Navvāb Zu'l-Fakār ud-Daulah Mirza Najaf Khān in the imperial Risālah under Shāh 'Ālam. During the troubled period and general dispersion which followed the death of Najaf Khān (A.H. 1196), he associated with natives of Khorasan, Irak and Fārs, and began to eagerly collect poems from every source. These he was subsequently advised by his master, Mirza Muḥ. Hasan Katil, to bring together into a Tazkirah arranged in alphabetical order. The result was the present work, which he compiled at the age of fifty-four and completed, as stated in a chronogram at the end, A.H. 1218.

To the copious list of authorities included in the preface, and given by Sprenger, Oude Catalogue, p. 146, we can add, from the present copy, Nafā'is ul-Ma'āṣir by Mīr 'Alā ud-Daulah (Oude Catalogue, p. 46) and the oral communications of Mirza Katil and others.

The Makhzan ul-Gharā'ib is mentioned in the Persian Catalogue, p. 1015b. Its contents, consisting of 3148 notices, have been stated with meritorious fulness and accuracy by Ethé, Bodleian Catalogue, no. 395, coll. 316—396.

An alphabetical index of names, with references to the folios of the present copy, occupies fourteen leaves at the beginning. A note written on the first page shows that the MS. was bought in Haidarabad, A.H. 1247. In A.H. 1275 it was purchased in Kerbela by a Persian prince, Nūr ud-Dīn, son of Bādi' uz-Zamān Mirza (see fol. 16a).

118.

Or. 2877.—Foll. 180; 11 in. by $6\frac{1}{2}$; 15 lines, 4 in. long; written in neat Shikastah-āmīz, with 'Uvān and gold-ruled margins. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

زینت المدائح

A collection of poems in praise of Fath 'Ali Shāh, with notices of their authors, by Muḥammad Ṣādiq Marvazi, poetically surnamed Humā.

Beg.
ای ذکر تو کلفروش بازار سخن
رنگین زتو برک برک کلزار سخن
اوصاف تو دیباچه مجموعه نطق
توحید تو مشاهه رخسار سخن

زینت مداج و زیب محمد حمد محمودیست جل
ذکره که حمدش زینت زبان و ثنايش زیب بیانست

From the notice of the author's life with which the work concludes, we learn that he was born and educated in Merv Shāhījān. When that place was laid waste by the Uzbeks, he repaired to Kerbela and Najaf, and thence to Kashan, where he studied poetry under Ṣabāhi (d. A.H. 1206). A history of the Qajar Dynasty, which he wrote under the title of Ta'rīkh i Jahān-ārā, brought him to the notice of Fath 'Ali Shāh, who appointed him Court Chronicler, قایع، کار. When the Shah set out on his campaign against the Goklan in Khorasan, he left the author behind with the task of compiling the present work.

Notices of Humā in Nigāristān i Dārā, Or. 3508, fol. 137; Anjuman i Khākān, Or. 3390, fol. 105; and in the Majma' ul-Fuṣahā, vol. ii., p. 572, do not give the date of his death. It must have taken place after A.H. 1233, the year to which the Ta'rīkh i Jahān-ārā is brought down (see the

Persian Catalogue, p. 200b, and Morley's Catalogue, nos. 154-55). In the Tazkirah i Muḥammad Shāhī, written A.H. 1247, he is spoken of as still holding the office of Vaḳā'i' Nigār. Zinat ul-Madā'ih is one of the sources of Majma' ul-Fuṣahā; see preface, p. 6.

In the preface, which is chiefly taken up with a wordy panegyric on Fath 'Ali Shāh, the author says that the work comprises poems composed from His Majesty's accession to the seventh year of his reign (A.H. 1218). It was compiled by order of the Shah, who gave it the above title, and consists of four parts, respectively called Ārāyish, Pirāyah I., Pirāyah II., and Zivar.

Contents: Ārāyish. Poems of Fath 'Ali Shāh, fol. 7a. Pirāyah I. Notices and compositions of the following Court poets, arranged in alphabetical order, with the exception of the Malik ush-Shu'arā, who takes precedence: Sabā Fath 'Ali Khān, of Kāshān, Malik ush-Shu'arā, fol. 18a. Rażī, son of Mirza Muḥ. Shafi', Mustaufi of Azarbāijān, fol. 97b. Saḥāb, Sayyid Muḥ., son of Hātif, of Isfahan, fol. 106b. Saḥūr, Mirza Ahmad, nephew of Fath 'Ali Khān, fol. 120b. Maftūn, 'Abd ur-Razzāk Beg, son of Najaf Қuli Khān Dunbuli, fol. 134a. Nashāt, 'Abd ul-Vahhab, Kalāntar of Isfahan, fol. 136a. Pirāyah II. Compositions of other poets, namely Bazmi, Sayyid Ṣādiq, of Bidgul, Kashan, fol. 152a. Khāvari, Ma'sūm, of Kūzah-kunān, Tabriz, fol. 153a. Sharar, Husain 'Ali Beg, son of Luṭf 'Ali Beg Azur, fol. 158a. Ṣabāhi, Sulaimān, of Bidgul, fol. 160a. Ma'il, Muḥ. 'Ali, son of Muḥ. Kazim, Mustaufi, fol. 162b. Mijmar, Sayyid Husain, of Isfahan, fol. 164b.

Zivar. Life and poems of the author, fol. 166b.

The introductory notices, prefixed to most of the poems, and showing on what occasion they were composed, are of some historical interest.

119.

Or. 3399.—Foll. 221; 11 in. by 7; 15 lines, $4\frac{3}{4}$ in. long; written in fair Shikastah-āmīz, with silver-ruled margins, in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

زینت المداجع

A sequel to the preceding work, by the same author.

Beg. تا نام تو در مداج لاج باشد
دقتر همه عنبرین رواج باشد
سر دقتر زینت المداج کردم
آن نام که زینت مداج باشد
للمد مل حمدة زین الحمامد ومدحه زینت المداج

It is designated in the preface as the second volume of the work, and contains further pieces of the same poets and compositions of a few new ones. It was compiled, as stated fol. 208a, A.H. 1223, and is divided into five parts termed Minū, Ghurfah, Rauzah I., Rauzah II., and Ḥadikah. The contents are as follows:

Minū. Poems of Fath 'Ali Shāh, fol. 4b. Ghurfah. Poems of Shahzādah Muḥammad 'Ali Mirza, the eldest son of the Shah, poetically surnamed Daulat (died A.H. 1237), fol. 11b. Rauzah I., divided into seven Gulbuns. Poems of the following seven Court poets: Ṣabā, fol. 22b. Ražī, fol. 89a. Saḥāb, fol. 92a. Ṣabūr, fol. 127b. Mijmar, fol. 144a. Nashāṭ, fol. 176a. Arabic Kasdah by Mirza Muḥ. Husain, son of Mirza Muḥ. Kāzim Mustaufi, fol. 182a.

Rauzah II., in six Gulbuns. Poems of six other poets, viz., *Harīf*, Abu'l-Ḥasan, of Jandak, fol. 183b. *Khāvāri*, Maṣūm, fol. 186a, *Sāhib*, daughter of Shahbāz Khān Dunbuli, fol. 193b. *Farrukh*, Khānlar, son of 'Ali Murād Khān Zand, fol. 195a. *Nashāṭi*, 'Abbās, of Hazārjarib, fol. 197a. *Nāṭik*, Sādiq of Isfahan, fol. 201a.

Hadīkah. Poems of the author, slightly imperfect at the end, fol. 207b.

120.

Or. 3390.—Foll. 204; 11 $\frac{1}{2}$ in. by $7\frac{3}{4}$; 17 lines, $4\frac{1}{4}$ in. long; written in fair Shikastah-āmīz, with gold-ruled margins, A.H. 1234 (A.D. 1819). [SIDNEY CHURCHILL.]

الجمن خاقان

Tazkirah of the poets who lived in the reign of Fath 'Ali Shāh, by Muḥammad Fāzil, poetically surnamed Rāvi.

بیب الجمن خاقان که زینت بزم زمان باد نام
بدیعی است جل شانه

The author tells us in the last chapter that he belonged to the Turcoman tribe called Bayandari, and was born in Karrūs, a district of Hamadān, A.H. 1198. Having lost his father A.H. 1214, he repaired to Teheran and studied poetry under the Malik ush-Shu'arā Fath 'Ali Khān. His master recommended him to the Shah, who made him his favourite and reciter of his verses. See Majma' ul-Fuṣahā, vol. ii., p. 142, where it is stated that he died A.H. 1252, and Tazkirah i Dārā, Or. 3508, fol. 92b.

In the preface the author says that Fath 'Ali Shāh had long desired to see the compositions of the poets of his time collected into one volume, that the task had been undertaken by some scholars, who had failed to carry it out, and was ultimately, A.H. 1234, committed to himself. The Anjuman i Khākān is one of the sources of Majma' ul-Fuṣahā. The author is mentioned as still alive, A.H. 1247, in Tazkirah i Muḥammad Shāhi, fol. 187b.

The work consists of four sections, called Anjuman, and a Khātimah, with the following contents:

انجمن اول در شمه از احوال و آثار I.

شہریار کردون اقتدار. An account of the predecessors of Fath 'Ali Shāh, and of his reign, with some specimens of his poetry, fol. 3b.

Anjuman II. Notices of the following royal princes and Khāns: Muḥammad 'Ali Mirza Daulat, fol. 25b. Muḥammad Kuli Mirza, Khusravi, fol. 29a. Husain 'Ali Mirza, Farmānfarmā, fol. 29b. Muḥ. Taķi Mirza Shaukat, fol. 30a. 'Ali Shāh, fol. 30b. Shaikh 'Ali Mirza Shāpūr, fol. 31b. 'Abdullah Mirza Dārā, fol. 32a. Imām-virdi Mirza, fol. 33a. Maḥmūd Mirza, fol. 33b. Muḥ. Riza Mirza Afsar, fol. 34b. Ḥaidar Kuli Mirza Khāvar, fol. 35b. Humāyūn Mirza Hishmat, fol. 36a. Zahīr ud-Daulah Ibrāhim Khān Tughrul, fol. 36b. Muḥ. Kāsim Khān, Shaukat, fol. 37a. Sulaimān Khān 'Izzat, fol. 37b. Allāhyār Khān, Hājib, fol. 38a.

Anjuman III. Notices of the following thirty-nine Court poets: Bīnavā, Dā'ud B. Mahdi at-Tūsi, fol. 39b. Bandah, Mirza Muḥ. Rażi, fol. 40b. Bismil, Akā 'Ali Akbar, fol. 41b. Bāki, a Sayyid of Isfahan, fol. 42a. Bidil, Muḥ. Rahim, fol. 42b. Mirza Buzurg Mu'taman ud-Daulah, fol. 43b. Parvānah, Mirza Ahmād, fol. 46a. Hasrat, 'Ali, fol. 47a. Husain, of Sāri, fol. 47b. Khāvar, Maḥmūd Khān, fol. 48a. Khāvari, Sayyid Fażl-ullah of Shirāz, fol. 52b. Saḥāb, Sayyid Muḥ., son of Hātif, fol. 55b. Sulṭāni, Rizā Kuli of Navā, fol. 62a. Saḥā, Muḥ. Zamān, fol. 62b. Shīhnah, Muḥ. Mahdi Khān, fol. 63a. Sabā, Fath 'Ali Khān, fol. 63a. Saḥīb Muḥ. Taķi Māzandarāni, fol. 78b. Sa'būr, Ahmād, nephew of Fath 'Ali Khān, fol. 79a. Tarab, Mirza Yūsuf Shaikh ul-Islām, fol. 80a. Tāhir, Ḥasan Khān, fol. 80b. Zarīf, Muḥ. Ḥasan, fol. 82a. 'Ishrat, Muḥ. Mahdi al-Husaini, fol. 82b. Farrukh, Muḥ. Ḥasan Khān, son of 'Ali Murād Khān, fol. 83a. Fikrat, Sayyid Nī'mat-ullah, fol. 83b. Kaukab, 'Abd ul-'Ali, fol. 84a. Maftūn, 'Abd ur-Razzāk Beg, fol. 85a. Mījmar, Sayyid Husain of Ardīstān, fol. 85b. Mansūr, Muḥ.

Rizā, fol. 89a. Mā'il, Muḥ. 'Ali, fol. 89b. Mūnis, Muḥ. Riża, fol. 90a. Maḥrūm, Akā Husain 'Ali, fol. 90a. Muhiṭ, Ma'sūm B. 'Isā, fol. 90b. Maŋṣur, Muḥ. Ibrāhim, fol. 91b. Mušir, Abu'l-Kāsim Farāhāni, fol. 92a. Nashāt, 'Abd ul-Vahhāb al-Mūsavi, fol. 94a. Nadīm, Muḥ. of Bārfurūsh, fol. 101a. Nasrullah Khān, fol. 101a. Nashātī, 'Abbās of Hazārjarīb, fol. 101b. Nuṣrat, Sūltān Husain, ib. Vafā, Husain Farāhāni, fol. 103b. Vafā'i, 'Abdullah Beg of Tafrish, fol. 104a. Humā, Muḥ. Śādīk, fol. 105a.

Anjuman IV. Notices of a hundred and twenty other poets, in alphabetical order, from Azur, Lutf 'Ali Beg to Yaghmā of Jandaq, fol. 107b. A table of contents is prefixed, fol. 107a.

Khātimah. Life and poems of the author, fol. 201b.

121.

Or. 3553.—Foll, 66; 11 in. by $7\frac{1}{2}$; 15 lines, $4\frac{3}{4}$ in. long; written in large Nestalik, with ruled margins; dated 28 Rabī I, A.H. 1239 (A.D. 1823). [SIDNEY CHURCHILL.]

کشن محمود

Notices of forty-eight sons of Fath 'Ali Shāh, with specimens of their poetry, by one of them, Maḥmūd Mirza (see above, no. 70).

صفای کشن جنان میپامن بیقياس محمودی است جل جلاله که فرای هشت بهشت غنچه از کاستان رحمت است [اوست]

The work was compiled, as stated in the preface, by order of the Shāh, A.H. 1236. The preface includes a Kasidah in praise of the Shāh, concluding with the following chronogram for the date of composition, which gives only 1235.

پی تاریخ او محمود با صد خوشی کفتا
بیامد کشن محمود زیب کشن دوران

Contents: Preface, fol. 1b. Glories of the Shah's reign and number of his children, fol. 6a. His poems, fol. 8a. Notices of the following 47 sons of Fath 'Ali Shāh, with specimens of their verses: Muḥ. 'Ali, fol. 10b; Muḥ. Ḳuli, fol. 13b. Muḥ. Vali, fol. 15a; 'Abbās, fol. 16b; Husain 'Ali, fol. 18b; Hasan 'Ali, fol. 19b; Muḥ. Taki, fol. 20b; 'Ali Ḳuli, fol. 22b; Shaikh 'Ali, fol. 23b; 'Ali Khān, fol. 24b; 'Abdullah, fol. 26b; Imām-virdi, fol. 30a; Muḥ. Rizā, fol. 31a; Haidar Ḳuli, fol. 32b; Humāyūn, fol. 34a; Allah-virdi, fol. 36a; Ismā'il, fol. 37a; Ahmād 'Ali, fol. 37b; 'Ali Rīza, Kaiḳubād, fol. 39b; Bahrām, fol. 40b; Shāhpūr, fol. 41a; Malik Kāsim, fol. 41b; Minuchihr, Hurmuz, fol. 42; Iraj, Kaikā'us, fol. 43; Shāhṇūr, Muḥ. Mahdi, fol. 44; Kaikhusrau, Kayūmarş, fol. 45; Jahānshāh, fol. 46; Sulaimān, fol. 47; Fath-ullah, Malik Manṣūr, fol. 48; Bahman, fol. 49; Sultān Muḥ., Sultān Salim, fol. 50; Sultān Muṣṭafa, Sultān Ibrāhīm, fol. 51; Saif-ullah, fol. 52; Yahya, Zakariyyā, Muḥ. Amin, fol. 53; Sultān Hamzah, Sultān Ahmād, Tahmūraş, fol. 54. Six sons of Husain Ḳuli Khān, brother of Fath 'Ali Shāh, fol. 55. Memoir of the author and his poems, fol. 57a—64.

122.

Or. 3545.—Foll. 299; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik, with an 'Unvan and gold-ruled margins, probably about the middle of the 19th century. Bound in painted covers. [SIDNEY CHURCHILL.]

سفينة المحمود

A Tazkirah containing notices and select compositions of the poets of Fath 'Ali Shāh's reign, by Maḥmūd Mirza, author of the preceding work.

Beg. اول دفتر بنام ایزد دان
صانع و پروردگار حی تووانا

The author, who mentions in the preface his proficiency in various sciences and in the art of calligraphy, gives the following list of his works :

Safinat ul-Maḥmūd (the present work);
 منتخب المحمود, on the life and miracles of the Prophet ;
کاشن محمد, a biographical account of the sons of Fath 'Ali Shāh (no. 121);
مخزن المحمود, on the lives and miracles of saints ;
محمود نامه, containing anecdotes and moral precepts; a Risālah on the true dreams and prognostics of Fath 'Ali Shāh ;
نصائح المحمود, advice to his son Mas'ūd Mirza; درر المحمود, his poetical compositions; and
بيان المحمود (see Or. 3552).

The preface concludes with a piece of verse at the end of which is a chronogram for the date of composition, A.H. 1235:

كفت ابن مجتمع محمود پرشان نشود

Majma'i Maḥmūd is the specific title given by the author to his Safinah, fol. 3b: ابن سفينة
که مسمی به مجتمع محمود است

A second and later preface begins, fol. 4b, as follows : سفينة وجودات بامر ناخداei در: بحرا مکان جاریست. There the author states that in A.H. 1240 he received the sovereign's commands to compile an account of contemporary poets, several works previously written on that subject having failed to satisfy the fastidious taste of the Shāh; and that the latter gave to the book, even before its completion, the name of Safinat ul-Maḥmūd.

The work is divided into four parts called Majlis, viz. :

I. Lives and poems of the Shāh and of the royal princes, fol. 6b.

II. The Vazirs and great office-holders,

namely, *Nashāṭ*, fol. 24b; *Mirza Buzurg*, fol. 33a; *Şabā*, fol. 33b; and *Farrukh*, fol. 47b.

III. Poets of Iran, in the following five sections, termed *Martabah*, in each of which the notices are arranged according to the *Abjad*: 1. *Irak*, about two hundred notices, fol. 49b. 2. *Fārs*, 33 notices, fol. 198a. 3. *Khorasan*, 36 notices, fol. 223b. 4. *Gilan* and *Tabaristan*, 32 notices, fol. 243a. 5. *Azarbajian*, 18 notices, fol. 257a. At the beginning of each *Martabah* is a table of the poets it includes.

IV. Life and select compositions of the author, fol. 274a.

Safinat ul-Mahmūd is one of the sources of the *Majma' ul-Fuṣahā*, as mentioned in the preface.

123.

Or. 3508.—Foll. 212; 12 in. by 7; 23 lines, $4\frac{1}{2}$ in. long; written in minute and elegant Nestalik, with 'Unvan and gold-ruled margins, in the 19th century. Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

نکارستان دارا

A *Tazkirah* of the poets who lived in the time of Fath 'Ali Shāh, by 'Abd ur-Razzāk B. Najafkuli.

طراز نکارستان دارا و طراوت بهارستان دارا
Beg.

حمد صانعی است جل شاند

The author's historical work, *Ma'āṣir i Sultāniyyah*, nos. 68-69, has been mentioned above. The present work was written A.H. 1241. The preface gives an account of a meeting which took place in that year in Sultāniyyah, between Fath 'Ali Shāh and his son, the *Nā'ib us-Salṭanah* 'Abbās Mirza. The former having expressed a desire for the compilation of a *Tazkirah* comprising the poets of the period, the prince pointed out the author as a competent person for the

task. Hence the present work, which is divided into five parts called *Nigārkhānah*, or *Aīvān*, as follows:

I. History of Fath 'Ali Shāh and specimens of his poetry, fol. 2b.

II. Royal princes and noble Amīrs, arranged according to the date of their birth, fol. 5a. These are the sons, grandsons and nephews, of Fath 'Ali Shāh, as follows: *Daulat*, Muḥ. 'Ali Mirza. *Khusravī*, Muḥ. Kuli Mirza. *Shaukat*, Muḥ. Taḳī Mirza. *Ādil*, 'Ali Shāh. *Vālā*, 'Alikuli Mirza. *Shāpūr*, Shaikh 'Ali Mirza. *Dārā*, 'Abdullah Mirza. *Imām-virdi* Mirza. *Mahmūd* Mirza. *Humāyūn* Mirza. *Khāvar*, Haidar Kuli Mirza. *Baizā*, Allah-virdi Mirza. *Jahān*, Jahānshāh Mirza. *Aḥmad*, Aḥmad 'Ali Mirza. *Hishmat*, Muḥ. Ḥusain Mirza. *Surūr*, Tahmāsp Mirza. *Ziyā*, Nazar 'Ali Mirza. *Tughrul*, Zahir ud-Daulah Ibrāhim Khān. *Shaukat*, Muḥ. Kāsim Khān. *Izzat*, Sulaimān Khān. *Hājib*, Allahyār Khān.

III. Favourites of the Shah and of the princes, men of letters, Vazirs and other officials, fol. 8b. *Şabā*, Fath 'Ali Khān, heads the list as *Malik ush-Shu'arā*, with extensive extracts from his poems, fol. 9b. The others are arranged in the alphabetical order of their names or takhalluṣ, as follows:

Abu'l-Kāsim, Sayyid ul-Vuzarā, fol. 71a.

Abu'l-Kāsim Hamadāni, fol. 80b.

Ibrāhim Munshi, of Tabriz, fol. 81a.

Ashraf, 'Ali Ashraf of Azarbā'ijān, fol. 81b.

Ishrūk, Mirza Muḥ., of Burūjird, fol. 82b.

Ummīd, Abu'l-Hasan Khān, of Nuhāvand, ib.

Bandah, Muḥ. Rażī B. Muḥ. Shafī', fol. 83a.

Bīdil, Muḥ. Rahīm, fol. 84a.

Bismil, 'Ali Akbar, fol. 86b.

Chākar, Hasan 'Ali Khān, ib.

Hāli, Fath 'Ali Beg, fol. 87a.

Hasrat, Muḥ. Taḳī, fol. 88a.

Mulla Hasan, master of Mahmūd Mirza, fol. 88b.

Mirza Husain B. Mirza Kāzim Mustaufi, fol. 89a.
 Mulla Husain Sāravi Kāzī 'Askar, *ib.*
 Mirza Husain, of Kūzahkunān, *ib.*
Khāvar, Maḥmūd Khān Dunbuli, fol. 89b.
Khāvari, Fazl-ullah Shirāzi, fol. 91a.
Rāvi, Muḥ. Fāżil, fol. 92b.
Sarshār, Najafkuli Khān, fol. 93b.
Sipīhr, Aka Muḥ. Taķi, of Kashan, fol. 95a.
Sahāb, Sayyid Muḥ., of Isfahan, fol. 95b.
Sakhā, Muḥ. Zamān Khān, fol. 100b.
Shīhnah, Muḥ. Mahdi Khān, *ib.*
Shījā, Mulla Rizā, of Tabriz, *ib.*
Sāhib, Muḥ. Taķi B. Mirza Zaki, 'Aliyābādi, fol. 105a.
Sabūr, Ahmād, nephew of Fath 'Ali Khān, fol. 106a.
Safā'i, Ahmād B. Mulla Mahdi Narāki, fol. 108a.
Sadrā, Ṣadr ud-Dīn Muḥ. Tabrizi, fol. 108b.
Tūti, Abu 'l-Fath Khān, *ib.*
Tā'ir, Hasan Khān, fol. 109a.
Tarab, Muḥ. Yūsuf, brother of Abu 'l-Kāsim of Karmānshāhān, *ib.*
Ishrat, Mahdi Farāhāni, *ib.*
 Mirza Buzurg, 'Isa B. Hasan Farāhāni, fol. 110a.
Azīz, Yūsuf Beg, of Lāhijān, fol. 110b.
Farrukh, Muḥ. Hasan Khān, fol. 111b.
Fikrat, Sayyid Ni'mat-ullah, of Lārijān, *ib.*
Kābil, Husain 'Ali Khān, *ib.*
Kaušar, Mulla Rizā, *ib.*
Kaukab, 'Abd ul-'Ali B. Muḥsin Yazdi, fol. 112a.
Mā'il, Muḥ. 'Ali, of Shiraz, *ib.*
Mijmar, Sayyid Husain, of Ardistan, fol. 120a.
Manṣūr, Muḥ. Rizā, of Isfahan, fol. 123a.
Manzūr, Ibrāhīm, of Shiraz, fol. 123b.
Mahram, Aka Husain 'Ali Afshār, fol. 124a.
Mūnis, Muḥ. Rizā, of Bārfurūsh, *ib.*

Nashāt, 'Abd ul-Vahhāb, of Isfahan, fol. 124b.
Nadīm, Muḥ., of Bārfurūsh, fol. 128b.
Nashāti, 'Abbās, of Hazārjarīb, *ib.*
Nusrat, Sultān Husain Beg, of Tālīsh, fol. 129a.
Navā'i, Muḥ. Taķi B. Rizā Kuli, *ib.*
Vafā, Muḥ. Husain Husaimi, *ib.*
Vafā'i, 'Abdullah Beg, of Tafrish, fol. 137a.
Humā, Muḥ. Șādiķ, of Merv, fol. 187b.

IV. Notices of about 120 other poets, also in alphabetical order, beginning with *Azād*, Mirza Muḥ. 'Ali, of Kashmir, and ending with *Yaghmā*, Abu 'l-Hasan, of Jandaķ, fol. 140a.

V. Life and poems of the author, fol. 180b.

Appendix. Notice of *'Andalib*, Muḥ. Husain Kāshi, son and successor of the Malik ush-Shu'arā, fol. 209a.

The work is mentioned in the preface of Majma' ul-Fuṣāḥā, p. 6, as تذكرة عبد الرزاق بيك دنبلي

124.

Or. 3250.—Foll. 224; 14 in. by 8½; 21 lines, 5½ in. long; written in fair Nestalik with 'Unvan and gold-ruled margins for Akā 'Ali, Maḥram i Ḥarīm i Shāhīnshāhī, A.H. 1257 (A.D. 1841). [SIDNEY CHURCHILL.]

تذكرة محمد شاه

A Tazkirah of Persian poets, by Bahman Mirza, son of Nā'ib us-Saltānah 'Abbās Mirza.

لَمْدَهُ لَهُ رَبُّ الْعَالَمِينَ ... زَيْنَتْ هُرْ كِتَابَ
 شَنَاعَ حَفْرَتْ رَبُّ الْأَرَابِيَّسْتَ كَهْ ذَكْرُ مُحَمَّدٍ ذَاقَشَ
 دَرْ تَذْكِرَةَ وَبِيَانِ تَكْبِيجَ

After a panegyric on the reigning sovereign, Fath 'Ali Shāh, and on the Nā'ib us-Saltānah, the author says that he was

residing in Ardabil, to the government of which he had been appointed by his father, when he was invited by his elder brother, Muhammad Shāh, to join him, and, at his request, compiled the present work. The date of composition, A.H. 1247, is conveyed by this chronogram :

بی سال تاریخ بیر خرد
بدای فکرت بی غوته زد
بکفتا بود کوهر آبدار
با اسم محمد شه نام دار

It is stated at the end that the work was completed A.H. 1249. Mr. Churchill states in a letter that Bahman Mirza subsequently fled to the Caucasus and died there a few years ago.

The work is divided into three parts called Rishtah, and a table of all the poets noticed is found at the end of the preface, foll. 3-4. The contents are as follows :

Rishtah I. Notices of about 150 poets of the past, i.e. from the earliest times to the end of the twelfth century of the Hijrah, arranged in alphabetical order, fol. 4a. A few Arabic verses by 'Ali B. Abi Tālib are prefixed. The alphabetical series begins with Asadi and ends with Yamīni, a Sayyid of Kāshān. The notices are short, and too much space is taken up by extensive extracts from such well-known poets as Hāfiẓ, Sa'di, Maulānā Rūmi, Firdausi and Niẓāmi.

Rishtah II. History of the Kājārs and of Fath 'Ali Shāh, with specimens of his poetry, fol. 173a. Notices of the following royal princes : *Daulat*, Muḥ. 'Ali Mirza; *Khusravi*, Muḥ. Kuli Mirza; *Shaukat*, Muḥ. Taḳi Mirza; 'Ādil, Zill i Sultān; *Dārū*, 'Ali Naḳi Mirza; *Shāpūr*, Shaikh 'Ali Mirza; *Vālā*, 'Abdullah Mirza; Imām-virdi Mirza; Mahmūd Mirza; Malik Kāsim Mirza; *Tughrul*, Zāhir ud-Daulah Ibrāhim Khān; *Hājib*, Āṣaf ud-Daulah Allāhyār Khān, fol. 176b.

Rishtah III. Contemporary poets, also in alphabetical order, as follows :

Abu'l-Kāsim B. 'Isa Farāhāni, Kā'im Maḳām, fol. 179a.
Ashraf, of Tabūh, Azarbajjan, fol. 182a.
Asad-ullah Khān B. Hāji Ibrāhim Khān.
Efendi, Husain Kuli Khān, fol. 182b.
Āzād, Mirza Muḥ. 'Ali, of Kashmīr.
Akbar, Mirza 'Ali Akbar, of Isfahan.
Akhtar, Ahmād Beg, of Gurjistan.
Asir, Muḥ. Husain, of Tabriz, fol. 183a.
Binavā, Mirza Dā'ud, of Khorasan.
Bandah, Muḥ. Rażī, of Tabriz.
Bidil, Muḥ. Rahīm Tabīb.
Bāki, Sayyid 'Abd ul-Bāki, of Isfahan.
Bidil, Muḥ. Amīn Khān, fol. 183b.
Mirza Taḳi, Tabīb.
Mirza Husain B. Mirza Kāzīm Mustaufi.
Mirza Husain, of Kūzahkunān.
Hasrat, Muḥ. Taḳi, of Hamadān.
Harif, Sayyid Abu'l-Hasan, of Jandak.
Mulla Husain 'Ali, of Kāzvīn, fol. 184a.
Mulla Hasan, of Nuhāvand.
Khāvari, Sayyid Fazl-ullah, of Shiraz.
Khurram, of Azarbajjan.
Zarrah, 'Abd ul-Ghani, of Tafrish, fol. 184b.
Rāvi, Fāzil Khān, fol. 187b.
Rīzā, son of Mirza Rażī Tabrizi, fol. 188a.
Sarshār, Najaf Kuli Khān.
Sahāb, Hāji Sayyid Muḥ., of Isfahan.
Sāghar, Shaikh Muḥ., of Shirāz, fol. 188b.
Shihnah, Muḥ. Mahdi Khān, of Mazandaran.
Shā'ik, Hādi Beg, of Luristan.
Şabā, Fath 'Ali Khān Malik ush-Shu'arā.
Şāfi, Hāji Mulla Ahmād, of Narāk, fol. 208b.
Şabür, Mirza Ahmād, brother of Fath 'Ali Khān.
Tütü, Abu'l-Fath Khān B. Ibrāhim Khalil Khān.

Tā'ir, Ḥasan Khān, nephew of Ḥāji Ibrāhim Khān.
 Tabīb, Mirza Muḥ., of Burujird.
 'Isa, Mirza Buzurg, Ḳā'im Makām, fol. 209a.
 'Andalib, Muḥ. Ḫusain Khān, son of Fath 'Ali Khan, fol. 209b.
 'Āli, Muḥ. Husain, Kalāntar of Shiraz.
 'Ājiz, Khalifah Muḥ., of Garmrūd.
 Fikrat, Sayyid Ni'mat-ullab, fol. 211a.
 Fardi, Ṣafar 'Ali Beg Zand.
 Kābil, Ḫusain Kuli Khan.
 Kauṣar, Mulla Rīzā, of Hamadan.
 Kaukab, Mirza Bākir, of Khorasan.
 Mā'il, Muḥ. 'Ali Mustaufi, fol. 211b.
 Maftūn, 'Abd ur-Razzāk Beg Dunbuli, fol. 212b.
 Mijmar, Sayyid Husain Muzahhib, of Ardistan, fol. 213a.
 Muẓnib, Shaikh Raḥīm, fol. 215b.
 Manṣūr, Muḥ. Riza, of Isfahan.
 Nashāt, Sayyid 'Abd ul-Vahhāb, of Isfahan.
 Naṣr-ullah, of Ardabil, fol. 220b.
 Nazar 'Ali, Ḥakim Bāshi, of Қazvīn.
 Navā, Darvish Ḫusain, of Kashan, fol. 221a.
 Naṣīb, Aḳā Muḥammad.
 Humā, Mirza Muḥ. Ṣādik.
 Vālib, Aḳā Muḥ. Kūzīm, of Isfahan, fol. 221b.

The Tazkirah i Muḥammadshāhi is the last of the sources enumerated in the preface of Majma' ul-Fuṣahā, p. 6.

125.

Or. 3524.—Foll. 268; 11 $\frac{1}{4}$ in. by 8; 24 lines, 5 $\frac{1}{2}$ in. long; written in fair Nestalik in four columns, about A.H. 1250 (A.D. 1835).

[SIDNEY CHURCHILL.]

المجموع الفصحي

An extensive Tazkirah of Persian poets,

by Rīzā Kuli Khan, poetically surnamed Hidāyat.

سپاس شکر ف مر خالقی را نشاید و ستایش Beg. زرف مرصانی را باید

This MS. contains an early recension of the work which was completed by the author A.H. 1284, and has been lithographed at Teheran, A.H. 1295. The preface differs from the printed text, and contains a dedication to Muḥammad Shāh, whose accession is described as a recent event. It concludes with a table of the ancient poets included in the work, beginning with Abu 'Abdullah Farālāvi and ending with Yūsuf Ghaznavi. The work proper begins, fol. 7a, with the notice of the former, and breaks off in the middle of the extracts from Nizāmi Ganjavī, the contents corresponding with pp. 65—639 of the first volume of the Teheran edition.

Foll. 191—212 are in a Shikastah character, which is, according to Mr. Churchill, the handwriting of the author.

On the first page is a note by Prince 'Abd ul-Ḥusain Kājār, stating that in A.H. 1294 he received this volume as a gift from حضرت شرف والد, apparently the Shah his father.

126.

Or. 3536.—Foll. 146; 14 in. by 8 $\frac{1}{4}$; 25 lines, 6 in. long; written in fair close Nesκhi in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

رياض العارفين

Notices of Sufi poets, with copious extracts from their compositions, by Rīzā Kuli B. Muḥammad Hādi, poetically surnamed Hidāyat.

It begins with a Rubā'i, the first line of which is این باغ که هر کاش دلی بفریبد. The prose

بِيَاضِ قُلُوبِ عَارِفِينَ مُحْقِنٍ وَ
بِسَاتِينِ أَرْوَاحِ سَالِكِينَ مُدقِّقٍ رَا خَصْرَتْ وَ نَظَرَتْ اَزْ
نَطَرَاتِ مُطَرَّاتِ فَيُوضَاتِ مُتَكَثْرَةِ

The author remarks in the preface that previous writers on the lives of saints, such as 'Attār in his *Tazkirat ul-Auliyyā*, Jāmi in his *Nafahāt ul-Uns*, and Nūr-ullah Shushtari in his *Majālis ul-Mu'minīn*, had confined their selections to utterances in prose. This induced him to compile the present collection of the holy men's poetical effusions. The work is dedicated to the reigning sovereign Abu'l-Muzaffar Sultan Muhammad Shāh. It was written, as appears from the concluding section, fol. 140b, A.H. 1260, when the author was forty-five years old.

It is divided into one *Hadikah*, two *Rauzahs*, a *Firdaus*, and a *Khuld*, as follows :

Hadikah. An introduction treating in six chapters, termed *Gulbun*, of Sufism, of the mode of life adopted by Sufis, and of the conventional terms they use, fol. 4b.

در ذکر عرف و مشایخ بترتیب تهیی
Rauzah I. Notices of theosophists and holy Shaikhs who composed verses, arranged in alphabetical order, fol. 9a. The notices, a table of which is prefixed, are about 170 in number. They begin with Abā Yazid Basṭāmī, and end with Yūsuf Batīnī Hindi.

در ذکر فضلا و محققین
Rauzah II. Notices of eminent poets and philosophers who were at times under mystical inspiration, fol. 62a (about 100 notices, alphabetically arranged, beginning with Abu 'Ali Sīnā, and ending with Yahyā Lāhījī).

در شرح حال متأخرین و معاصرین
Firdaus. Notices of modern and contemporary Sufi poets, also alphabetically arranged, about 70 in number, beginning with Āgah Shirāzī, and ending with Hamdam Shirāzī, fol. 93a.

Khuld, or conclusion, being a notice of the

author's life, with ample extracts from his poetical works, fol. 140b.

The author states that he was born in Teheran on the 15th of Muharram, A.H. 1215, and that his father, Muḥ. Ḥādi, who was treasurer to Aḳā Muhammad Shāh Kājār, died in Shiraz, A.H. 1218. He gives a full list of his numerous works in prose and verse, including the three volumes added to *Rauzat uṣ-Safā* and the *Majma' ul-Fuṣahā* (which was not completed until A.H. 1284; see the preface).

At the end is a *Masnavi* by Mirza Ibrāhīm Kāzarūni, takh. Nādirī, in praise of the present work.

127.

Or. 4511.—Foll. 355 ; 12 in. by 7 ; 23 lines, 4½ in. long ; written in neat Nestalik, with 'Unvan and gold-ruled margins, A.H. 1259 (A.D. 1843). [SIDNEY CHURCHILL.]

مدادیع المعنیدیہ

A collection of poems in praise of Mu'tamad ud-Daulah Minuchihr Khān, with notices of their authors, compiled by Muhammad 'Ali, poetically surnamed Bahār.

تذکرة ستایش فی منتھی و تادیه نیايش
Beg. لا یخصی حضرت واجب الوجودی را سزاست جلت
الائمه و عمت نعمانہ

The work was compiled, as stated in the introduction, by desire of Minuchihr Khān (see fol. 37b). The author gives at the end a short account of his life, from which it appears that he was a son of the late Aḳā Abu Tālib Muzahhib (or illuminator), of Isfahan, and that, having no taste for study, he took to his father's trade and to poetry.

To the present work he prefixed a memoir of Minuchihr Khān, composed by "the late"

Akā 'Ali Rashti, who appears to have written it in the lifetime of Fath 'Ali Shāh and of the Nā'ib us-Salṭanah 'Abbās Mirza. That celebrated general was originally brought to Persia as one of the captives taken by Fath 'Ali Shāh in his Georgian campaign, A.H. 1219. Having won the favour of the Shāh, he was placed, as Ich-Akāsi Bāshi, in command of the royal Harem, and subsequently sent, with one of the royal princes, to rule over Gilān. As a reward for distinguished services in the Russian war, A.H. 1240, he received the title of Mu'tamad ud-Daulah, and was afterwards actively engaged in military operations in Fārs, Kirmanshahan, Arabistan, and other parts. The memoir, which is written in a wordy and stilted style, is brought down by the compiler, fol. 36b, to the 20th Rajab, A.H. 1259, when Minuchihri Khān, returning from Court, entered Isfahan, the seat of his government.

The notices, which are mostly rhetorical exercises with a minimum of fact, are accompanied by considerable poetical specimens. They relate to the following poets:

Akā 'Ali Rashti, fol. 38a.
 Adib, Muḥ. 'Ali, of Teheran, fol. 39a.
 Adab, Muḥ. Taķi, of Kirmanshahan, fol. 43b.
 Ummid, 'Abbās, of Mazandaran, fol. 45a.
 Akhgar, 'Abd ur-Rashid Khān, fol. 47b.
 Anjuman, Mirza Ishāk, of Shiraz, fol. 49a.
 Afshān, Mirza 'Abdullah, of Furūshān, fol. 51a.
 A'ma, fol. 53a.
 Bidil, Ḥaji Muḥ., of Kirmanshahan, fol. 53b.
 Baśir, Aka Muḥ. Ibrāhim, of Isfahan, fol. 55a.
 Bismil, Mirza 'Ali Akbar, fol. 57a.
 Bahjat, Aka Muḥ. Bakir, of Isfahan, fol. 57b.
 Partav, 'Ali Rizā, of Lanjān, fol. 58b.
 Parvānah, Muḥ. Sādiķ, of Kum, fol. 60b.
 Parvānah, Muḥ. Husain, of Lanjān, fol. 61a.
 Tishnah, Muḥ. Taķi Khān, fol. 62a.

Tāraj, Aka Muḥ. Husain, of Isfahan, fol. 69b.
 Tāraj, of Shiraz, fol. 70a.
 Sāki'b, Muḥ. Husain, fol. 70b.
 Chākar, Sayyid Muḥ. Hādi, of Kashan, fol. 73a.
 Chākar, Muḥ. Kāsim Khān, of Mazandaran, fol. 74a.
 Chākar, Naṣr-ullah, of Burujird, fol. 74b.
 Ḥakim, Muḥ. Yūsuf B. Muḥ. Husain Nūri, fol. 78a.
 Khurram, son of Pasha Kāsim Khān, of Kajür, fol. 79a.
 Khāvar, Maḥmūd Khān, of Azarbaijan, fol. 80a.
 Khāvari, Muḥ. Bākir, of Herat, fol. 82b.
 Khāvari, Fazl-ullah, of Shiraz, fol. 87b.
 Khādim, Sayyid Ismā'il, of Kum.
 Daryā, Luṭf-ullah B. Mirza Katrah, fol. 88b.
 Zauķi, Faṭḥ-ullah, of Khorasan, fol. 89b.
 Zabihi, Ismā'il Mirza Afshār, fol. 99a.
 Rizā'i, Muḥ. Rizā, of Mazandaran, fol. 102a.
 Rif'at, Faṭḥ-ullah Mirza, son of Muḥ. 'Ali Mirza, fol. 104a.
 Rūshan, Aka Muḥ. Sādiķ, fol. 108a.
 Raunak, Muḥ. Hāshim, fol. 109a.
 Zargar, Aka Muḥ. Hasan, fol. 110a.
 Simā, 'Abd ul-Karim, of Tālikhūni, fol. 110b.
 Sāghar, Muḥ. Ibrāhim, of Isfahan, fol. 117a.
 Shihāb, Naṣr-ullah, fol. 118a.
 Shāhīn, of Kāshān, fol. 147a.
 Shihāb, Aka Muḥ. Tāhir, of Isfahan, fol. 148a.
 Shūrīsh, fol. 157a.
 Sāhib Divān, Mirza Muḥ. Taķi, of 'Aliyābād, fol. 157b.
 Sabā, Malik ush-Shu'ara Fath 'Ali Khān, fol. 159a.
 Safā'i, Mulla Muḥ., of Isfahan, fol. 160a.
 Safā, 'Abd ul-Vāsi' B. Muḥ. 'Ali Vafā, fol. 161a.

- Ziyā, Mulla Muḥ. Ḫusain, of Isfahan, fol. 162b.
- Tāhir, Muḥ. Tāhir, of Hamadan, fol. 168b.
- 'Andalib, Muḥ. Ḫusain Khān Malik ush-Shu'ara, fol. 169b.
- 'Ankā, Muḥ. Raḥīm, of Khorasan, fol. 172b.
- 'Ali, Hāji 'Abd ul-Ghafūr, of Isfahan, fol. 174a.
- Ghazāl, Muḥ. Muḥsin, of Kirman, fol. 175a.
- Ghā'ib, Aḳa 'Abbās, of Burujird, fol. 180b.
- Ghaughā, 'Abdullah, of Mazandaran, fol. 181b.
- Fidā, Muḥ. Sa'id, of Ardistan, fol. 184a.
- Furūgh, Muḥ. Munajjim Bāshi, fol. 190a.
- Fidā, Muḥ. Ḫusain, of Isfahan, fol. 202a.
- Fanā, Mulla 'Ali Lūr, of Lanjān, fol. 203b.
- Faiżi, Mirza Ahmād, of Luristan, fol. 225a.
- Fili, fol. 226a.
- Kā'āni, Ḥabib B. Mirza Gulshan, fol. 226b.
- Kaṭrah, 'Abd ul-Vahhāb, of Isfahan, fol. 231a.
- Kaukab, Muḥ. Bākır, of Khorasan, fol. 242a.
- Muḥ. Kāsim Khān, son of Ṣabā, fol. 249a.
- Miskin, Muḥ. 'Ali, of Isfahan, fol. 261b.
- Manzār, 'Ali Aşghar, fol. 276a.
- Mahjūb, Aḳa Haidar 'Ali, of Shiraz, fol. 282a.
- Muṭi', of Mazandaran, fol. 296b.
- Mahjūr, Ḫusain Ḳuli Khān, fol. 304b.
- Mirza Muḥammad Khān, brother of Muḥ. Yūsuf Hakīm, fol. 309a.
- Aḳa Sayyid Muḥ., of Lanjān, fol. 310b.
- Munshi, Muḥ. Ḫasan B. Muḥ. Naṣīr, fol. 314a.
- Mirza Muḥ. Khān, son of Malik ush-Shu'ara, fol. 317a.
- Majnūn, of Teheran, fol. 319a.
- Mashrab, Muḥ. 'Ali, of Nā'in, fol. 322a.
- Mazlūm, Hāji Muḥ. Hāshim, fol. 322b.
- Mahram, Muḥ. 'Ali, of Shiraz, fol. 323b.
- Mirza Rizā Ḳuli, of Hamadan, fol. 324a.
- Naghmah, Rizā Ḳuli, of Mazandaran, fol. 325a.
- Nadim, 'Ali Akbar, brother of Kā'āni, fol. 329b.
- Nātik, Muḥ. Ḫasan, of the family of Ṣabā, fol. 332b.
- Nashāti Khān, fol. 335b.
- Vişāl, Muḥ. Shafi', of Shiraz, fol. 336a.
- Vafa, Muḥ. 'Ali, of Ardistan, fol. 336b.
- Hilāl, Sayyid Abu Ṭālib, of Kashan, fol. 337b.
- Humā, of Shiraz, fol. 339b.
- Memoirs and poems of the author, foll. 346b—355. A tabulated index of the lives occupies two pages at the beginning, foll. 1-2.
- This MS. was apparently the copy presented to Minuchihr Khan, whose portrait is found inside the original painted cover.

128.

Or. 4512.—Foll. 357; 13 $\frac{1}{4}$ in. by 8; 23 lines, 4 $\frac{1}{4}$ in. long; written in small and neat Nestalik; dated Isfahan, the last day of Shavvāl, A.H. 1263 (A.D. 1847).

[SIDNEY CHURCHILL.]

A later enlarged edition of the same work.

The historical introduction is brought down from A.H. 1259 to the death of Minuchihr Khan, which took place on the fifth of Rabī' I., A.H. 1263, foll. 31—35. It concludes with a Kasidah in the Khan's praise, ending with a chronogram for his death.

There are nineteen additional notices relating to the following poets:

- Āshuftah, Hāji Muḥ. Kāzim of Shiraz, fol. 44b.
- Āṣafi, Muḥ. Ja'far, son of Ṣāfi, fol. 54b.
- Anjum, 'Ali Akbar Khān, fol. 55b.
- Tazarv, Faraj-ullah of Azarbajian, fol. 78b.
- Hayāt, Muḥ. Mahdi Kā'imi, fol. 87b.
- Khādim, of Isfahan, fol. 101b.
- Rakhshān, Yūsuf, son of Knyaz Melikof, fol. 117a.

Zāri‘, Aka Rajab ‘Ali of Isfahan, fol. 122b.
 Shā’ik, Mulla Ḥasan of Isfahan, fol. 159b.
 Tūba, Sayyid Ḥasan of Kashan, fol. 180a.
 Ghazāli, fol. 193b.
 Kudrat, Sayyid Muḥ. ‘Ali of Kashan, fol. 250a.
 Kāmi, Sulaimān, son of Knyaz Melikof, fol. 252a.
 Malik, Muḥ. Mahdi of Farahan, fol. 259b.
 Mazhar, Murtaṣa Ḳuli Mirza, fol. 260b.
 Maktūm, Ḥakim, fol. 274a.
 Mirza Muḥ. Mahdi of Khui, fol. 281b.
 Hīrān, Aka Fath ‘Ali B. Muḥ. Karīm Khān, fol. 344a.

129.

Or. 2943.—Foll. 272; 9½ in. by 5¾; 14 lines, 3 in. long; written in cursive Nestalik; dated 4 Rajab, A.H. 1266 (A.D. 1850).

[SIDNEY CHURCHILL.]

حدیقة امام الله

A Tazkirah of the poets of Sinandij, the chief town of Persian Kurdistan,¹ by Mirza ‘Abdullah B. Muḥammad Akā, poetically surnamed Raunāk.

ازهار اشجار حدیقه بیان افس و آفاق و اثمار
 Beg.

نهال آبسال زبان ماسوی لخلاق

The author says in his preface that he had from his childhood devoted himself to the study of poets, ancient and modern, and that, having perused three or four Tazkirahs, he was indignant at finding in them no record of the poets of Sinandij. From a desire to supply that deficiency, he spent ten years, from the twentieth to the thirtieth of his age,

during the governorship of the late Governor, Khusrau Khān, in collecting their select compositions. But the work was not completed until A.H. 1265, after the accession of the latter's son, Amān-ullah Khān II., in whose honour he gave it the above title.

Khusrau Khān, son and successor of Amān-ullah Khān I.,² held the Vāli-ship of Kurdistan, as we learn from the present work, from A.H. 1240 to his death, A.H. 1250. His son, Amān-ullah Khan II. was appointed to the same government by Muḥammad Shāh Kājār, A.H. 1262, at the age of three and twenty; was deposed after a year's tenure, and reinstated by Nāṣir ud-Din Shāh, A.H. 1265.

From the autobiography which concludes the present work we learn that the author was born in Sinandij, where his grandsire, coming from his native city, Hamadān, had settled, A.H. 1120 (read 1220); that his father, left an orphan at the age of nine, was raised to rank and wealth by the Vāli Khusrau Khān; and that he (the author) was appointed Munshi Bāshi, or Head Secretary, by Amān-ullah Khān II. Compare Majma‘ ul-Fuṣahā, vol. ii., p. 150.

The work is divided into the following sections:—

Khiyābān. A short account of Sinandij, fol. 9b.

Gulban I. Life and poems of Amān-ullah Khān II., with the poetical surname Vāli, fol. 11a.

Gulban II. Notices of poets, thirty-nine in number, in alphabetical order, fol. 29b.

Juibār. Notices of two female poets, fol. 221a.

Guldastah, or Khātimah. Life and poems of the author, fol. 239b.

¹ The place commonly called Sinna, and described by Rich in his Narrative of a Residence in Kurdistan, pp. 199 and 208, where its proper name is said to be Sinendrij.

² Amān-ullah Khān I. was forty-seven years of age when Rich visited Sinna in 1820 (A.H. 1235). See *ib.*, p. 211.

The present copy was written by Naṣrullah B. Ākā Ibrāhīm Sinandijī for his paternal uncle Mirzā ‘Abdullah Munshī Bāšī (the author) one year after the date of composition.

Memoirs and Travels.

130.

Or. 3203.—Foll. 79; 8½ in. by 6; from 13 to 18 lines, 4¾ in. long; written in cursive Nestalik, early in the 19th century.

[KREMER, no. 57.]

نسخة احوال شاهی

Life and teachings of the Indian saint Mulla Shāh, by his disciple Tavakkul Beg Kūlāli.

Beg. بنامش کنم حمد را ابتداء
محمد الله او هست محمود ما

حمد بیغایت و ثناء بی نهایت آن ذات کل را
که قلوب عارفانه از نور جهان خود منور کرده

The author says in the preface that he had become in his sixteenth year a disciple of Mulla Shāh in Kashmir, and had for forty years, with some interruptions, availed himself of his teaching. He adds that he had recorded in the present memoir only what he had himself witnessed or heard from his master's lips. The date of composition, A.H. 1077, is expressed by the above title; but, by some accidental slip in the text, Shāh-jahān appears in the preface (instead of ‘Ālamgir) as the reigning sovereign.

Mulla Shah was born, as stated at the end, A.H. 992, and died in Lahore on the eve of the 15th of Ṣafar, A.H. 1072. See also the Persian Catalogue, p. 690b.

An abstract of the present work was pub-

lished by A. von Kremer in the *Journal Asiatique*, 1869, i., pp. 105—159.

The MS. belonged originally to Capt. Wm. Deuce, whose name is written in the Persian character on the fly-leaf. In 1834 it passed into the hands of G. C. Renouard, and in 1868 it was purchased for Kremer in London.

131.

Or. 4733.—Foll. 357; 8½ in. by 5¾; 15 lines, 3½ in. long; written in fair Nestalik; dated A.H. 1281 (A.D. 1864).

[SIDNEY CHURCHILL.]

مرات الاحوال

Mir’at ul-Aḥvāl, or Memoirs of Ahmad B. Muḥammad ‘Ali B. Muḥammad Bākir al-Bahbahāni.

This copy agrees with a former MS., Add. 24,052, the contents of which have been fully described in the Persian Catalogue, pp. 385–6. Its various sections begin respectively as follows: Summary of the whole work, by the author, fol. 2b. Preface, fol. 17a. Maṭlab I., fol. 19a. Maṭlab II., fol. 26b. Maṭlab III., fol. 36a. Maṭlab IV., fol. 48a. Maṭlab V., Maḳṣad 1, fol. 69b; Maḳṣad 2, fol. 96a; Maḳṣad 3, fol. 234a. Khātimah, fol. 327a.

The author's colophon, transcribed at the end, is dated ‘Aẓīmābād (Patna) in the third month of the fifth year of the third decade of the third century of the second thousand of the Hijrah, i.e. Rabi‘ I., A.H. 1225.

Foll. 69—79 contain in the margins additional notices by Muḥ. Ṣādiq B. al-Sayyid Muḥ. Mahdi B. Amīr Sayyid ‘Ali, written in small Neskhi in the reign of Nāṣir ud-Dīn Shāh.

132.

Or. 3523.—Foll. 220; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 21 lines, 4 in. long; written in fair Neskhī leaning to Nestalik, in the 19th century.

[SIDNEY CHURCHILL.]

تخریب الاحرار و تسلیمة الابرار

Memoirs of 'Abd ur-Razzāk B. Najaf Kuli Dunbuli, with notices of his contemporaries.

سر شوریده درین بازار پر سودا سامان کجا.
پذیرد تا طوق عبودیت آفیننده جهان بر کردن جان
نیفکند

The author, three of whose works, Ma'āṣir Sultāniyyah, a translation of Krusinski, and a Tazkirah, have been already mentioned (nos. 68, 63, 123), was born, as he states here, foll. 31b, in Khui, A.H. 1176, and was taken as a boy to Tabriz, where his father resided as Beglerbegi. After the latter's death in A.H. 1199, he repaired to Shiraz and afterwards to Isfahan.

The present work was written, as stated foll. 215a, A.H. 1228, and in another passage, foll. 131b, the author says that he was then fifty and some years old. The style is extremely diffuse and artificial, being half Persian and half Arabic, and largely made up of poetical pieces.

Contents : Preface, including a panegyric on Fath 'Ali Shāh, fol. 3b. Account of the author's clan, the Dunbulis, and of its eminent men, especially of the author's father, who served with distinction under Nādir and under Muhammad Hasan Khan Kajar, and was confirmed by Karim Khān in the governorship of Tabriz, fol. 15a. Birth of the author, and his early life, fol. 31b. His arrival at Shiraz ; notices of eminent 'Ulamā in Shiraz and Isfahan, fol. 41b. Notices of the following contemporary poets, with extensive extracts : Muṣṭak Isfahāni, fol. 69a; Āshik, Akā Muḥ. Isfahāni, fol. 76a; Azur

Begdili Shāmlu (Luṭf 'Ali Beg), fol. 83a; 'Uzri Begdili Shāmlu (Iṣhāk Beg), fol. 96b; Hātif (Sayyid Ahmad Isfahāni), fol. 97b; Sabāhi (Hāji Sulaimān), fol. 111a; Sahbā (Akā Muḥ. Taķi), fol. 125b; with shorter notices of Tabib, fol. 126a; Asiri, Hājat, Rafīk, Sāfi, Tūsfān, fol. 128; Ghālib, Firibi, Darvish 'Abd ul-Majid, Nashāt, fol. 129; Naṣib, Niyāzi, Hijri. Continuation of the author's life, foll. 130a. Extract from Mahdi Khān Simnāni's history of the reign of Nādir, fol. 132b. Events after Nādir's death; Zand and Lür dynasties, fol. 143b. War between Āzād Khān and Fath 'Ali Khān Afshār, fol. 151b. Shiraz under Karim Khān, fol. 154b. Continuation of the author's life, foll. 160a. His conversation with friends in a garden at Shiraz, and conclusion of the memoirs, foll. 163a—219b.

133.

Or. 2769.—Foll. 200; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 11 lines, 4 $\frac{1}{2}$ in. long; written in fair Nestalik, partly in tabulated form; dated 11 Rabī' II., A.H. 1249 (A.D. 1833).

[Presented by W.M. WRIGHT.]

Itinerary of Sayyid Izzat-ullah through Tibet and Turkistan, A.H. 1227-8. See the Persian Catalogue, p. 982.

احوال سفر بخارا و تقصیل منازل از اتفک تا
کشمير

134.

Or. 4908.—Foll. 10; 9 in. by 7; 12 lines, 4 $\frac{1}{2}$ in. long; written in fair Nestalik about A.D. 1860. [SIR HENRY RAWLINSON.]

A personal statement addressed by the Raja of Rewari to the Indian Government, with the object of proving his loyal attitude during the Mutiny, in the hope of being restored to his former position.

از قدیم الایام بزرگان اینجانب در هندوستان
دارای ملک و فرمان روا بوده اند و ملک بسیار در
بنفسه ماها بوده است

COSMOGRAPHY AND GEOGRAPHY.

135.

Or. 4383.—Foll. 183; $13\frac{1}{4}$ in. by 8; 25 lines, 5 in. long; written on blue-tinted paper in cursive Nestalik, with gold-ruled margins and miniatures; dated 17 Shavvâl, A.H. 1205, apparently for 1205 (A.D. 1791). Bound in painted covers. [WALLIS BUDGE.]

عجائب المخلوقات

“The Wonders of Creation;” translated from the Arabic of Zakariyyâ B. Muhammâd al-Kâzvîni. See the Persian Catalogue, p. 462.

الحمد لله مبدع العقول والارواح ومنشى النقوس
والاشباح
Beg.

After an Arabic doxology, different from that of the original work, the author's name is given at the bottom of the first page as follows: اما بعد چنین کوید زکریا ابن محمد القزوینی: تولاہ بفضلہ و توسلہ باطفة. After this there is an extensive lacuna involving the loss of the preliminary chapters. The next three pages contain the Arabic table of chapters (p. 13, line 21—p. 15 of Wüstenfeld's edition). The text begins, fol. 3a, as follows: الاول في حقيقة الافلاك في اشكالها واوضاعها وحركتها بطريق الاجمال حکماء کویند که ذلك جسمیست بسیط کری مشتمل بر وسط متحرک بران نه خفیف و نه ثقیل نه حار و نه باره و نه رطب و نه یابس

The translation, which keeps close to the

text, differs from that which has been lithographed at Teheran, A.H. 1264. It breaks off about three pages before the real end of the work, namely, after the first line of the article on ‘Uj B. ‘Anâk (Wüstenfeld's edition, p. 449, line 24).

The volume is copiously illustrated with miniatures, a few of which are whole-page.

For other Persian translations see Pertsch, Berlin Catalogue, no. 345, and Ethé, Bodleian Catalogue, no. 397.

136.

Or. 4903.—Foll. 78; $11\frac{1}{2}$ in. by 8; 21 lines, $5\frac{1}{2}$ in. long; written in small and cursive Nestalik; dated A.H. 1250 (A.D. 1834-35).

[SIR HENRY RAWLINSON.]

نرخه القلوب

Nuzhat ul-Ķulüb, a cosmographical work by Ḥamđ-ullah Mustaufi; the latter half of the work, from the beginning of Kism II., which treats of the geography of Iran, to the author's epilogue.

The contents correspond with foll. 142—241 of the complete copy, Add. 16,736, described in the Persian Catalogue, p. 418. For other copies see Pertsch, Berlin Catalogue, nos. 347—52, and Ethé, Bodleian Catalogue, nos. 406—412.

137.

Or. 4904.—Foll. 84; 11 in. by $7\frac{1}{2}$; 19 lines, $5\frac{1}{4}$ in. long; written in distinct Nestalik; dated the last day of Rabi' II., A.H. 1256 (A.D. 1840). [SIR HENRY RAWLINSON.]

The same part of Nuzhat ul-Ķulüb, transcribed from the preceding MS., as shown by the following note on the first page: “Edward Conolly. Copied at Caubul from a MS. of Major Rawlinson. August 7, 1840.”

138.

Or. 4902.—Foll. 392; 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 23 lines, 4 $\frac{1}{2}$ in. long; written in distinct Nestalik, with 'Unvān and red-ruled margins, apparently in the 17th century.

[SIR HENRY RAWLINSON.]

هفت اقیم

"The Seven Climes;" a geographical work by Amin Ahmād Rāzī, chiefly valuable on account of the copious biographical notices which it includes. See the Persian Catalogue, p. 335b.

This copy wants about twelve lines at the end. For other copies see Ethé, Bodleian Catalogue, nos. 416—20.

139.

Or. 4617.—Foll. 329; 15 $\frac{1}{2}$ in. by 10; 26 lines, 6 $\frac{1}{2}$ in. long; written in clear large Neskhi, with 'Unvān and gold-ruled margins, before A.H. 1246 (A.D. 1830).

[SIDNEY CHURCHILL.]

ریاض السیاحت

A geographical work with copious historical and biographical notices, by Ibn Iskandar Zain ul-'Abidin Shirvāni Ni'matullāhi.

بی دنیا و سپاس و کلستان نباء
قواس مر خداوندیرا سزاست جل جلاله و عم نواه

Beg.

The author was a great traveller. All the countries here described, from Morocco to Bengal and from Rumili to Yemen, he had personally visited, and his biographical notices relate mostly to contemporary persons, men in power or religious characters, with whom he had met and conversed. He often indulges in more or less extensive digressions on extraneous subjects, such as the doctrines and observances of Sufis, the

secret virtues of letters and of the names of God, the interpretation of dreams (fol. 59—82), traditions relating to the prophets of old, and Shi'ah polemics. The work is mentioned as one of the sources of Majma' ul-Fuṣahā (Preface, p. 6). A notice of Jalāl ud-Dīn Rūmī, prefixed to the Bombay edition of the Masnavi, A.H. 1300, is ascribed to the author.

The present volume is the second and last of the work. The first volume, which treats of Persia, had been finished, as the author states here, in Kūmshah (district of Isfahan), A.H. 1237. The continuation had been delayed by a period of troubles and by untoward circumstances until the month of Rabi' II., A.H. 1242, when the author was induced to write it as a suitable offering to the Shahzādah, Muḥammad Rīzā Mirza.¹ It was completed, as stated at the end, on Monday, the 27th of Zulhijjah, of the same year, and A.H. 1242 is frequently mentioned in the body of the work as the date of composition.

The present volume contains seven sections called Rauzah, and numbered from two to eight, as follows :

Rauzah II., comprising a "Siyāhat" and four "Būstāns," as follows : Siyāhat; a general description of Tūrān, or Māvarā-annahr, fol. 3a. Būstān 1. Principal towns of Tūrān (including Badakhshan) with historical accounts, and notices of poets and saints, fol. 3b. Būstān 2. Turkistān, with an account of the Turkish race, fol. 12b. Būstān 3. Kābul and dependencies, fol. 15a. Būstān 4. Kashmīr, fol. 27a.

Rauzah III., comprising a "Sair" and four "Gulistāns," viz., Sair; general account

¹ A son of Fath 'Alī Shāh, born A.H. 1211, and appointed A.H. 1234 to the government of Gilan. See Majma' ul-Fuṣahā, vol. i., p. 11, where the prince is spoken of as still living.

of Turkey (Rūm), fol. 44a. Gulistān 1. Towns of Anatoli, fol. 44b. Gulistān 2. Lesser Armenia, fol. 106a. Gulistān 3. Diyārbekr, fol. 111b. Gulistān 4. Rumili, fol. 114b.

Rauzah IV., "Tafarruj;" general account of Syria, fol. 121b. Firdaus 1. Jund i Urdunn, fol. 123b. Firdaus 2. Jund i Dīmashk, fol. 128a. Firdaus 3. Jund i Filisṭin, fol. 153a. Firdaus 4. Jund i Kinnisrin, fol. 195a.

Rauzah V., "Nazār;" general account of Arabia, fol. 214b. Jinān 1. Hījāz, including an account of Muhammad and the Companions, fol. 215a. Jinān 2. 'Omān, including Ḥadramaut, fol. 226a. Jinān 3. Yemen, fol. 228b. Jinān 4. Diyār Yathrib, or Tihāmah, including Medina, with an account of the Imams and first Khalifs, fol. 232b.

Rauzah VI., "Kisht"; historical account of Egypt, fol. 245a. Gulshan 1. Cairo and Lower Egypt, including a history of Moses and the Jews, of the Fatimides and Ayyubides, fol. 249a. Gulshan 2. Sa'īd, or Upper Egypt, fol. 266b. Gulshan 3. Maghrib, chiefly Morocco, fol. 268b. Gulshan 4. Islands of the Mediterranean, fol. 290a.

Rauzah VII., "Gardish;" general account of India, fol. 270b. Jannat 1. Bengal, fol. 273b. Jannat 2. Deccan, fol. 278b. Jannat 3. Sind and Gujerat, fol. 282b. Jannat 4. Hindustan, including an account of the Hindu creed and of the kings of Delhi, fol. 286b.

Rauzah VIII., "Gulzār" 1. Countries not visited by the author, but respecting which he had obtained some information, viz., Russia, Bosnia, China, Habash, Khitā, Crimea, Namsah (Austria), Venice, Nepal, and America, fol. 315a. Gulzār 2. Seas, lakes, and rivers, fol. 319b. Gulzār 3. Islands of India, including a history of Adam and his descendants, fol. 321b. Gulzār 4. Springs

and wells, fol. 327a. Bahār; epilogue in praise of Muḥ. Rīzā Mirza.

On the first page of the volume is a note stating that it was deposited in the library of Muḥ. Riza Mirza, A.H. 1248. On a flyleaf at the end are entered birth-dates of some of the Prince's sons.

140.

Or. 3677.—Foll. 347; 12 in. by 7½; 23 lines, 5½ in. long; written in small and elegant Nestalik, with a neat 'Unvān and gold-ruled margins, apparently A.H. 1248 (A.D. 1832).

[SIDNEY CHURCHILL.]

بستان السیاحه

A work on geography, alphabetically arranged, with copious historical and biographical notices, by the same author.

بستان حمد و سیاس و مکشن ثناء بیقیاس
مخصوص بارکاه احادی و مختص در کاه صدیست عز
اسمه و جل ذکره ... اما بعد اما محرر این اوراق ...
کمترین بندگان نعمه الله الفقیر لجانی این اسکندر زین
العابدین شیروانی

The author seems to have been a man of liberal views, vast experience, and large sympathies. He shows a predilection for strange religions and heretical sects, of whose tenets he gives a fair presentment, as, for instance, in his notices on the Iblīsis, fol. 19a; Yazidis, fol. 51; Nānakshāhis (or Sikhs), fol. 53b; on the followers of Zardusht, fol. 72a; on the Christian sects, fol. 143b, &c. He was himself a Sufi of the Ni'mat-ullahi order, in which he was initiated by Muḥ. Ja'far Karāgüzli, known as Majzūb 'Ali Shāh, and he gives, foll. 151—59, a full account of the Sufi system and of the various branches of the sect. His biographical notices relate mostly to great saints and gnostics ('Urafā).

From a rather diffuse preface we gather that the author was transferred in early childhood from his native land to the holy places (Kerbela), where he studied for twelve years under his father and others. At the age of seventeen he started on his travels, visiting the learned, and associating with high and low in every land. At the time of writing he had reached his fifty-fourth year, and he says that the chronogram, مرغوب = 1248, indicates the year of both the commencement and the completion of the present work. At the end, however, it is stated that it was finished in Shiraz on Thursday, the 27th of Shavvāl, A.H. 1247.

The work is divided into an introduction called "Sair," twenty-eight "Gulshans," corresponding with the letters of the Arabic alphabet, and a conclusion called "Bahār."

Contents : "Sair ;" introductory remarks bearing chiefly on the ignorance, the spirit of intolerance, and the narrow-mindedness prevailing among Muhammadan writers, fol. 4a.

The twenty-eight Gulshans form a geographical dictionary, occupying the main part of the volume, foll. 5—322. The leading words are mostly names of countries or towns, sometimes names of races or sects, as Tātār, Tājīk, fol. 87b; Rūs, fol. 129b; Yūnān, Yūsufzāi, fol. 321; Shī'ah, fol. 143; and even, in a few instances, words expressing abstract notions, as فضائل انسانی, fol. 181a, حدت وجود, fol. 303b. In the case of names of places, the author is always careful to distinguish those he had visited from those which he only knew from hearsay. Gulshan I. begins, fol. 5a, with ذکر اقلیم, a description of the seven climes. Then come the following articles : Āzārbāijān, fol. 15b; Alamūt (with an account of the Ismā'īlis), fol. 16a; Albustān, fol. 19a; Āchi (Achin), fol. 21a, &c.

In the absence of conspicuous headings, the following list will not be superfluous. It

gives the folio at which each of the remaining Gulshans begin and the first article in each.

II. ب Bāb ul-Abvāb, or Darband, fol. 59b.
 پ Pānipat, fol. 85a. III. ت Tāshkand, fol. 87b. IV. ث Thalj, fol. 93b. V. ج Jābalsā and Jābalķā, fol. 94a; چ Chāch, fol. 100b. VI. ح Hāji Tarkhān (Astrachan), fol. 102b. VII. خ Khandes, fol. 109a. VIII. د Dārābjīrd, fol. 115a. IX. ز Zahāb, fol. 125b. X. ر Rāz, fol. 126a. XI. ز Zābul, fol. 130a. XII. س Sāmirah, fol. 132a. XIII. ش Shām, fol. 139b. XIV. ص Sālih-ābād, fol. 148a. XV. ڦ Žila', fol. 160a. XVI. ط Tā'if, fol. 160a. XVII. ڦ Zafīr, fol. 162a. XVIII. آنہ, fol. 162b. XIX. غ Ghāzīpūr, fol. 173b. XX. ف Fās, fol. 176a. XXI. ڪ Kāhirah, fol. 190a. XXII. ڪ Kabul, fol. 217b; ڳ Gāgrī, fol. 228a. XXIII. ل Lār, fol. 249a. XXIV. م Māhān, fol. 259a; (under Medina is found an account of Muhammad, the Imams, and the early Khalifs, foll. 264—275). XXV. ن Nābulus, fol. 287b. XXVI. و Vāsit, fol. 302b. XXVII. ه Hāshimah, fol. 308a. XXVIII. ڀ Yāfā, fol. 316b.

" Bahār," the concluding section, is divided into four Gulzārs, viz., I. Interpretation of dreams, fol. 323a. II. Stages traversed by the author on his journeys and their distances, fol. 337a. This section concludes with an اعتنار or apology. The author excuses any deficiency in the work on the following ground : while passing through Kumshah on his way from Shiraz to Kerbela, A.H. 1241, he had been shamefully robbed of all his belongings, including his travelling notes, by Muḥ. Kāsim Khān Kājār, governor of that place. III. Miscellaneous traditions and narratives, fol. 340b. IV. The author's epilogue in praise of the work, fol. 346b.

For other MSS. see *Mélanges Asiatiques*, vol. i., p. 556, and vol. vi., p. 403.

141.

Or. 3666.—Foll. 443; 13 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$; 17 lines, 6 $\frac{1}{4}$ in. long; written in Neskhi on blue-tinted paper; dated 5 Ramazan, A.H. 1273 (A.D. 1857).

[SIDNEY CHURCHILL.]

حدائق السياحة

An earlier and shorter edition of the preceding geographical dictionary.

حدائق حد و ثنا و رياض سياس بي منتها.
مختص واجب الوجود بست

The work is stated at the end to have been completed in Shiraz on Saturday the 18th of Zulhijjah, A.H. 1242, that is to say in the same year as the second volume of the *Riyāz us-Siyāhat* (no. 139) by the same author, and the preface contains the same dedication as the latter work, although the name of the prince has been left out in the present MS. This first edition is considerably shorter than the later one, and the arrangement is different. The alphabetical order of entries under the same letter which obtains in the latter is not observed in the present one.

The work is divided into a *Büstān*, twenty-eight *Hadīkahs*, and a *Gulistān*. The *Büstān*, fol. 4b, is identical with the *Sair* of the preceding MS., and the *Hadīkahs* correspond with its *Gulshans*. The first eight begin as follows: I. اقليم بحر ب seas, fol. 6a. II. ت Tiling, fol. 126a. IV. ث Thalj, fol. 134b. V. ج Jābalsā, fol. 135a. VI. ح Habash, fol. 148a. VII. خ Khitā, fol. 156b. VIII. د Dimashk. The last two are XXVII. و Venice, fol. 426b. XXVIII. ي Yūnān, fol. 434b. At the end are found the same اعتذار, or apology, as in the preceding MS., fol. 442a, and the *Gulistān*, a short epilogue, fol. 442b.

SCIENCES AND ARTS.

Encyclopaedias.

142.

Or. 2972.—Foll. 188; 9 $\frac{1}{2}$ in. by 6; 17 lines, 3 $\frac{3}{4}$ in. long; written in clear Neskhi, with 'Unvān and gold-ruled margins; dated Shawvāl, A.H. 977 (A.D. 1570).

[SIDNEY CHURCHILL.]

جامع العلوم

An encyclopaedia of Muslim sciences, by Fakhr ud-Din Muḥammad B. 'Umar ar-Rāzi, who died A.H. 606.

لله الذي انشانا بتصريفه واثرنا بتصريفه
Beg. اما بعد چنین کوید مؤلف این کتاب افضل
المتأخرین محمد بن عمر الرازی

The author says in his preface that, attracted by the renown of 'Alā ud-Dunya wa'd Dīn Abu'l-Muzaffar Tukush B. Khwārazmshāh, he proceeded to that prince's residence. After spending three years in Khwārazm, he obtained access to His Majesty's presence, and wrote for him the present work, treating of various sciences. It was so planned as to comprise nine propositions out of each science, three of which are easy, three difficult, and three examinationary, i.e. designed to test the reader's proficiency.

In other copies the title of the work is جامع العلوم. In a later edition described by Ethé, Bodleian Catalogue, no. 1481, and comprising sixty sciences, A.H. 574 is given as the date of composition.

The present recension comprised only fifty-seven sciences (one of which is lost in the MS.), namely: الكلام fol. 4a; اصول الفقه fol. 8b; الخلافيات fol. 14b; المدخل fol. 10a; المذهب fol. 19a; الفرايض fol. 24a; المذهب fol. 27a; دلائل الاعجاز fol. 30a; التفسير fol. 33b;

علم الاحاديث fol. 38b ; على القراءات fol. 41a ;
المغاري fol. 49b ; التواريخ ; اسماء الرجال
الاستقراق fol. 62b ; الصرف ; الخوا ;
fol. 64b ; fol. 67a ;
fol. 70b ; المثل ;
fol. 71a ; العروض ;
fol. 74b ;
fol. 80a ; بدائع الشعر والنثر ; القوافي
fol. 83a ;
الطبيعيات ; المنطق fol. 85a ; مشكلات الشعر
fol. 88a ;
fol. 92a ; الفراسة ;
fol. 95b ; التعبير ;
fol. 100b ;
الصيادة ;
fol. 114a ; التشريح ;
fol. 117b ;
الاكسير ;
fol. 120b ;
لخواص ;
fol. 121b ;
الفلاحه ;
الطلسمات ;
fol. 124b ;
fol. 127b ;
fol. 132a ;
fol. 133a ;
fol. 134a ;
fol. 136b ;
المساحة (المهندسة علم النزهة mentioned in the table, is here missing, owing to the loss of some leaves) ;
حر الاقبال ;
fol. 141a ;
حساب الهواي ;
fol. 143b ;
حساب الهند ;
fol. 146a ;
علم المعايير ;
fol. 147a ;
علم الوقن والاعداد ;
fol. 149b ;
الاحكام ;
fol. 151b ;
الهياه ;
fol. 155a ;
الموسيقى ;
الالهيات ;
fol. 163b ;
العزائم ;
fol. 161a ;
الرمل ;
الاخلاق ;
fol. 171a ;
مقالات اهل العالم ;
fol. 168b ;
fol. 173a ;
السياسات ;
fol. 175b ;
تذليل المنزل ;
fol. 178a ;
علم الدعوات ;
fol. 180b ;
علم الاخرة ;
fol. 183a ;
اداب الملوك .
fol. 185a .

For other copies see the Leyden Catalogue, vol. i., no. 16; Ethé, *l.c.*; and Pertsch, Berlin Catalogue, no. 92, where the work is mentioned under the same title as in the next MS., viz. حدائق الانماء في حقائق الضراء.

143.

Or. 3308.—Foll. 132; 7 in. by $4\frac{3}{4}$; from 18 to 23 lines, about $3\frac{1}{2}$ in. long; written in small and cursive Nestalik; dated Tuesday, 20 Ramazan, A.H. 893 (A.D. 1488).

[SIDNEY CHURCHILL.]

حدائق الانوار في حقائق الاسرار

Another enlarged edition of the same work

With the exception of the new title, the preface is identical with that of the preceding

MS. In the body of the work there is also complete agreement, with the exception of the following three additional chapters:

1. علم آلات طرب. fol. 105a, coming after علم الجبر و المقابلة. 2. الانقال. 3. علم الارهاظيقي. fol. 109b, both placed after الحساب الهوائي. There are also a few variations in the headings. The chapter headed علم المعانى (fol. 66b) is identical with the علم بداع الشعر of the preceding MS.; the chapter here called the preceding MS.; the chapter here called علم بداع الشعر (fol. 67a) corresponds with the مشكلات الشعر of the latter; and instead of علم المناظر, we have, fol. 112a, علم المعاينة

144

Or. 3648.—Foll. 406; 9 $\frac{3}{4}$ in. by 6; 25 lines,
3 $\frac{3}{4}$ in. long; written in small and neat Nes-
talik, apparently about the close of the 16th
century. [SIDNEY CHURCHILL.]

[SIDNEY CHURCHILL.]

یاض الابرار

An encyclopaedia of Muslim sciences, by Husain 'Akīlī Rustamdārī (see foll. 17b, 68b).

زینت مجموعه علوم ربانی و زیر دیباچه Beg. کتاب کامرانی حمد و ثنای واجب الادای علمی

In a preface of inordinate length, written in prose copiously interspersed with verses, the author says that he had been twenty years travelling through Iran and other parts of the world in quest of knowledge, and gives a full list of all the standard scientific works which he had studied. In A.H. 978 he left Shiraz, stayed a short time in Isfahan, and repaired to Kazvin, then the royal residence, where he expected to find a gathering of masters of science. In this hope, however, he was sadly disappointed. The greater part of the preface is taken up by a violent diatribe against the 'Ulamā of Kazvin, who are taxed with crass ignorance.

greed, envy, and every kind of wickedness. At last the author, having been prevailed upon by some faithful friends to display to the world his stores of learning, undertook the present work, which he commenced in Muḥarram, A.H. 979, and finished in Rabi' II. of the same year. In the introduction he refers to the preceding work of Fakhr ud-Din Rāzi, which he designates as كتاب ستين (Kitab-e-Satin), on account of the sixty sciences with which it deals, while he calls his own كتاب تسعين (Kitab-e-Taswin) as including ninety sciences. It must be confessed, however, that the arrangement is unmethodical. Many sections are jumbles of heterogeneous subjects. There is ample evidence of the author's having held extreme Shi'ah views.

The work is divided into a Fātiḥah, twelve Rauzahs, and a Khātimah.

The Fātiḥah comprises three Ḥadīkahs, viz.: 1. Criticism on the work of Rāzi, enumeration of the sciences with which it deals, and a full table of contents of the present work, fol. 20b. 2. Showing that Amīr ul-Mūminin ('Ali) was the originator of sciences, fol. 22a. Commentary on a Khutbah of 'Ali called Khutbah i Shiṣhikīyyah, fol. 26a.

Rauzah I., in sixteen Maḳāls, treating of the Prophet's traditional saying about seventy-three Muslim sects, showing that the one saving sect is the Imāniyyah, and containing an exposition and refutation of other sects and religions, fol. 39b.

Rauzah II., in three Maḳṣads. A summary of history from Adam to the time of composition, fol. 108b.

Rauzah III., in fourteen Bayāns, fol. 146a, the subjects of which are stated as follows:

در بیان علم تفسیر و علم معانی و بیان ... و علم بدیع
و علم نحو و صرف و علم لغت و علم اشتقاق و علم
اصول و مدنون و علم رجال و حدیث و فقه که مشتمل

بر فرایض و وصایا و احکام عباد است ضمناً و بیان و
مذاهب خمسه شیعه و شافعی و مالکی و حنفی و
حنبلی و احکام عبادات

Rauzah IV., in twelve Rukns, fol. 174a, dealing with the following matters: The Muslim creed; the ninety-nine names of God and their virtues; properties of the Surahs and verses of the Coran and of the letters of the alphabet; alchemy (اکسیر); pronunciation and various readings of the Coran; writing and orthography; strange characters; writing implements and coloured inks; the art of removing stains; proverbs and Inshā.

Rauzah V., in three Aṣls, treating of ethics and politics, of medicine, and of the interpretation of dreams, fol. 197a.

Rauzah VI., in eight Shajarahs, treating of astronomy, astrology, prophecies, and divination, fol. 236a. در بیان علم زیجات و
تقویمات و احکام نجومی مفصل و طالع مولود و طالع
مسئله و در بیان اصطلاحات اسٹرلاپ و بیان مقالات
جاماسب نامه که متعلق بحالات حضرت رسالت پناه
و شاه حقایق آکاه و جناب صاحب الزمان ... است
و کیفیت ظهور آن حضرت و دجال بیکبار و خاری جهان
و دلایل نجومی و در بیان علم رمل و علم آکاف

Rauzah VII., in twelve Lā'iḥahs, treating of the properties of precious stones, agriculture, and various practical arts, fol. 272b. در بیان خواص جواهر و علم فلاتحت و علم فراتست
و علم جر ثقلی و علم نقل میاه و علم ارگون و علم
اقوس و سهام و علم تفرس و علم بیطه و علم بزاعت
و علم صیدله و معرفت فراسخ بین اکثر بلاد معموره

Rauzah VIII., in eight Dauḥahs, treating of riddles, music, prosody, &c. در بیان علم لغز
و معما و موسیقی و عروض و قافیه و علم محوارات
و علم قرض الشعر

Rauzah IX., in ten Thamarahs, treating of meteorology, charms and incantations, alchemy, magic, implements of war, &c., fol. 311a.

در بیان کلینات جو و علم جفر جامع و خاییه و علم تسمیرات و علم عزایم و علم طسمات و علم نیزجات و علم دم و دهم و علم تصرف نفس و علم معیبات و علم کیمیا و علم سیمیا و علم ریمیا و علم آلات حروب و علم اعداد

Rauzah X., in eight Manzars, treating of geometry, arithmetic, optics, and terrestrial astronomy, fol. 338a.

در بیان علم هندسه و ارثماطیقی و علم جمع و تفریق و ضرب و قسمت و علم جبر و مقابله و علم مساحت و علم مناظر و مرايا و علم هیئت

Rauzah XI., in three Aṣls, treating of abstruse questions of physics and metaphysics, fol. 359a.

در بیان مسایل دقیقه و مباحث مشکله طبیعتیات و تحقق ان مثل بحث حرکت و زمان و ذکر شبهات مخالف شایع ال

Rauzah XII., in three Ḥikmats, treating of the existence of God and his attributes, fol. 371a.

در اثبات واجب برآهین دتفقة غير مستورة و اثبات صفات سلیمه تعالا شانه ال

Khātimah, divided into a Mukaddimah, a Ḳalb, and three Maḳāmahs, treating of the technical terms and the system of the Sufis, foll. 385a—406b.

At the end is a notice of the death of Shāhzādah ‘Abd ul-‘Azīm, son of Shāh Sulai-mān, in Teheran, A.H. 1084.

Ethics and Politics.

145.

Or. 3252.—Foll. 146; 8½ in. by 5¼; 15 lines, 2¾ in. long; written in elegant Nestalik, with

neat ‘Unvān and gold-ruled margins; dated Rabi’ II., A.H. 861 (A.D. 1457).

[SIDNEY CHURCHILL.]

قاپوس نامه

Moral precepts and rules of conduct, written by ‘Unsur ul-Ma‘āli Kaikā‘ūs B. Iskandar B. Kābūs for his son Gilānshāh.

لحمد الله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين وصلى الله على محمد وآل الطيبين . . . أما بعد جنین کوبید جمع کننده این کتاب الامیر عنصر المعلى کیلاوس بن اسکندر بن قابوس بن وشمسکیر مولی امیر المؤمنین با فرزند خویش کیلانشاه

The author states at the end that he commenced this work A.H. 475, and that he had then been living up to the age of sixty-three, according to its precepts. The above date, found in all known copies, shows that the statement of Ḥabib us-Siyar, vol. ii., Juz 4, p. 59, and of Jahān-ārā, fol. 61b, that Kai-kā‘ūs died A.H. 462 and Gilānshāh A.H. 470, is incorrect.

The text has been edited by Rīza Kuli Khān, in one volume with the Tuzuk i Timūri, Teheran, A.H. 1285. A French translation by A. Querry, based on an edition dated A.H. 1275, was published in Paris, 1886. For other MSS. see the Leyden Catalogue, vol. iv., p. 207, and Pertsch, Berlin Catalogue, no. 266. For Turkish translations see the Turkish Catalogue of the Museum, p. 116.

146.

Or. 3632.—Foll. 269; 9½ in. by 6; 21 lines, 4 in. long; written in small and archaic Neskhī, with gold-ruled margins; dated 3 Zulka‘dah, A.H. 835 (A.D. 1432).

[JOHN LEE.]

A translation of an Arabic treatise on ethics, entitled مکارم الشریعه الى الذریعه, by

Abu 'l-Kāsim ar-Rāghib al-İsfahāni. See Haj. Khal., vol. iii., p. 334, and Flügel, Vienna Catalogue, no. 1839.

The author, whose full name is Abu 'l-Kāsim al-Husain B. Muḥ. B. al-Mufaddal al-İsfahāni, is chiefly known by another work entitled *محاضرات الادب*, and is stated to have died about A.H. 500. See the Arabic Catalogue, p. 333; the Vienna Catalogue, no. 369; Ahlwardt, Verzeichniss, no. 1116; and the Berlin Catalogue, vol. v., p. 6. The present work was, according to Haj. Khal., held in great esteem by al-Ghazzāli.

The Persian translation is designated in the colophon by this title: *كتوز الوديعه من رموز الفريعة الى مكارم الشريعة*. In his conclusion the translator, who does not give his name, says that he had written it by command of the reigning sovereign, whose name does not occur in this copy, and that he had been previously encouraged to undertake that work by his late father, the great doctor of the age, Shams ud-Din Ḥasan Zāfir, fol. 267b, *بذر علمه عصره و تحرير دهره شمس الدين حسن ظافر عليه الرحمة*. From another copy described by Ethé, Bodleian Catalogue, no. 1450, we learn that the translation was written under Shah Shujā' Muẓaffari (A.H. 760—786).

The MS. is defective at the beginning, and a spurious exordium has been prefixed, fol. 3. The first folio of the original MS., fol. 4, contains a eulogy on Muhammad and the Khalifs, and ends with a mention of Chingiz Khan and the heathen Tartar dynasty, which is referred to as a thing of the past. The initial words of the original text are: *مغربين و مشرقين دابر شد فرخنده فال پیغمبری سایه شهر*

دوست بر مفارق اهل خطه عجم انداحت

The next-following folios, 5—8, contain the last four lines of the preface and a full table of contents, occupying eight pages.

The work is divided into seven sections (Fuṣūl), in full agreement with the headings given by Haj. Khal., namely:

I. Treating of man, his faculties, his pre-eminence and moral dispositions, in thirty-five Bābs, fol. 8b: *در احوال انسان و قوی و فضیلت و اخلاق او*

II. Treating of intellect and speech, in forty-four Bābs, fol. 102b: *در عقل و نطق و متعلقات و اصداد ان*

III. Treating of sensual appetites, in fifteen Bābs, fol. 167a: *در ائمه متعلق بقوای شهوی باشد*

IV. Treating of angry passions, in twelve Bābs, fol. 190a: *در ائمه منوط و متعلق بقوای غصی است*

V. Treating of justice and injustice, love and hate, in ten Bābs, fol. 206a: *در عدالت و ظلم و محبة وبغض*

VI. Treating of crafts and trades, of expenditure, liberality and avarice, in twenty-two Bābs, fol. 216a: *در ائمه تعلق بصناعات و مکاسب و افاق وجود و بخل دارد*

VII. Treating of human actions, in six Bābs, fol. 231b: *در ذکر افعال*

Appendix by the translator, fol. 235a, *هذا فصل اخلخل به الكتاب و اوضع العذر عما تعذر ایراده في متون الفصول والابواب*

It is divided into three sections (Namat), containing respectively maxims and moral precepts handed down by Arabs, Greeks (fol. 246a), and Persians (fol. 252b).

The translator's conclusion, foll. 267a—269a.

محمد بن محمد بن محمود: Copyist

Sultan Muḥammad Kuṭubshāh states, in an autograph note on the fly-leaf, that he purchased the MS. in Haidarabad, A.H. 1027.

147.

Or. 4119.—Foll. 160; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{3}{4}$ in. long; written in fine bold and archaic Persian Nesksi; dated Monday, 5 Jumādā II., A.H. 680 (A.D. 1281). [THO. F. HUGHES.]

اخلاق ناصری

The celebrated ethics of Naṣir ud-Dīn Tūsi, who died A.H. 672. See the Persian Catalogue, pp. 441b, 1088a.

محمد بی حد و مدد بی عد لایق حضرت Beg.
عزت مالک الملکی باشد که همچنانک در بد و فطرت
اوی الخ

This valuable copy, written within eight years of the author's death, has, like most MSS., the second preface.

For other copies see Pertsch, Berlin Catalogue, no. 268, and Ethé, Bodleian Catalogue, no. 1435.

تمام شد کتاب اخلاق ناصری بفرخی : Colophon :
وپرورزی ویجت و پرورزی روز یکشنبه بیخیم ماه جمادی
الآخر سال بر ششصد هشتاد هجری بر دست ضعیفترین
خلائق و عاجزترین ایشان صدیق بن الحضر بن عبد
الله بن شفا المخج المغاغی ابوه در شهر دوقات خداش
بیامزاد کی این بیجا را بخیر یاد دارد

148.

Or. 2863.—Foll. 187; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in fair Nesksi, apparently in the 15th century. [SIDNEY CHURCHILL.]

Another copy of the preceding work, wanting the last page.

149.

Or. 4109.—Foll. 156; 10 in. by $6\frac{1}{4}$; 21 lines, 4 in. long; written in small and elegant Nestalik, with gold-ruled margins, A.H. 947 (A.D. 1540.) [SIDNEY CHURCHILL.]

نصیحت نامه شاهی

A work on ethics, by Husain B. Hasan.

The MS. is imperfect at the beginning. The first page contains the last eleven lines of the doxology, followed by this passage :

بعد از حمد حضرت پروردگار و درود نبی مختار میکوید
بنده ضعیف ممکن بانواع زیابی و محنت حسین بن حسن
احسن الله الیه وغفرله ولوالدیه که بر ضمیر منیر ارباب
الباب و خاطر مستنیر اصحاب ادب هر آینه چون
افتات جهانتاب روشن و بیدا و ظاهر و هدیداست
که مراد اصلی و مرلم کلی از جمله افرينش وجود انسان
است

The author, who designates himself by his proper name and patronymic as above, is better known as Kamāl ud-Dīn Husain Khwārazmi. A later work of his, المقصد الأقصى, was dedicated to Ibrāhīm Sultān, son and successor of Amir Shāh Malik, viceroy of Khwārazm (see the Persian Catalogue, p. 144). He died during the invasion of that country by the Uzbeks, A.H. 833.

In the preface, after some remarks on the necessity of a teacher and the requisite qualities of teacher and pupil, the author passes on to a eulogy upon the above-mentioned Amir Shāh Malik. On Friday, the eighth of Rabi' I., A.H. 829, two days before that prince's death, the author was sent for by the princess, and wrote in the Amir's name two letters to the reigning sovereign, Shāhrukh, and to his son, prince Ulugh Beg. He subsequently took down in writing the dying injunctions and admonitions addressed by the Amir to his son Ibrahim Sultan and to his own wife, who was then forty-four years of age. After the Amir's death, and in compliance with the prince's desire, he expanded those precepts into the present work.

It is divided into two books, مقاله, containing jointly twenty Bābs. Maqālah I.,

در فضایل امتنال اوامر الهی with this heading: contains eleven Bâbs treating of the following subjects : 1. Knowledge of God, fol. 6b. 2. Science and Intellect, fol. 30a. 3. Exhortation to associate with the virtuous, fol. 46b. 4. Justice, fol. 54b. 5. Piety, fol. 63a. 6. Account kept of men's actions, fol. 66b. 7. Humility, fol. 70b. 8. Meekness and forgiveness, fol. 75a. 9. High-mindedness, fol. 79b. 10. Placing God's law above human lust, fol. 85a. 11. Vigilance, fol. 91a.

در آیین خدمت حضرت خاقانی Makâlah II., comprises nine Bâbs, on the following subjects : 1. Faithfulness and loyalty, fol. 104a. 2. Obedience to kings, fol. 110a. 3. Gratitude and fair service, fol. 114b. 4. Deference to parents, fol. 122b. 5. Discrimination of men's worth, fol. 128a. 6. Resignation to fate, fol. 134a. 7. Advantage of religious guidance, fol. 141a. 8. Trust in God, fol. 146b. 9. Khâtimah, fol. 152a.

The moral precepts are copiously illustrated by Arabic texts, verses and anecdotes. In the conclusion, fol. 154b, the author refers to a previous work of his, entitled

كنوز للقایق فی رموز الدفایق

150.

Or. 2996.—Foll. 67; 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$; 13 lines, 2 $\frac{1}{2}$ in. long; written in elegant Nestalik, with 'Unvan and gold-ruled margins, A.H. 956 (A.D. 1549). [SIDNEY CHURCHILL.]

اخلاق منصوری

A treatise on ethics by Ghiyâş, commonly known as Manshûr.

Beg. حمد بیحذ ز ازل تا بابد
احدیبرا که جزا نیست احد

منشی که هر حرف از مبداء انشا بواسطه قلم اعلی بر سر لوح نمایش و هستی آمده رقم اسمی است از اسماء حسناء او اما بعد باعث فقیر حقیر غیاث مشهور بمتصور

Mir Ghiyâş ud-Dîn Mansûr, son of Mir Sadr ud-Dîn Muhammâd Shirâzi, died A.H. 948. See the Persian Catalogue, p. 826a, and the obituary notice in Ahsan ut-Tavârikh, Or. 4134, fol. 116b, where the present work is noticed.

This work was, as stated at the beginning, the first treatise of the third part (وجه) of the Jâm i Jahân-numâ, a philosophical encyclopædia, which apparently was not completed, and is not mentioned in the notices of the author among his works. Haj. Khal., who gives the title, vol. ii., p. 499, does not appear to have seen the work.

The present treatise is divided into two Majallahs, subdivided into a number of Tajiliyahs, the headings of which are given by Flügel, Vienna Catalogue, no. 1860.

151.

Or. 3546.—Foll. 121; 8 in. by 5 $\frac{1}{2}$; 15 lines, 2 $\frac{3}{4}$ in. long; written in fair Neskhî; dated Shushtar, Muharram, A.H. 1287 (A.D. 1870).

[SIDNEY CHURCHILL.]

اخلاق شفائی

A treatise on ethics, by Muzaffar al-Husaini at-Tabib al-Kâshâni, poetically surnamed Shifâ'i, who died A.H. 963. See the Persian Catalogue, p. 474a.

الحمد لله رب العالمين

شاھی که بر بسیط زمین عدل شاملش

کسترده فرش امن و امان مرتضی علی است

... وبعد حقیر کثیر التقصیر مظفر الحسینی الطبیب

الكافى المختصر بشفائى با وجود قلة بضاعت و عدم
استطاعت الخ

The author wrote this work by desire of an eminent religious teacher, پیر روشن ضمیر, whom he does not name, and dedicated it to Shah Tahmāsp. It is divided into two Maṭlahs, treating respectively of virtues and of vices. The first, fol. 6b, contains the following twenty-one Bābs : 1. عفت ; 2. شجاعت ; 3. توکل (in ten Khaṣlats) ; 4. سخاوت ; 5. فضلات ; 6. فناءت ; 7. اخلاص ; 8. رضا ; 9. شکر ; 10. صبر ; 11. وفا و حسن عهد ; 12. تواضع ; 13. حیاء ; 14. مصدق ; 15. علو همت ; 16. رفق و مدارا ; 17. حسن خلق ; 18. کتمان اسرار ; 19. امانت و دیانت ; 20. آداب ; 21. نطق و سکوت.

The second Maṭlah, fol. 74a, comprises the following seventeen Bābs : 1. بخل ; 2. حقد و حسد ; 3. غصب ; 4. شهوت ; 5. جهل ; 6. غیبیت و کذب و نفاق ; 7. عجب و تکبر ; 8. حب دنیا ; 9. ریا ; 10. مکروهیله ; 11. تعجیل ; 12. طمع ; 13. حرص ; 14. ظلم ; 15. کافران نعمت ; 16. کاذلی ; 17. کفران نعمت.

ابن حسین الواقع الشوشتری حاجی محمد :

152.

Or. 2739.—Foll. 220; 11½ in. by 6¾; 25 lines, 5 in. long; written in fair Neskhi, with ruled margins; dated Thursday, the last day of Rabi' II., A.H. 1106 (A.D. 1694).

ابواب للذنوب

A work containing moral and religious precepts, by Muḥammad Rafī' Vā'iz.

بهرین مقال که سرخیل کاروان فنون محاورات تواد بود و بعد بر مرات ضمائر اولی بصائر ظاهر و روشن و نزد ارباب اولو الالباب ثابت و میرهن است که بحکم کریمة وما خلقت لجنس والانس الا لبعدهن حرم وجود آدمی الخ

The author, a native of Kazvin and celebrated preacher, poetically surnamed Vā'iz, wrote the present work under Shāh 'Abbās II., who is praised in the preface as the reigning sovereign, and died at the beginning of the reign of Sultān Husain Safavi, i.e. A.H. 1105 or shortly after. See the Persian Catalogue, p. 826a; Nujūm us-Samā, pp. 148—50; and Riyāz ul-'Ārifin, fol. 92b.

The present volume is only the first of eight, of which the whole work was to consist. A MS. containing the first two volumes is described by Ethé, Bodleian Catalogue, no. 1472, and the third was seen by the author of Nujūm us-Samā, l.c. Whether the remaining five volumes were ever written is doubtful. The first volume is popular and frequently to be met with. It was one of the first books issued by the Tabriz press about A.H. 1240, and a lithographed edition appeared in Teheran A.H. 1274. It has also been lithographed at Lucknow, 1868.

The headings of the first volume have been given in full by Ethé, l.c.; by Flügel, Vienna Catalogue, no. 1861; and by Pertsch, Berlin Catalogue, no. 282. The contents of the present copy are as follows:

Preface, fol. 1b; Mukaddimah, treating of religious admonition, in three Maṭlahs, fol. 5a. Bāb I., on the transitory world and its pernicious influences, in three Faṣls, viz., 1. Definition of the love of the world, fol. 10a. 2. On the fickleness of the world, fol. 12b. 3. On love of the world in its various aspects and ramifications, fol. 19b. This third Faṣl, which forms the main bulk of the volume, is divided into the following fourteen Majlis : I. Love of rank and power, fol. 20a. II. Love of wealth, fol. 27a. III. Desire of sumptuous dwellings, fol. 34a. IV. Sexual lust, fol. 38b. V. Desire for dainty viands and drinks, fol. 53a. VI. Desire for costly apparel, fol. 61a. VII. Frivolous society, fol. 65a. VIII. Pride and conceit,

fol. 83b. IX. Hypocrisy, fol. 98b. X. Hate and envy, fol. 113a. XI. Covetousness, fol. 127a. XII. Avarice, fol. 142a. XIII. Injustice and tyranny, fol. 173b. XIV. Ill-temper and harshness, fol. 198a.

153.

Or. 3516.—Foll. 419; 8 in. by $4\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Neskhi, about A.H. 1152 (A.D. 1739).

[Presented by B. B. PORTAL.]

حلية المتقيين

A treatise on rules of conduct and on daily observances, by Muḥammad Baķir B., Muḥammad Taķi, who died A.H. 1110. See the Persian Catalogue, p. 20a, and Pertsch, Berlin Catalogue, no. 284, where the headings of chapters are given. For lives of the author see Nujūm us-Samā, p. 160, and Kişaş ul-‘Ulamā, p. 152; and, for a list of his works, Pertsch, Berlin Catalogue, no. 17.

A full table of contents prefixed to the MS., foll. 1—8, is dated Sha'bān, A.H. 1152.

Astronomy.

154.

Or. 3315.—Foll. 83; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 20 lines, $4\frac{1}{4}$ in. long; written in small cursive Neskhi, A.H. 855 (A.D. 1451).

[SIDNEY CHURCHILL.]

جهان دانش

A treatise on astronomy, by Sharaf ud-Din Muḥammad B. Maṣ'ud al-Maṣ'udi, with this title prefixed in the hand of the copyist:

كتاب جهان دانش در علم هیئتہ تالیف شرف الدین
محمد بن مسعود المسوودی

سباس خدایرا که افریدکار جهانست و بدید آرند زمین و زمانست ... اما بعد جنین میکوبید مؤلف این کتاب محمد بن مسعود المسوودی که چون از تالیف کتاب الکفایت فی علم الهیئت فارغ شدم

Beg. This is a Persian translation, by the author, of his own Arabic work *al-Kifāyat fi 'ilm al-Hai'at* (see Haj. Khal., vol. v., p. 223). It is stated at the end of this copy that the work was finished on Thursday, the 14th of Sha'bān, A.H. 643. A MS. described by Pertsch, Berlin Catalogue, no. 328, is dated A.H. 669; but a later date of composition, A.H. 672, appears in a MS. mentioned in the Bodleian Catalogue, no. 1497. The author wrote also a treatise on Hanafi law, الہادی فی الفروع (Haj. Khal., vol. vi., p. 470).

The work is divided into two Maķālahs, the subdivisions of which are fully enumerated in the preface. The first comprises twenty-three and the second fourteen Bābs. They begin respectively on foll. 4a and 55a. The original headings are given by Pertsch and Ethé, *l.c.* The Jahān Dāniš is one of the authorities quoted by Hāfiẓ i Abrū. See the Persian Catalogue, p. 423b.

The latter part of the MS. contains the following two articles: 1. A table of the 360 Juz into which the Coran is divided, fol. 78b. 2. A treatise of Najm ud-Dīn Kubra on the rules of religious life, in seven Bābs, foll. 80b—83b.

صنف الامام هذه الاداب على سبعة ابواب ... باب الاول في لبس لحقة هرمه را ارادت این راه بدید اید

The tract is known as صنف الاداب. See the Persian Catalogue, p. 836a.

155.

Or. 2818.—Foll. 118; $7\frac{1}{4}$ in. by 4; 22 lines, $2\frac{1}{2}$ in. long; written in minute Shikastah-

āmīz; dated Isfahan, Friday, 14 Ramazān, A.H. 123 (*i.e.* 1123, A.D. 1711).

[SIDNEY CHURCHILL.]

I. Foll. 1—4. **لباب القول في الشارة إلى كيفية علم الله.** A short Arabic treatise on the nature of God's knowledge, by Muḥammad B. Murtaza, called Muhsin. مُحَمَّد بْن مُرْتَضَى الْمَدْعُ بِالْمُحْسِن. See the Persian Catalogue, p. 830a. The author died A.H. 1091, as stated in *Mir'at ul-Kashān*, Or. 3603, fol. 115b.

لَهُمَّ لَهُ لِكِيمُ الدِّيْنِ لَا يَغْرِبُ عَنْ عِلْمِهِ
Beg. مثقال ذرة

It was composed, according to the preamble, for the author's son Muḥammad, surnamed 'Alam ul-Huda, and is divided into short sections called **اصل**.

II. Foll. 4b—17. The treatise of Nāṣir ud-Din Tūsi on the construction and use of the astrolabe, known as *Bist Bāb*. See the Persian Catalogue, p. 453a.

III. Foll. 18—25. Astrological fragments, in prose and verse, on the influence of the planets, signs of the zodiac, and first days of the year.

IV. Foll. 26—30. Another treatise on the astrolabe, divided, like the first, into twenty Bābs, but distinct from it; without author's name.

لَهُمَّ لَهُ [الَّذِي] جَعَلَ لَنَا وَسِيلَةً إِلَى قُرْبَهِ
Beg. وَفَضَلَ عَلَيْنَا بَارِسَالِ خَاتَمِ النَّبِيَّنَ... امَّا بَعْدُ امِينَ رسالَهُ ایست در معرفت اسْطَرَلَابِ مشتمل بر بیست بَاب و خاتمه بَاب اول در نام آلات اسْطَرَلَاب و خطاها و دایرها

V. Foll. 30b—108a. The commentary of 'Abd ul-'Ali Birjindi on the *Bist Bab* of Nāṣir ud-Din Tūsi. See the Persian Catalogue, p. 453b.

The latter part of the MS., foll. 108b—118, contains astrological notes relating chiefly

to the influences of the signs of the zodiac. At the end is a table of the latitude and longitude of the principal cities of the East, fol. 116a, followed by elaborate tables of the *Ikhtilājāt*, or omens to be drawn from throbings in various parts of the body, foll. 116b—118a.

حسین ولد میر سید علی الحوسنی القائیی :
لخراسانی

156.

Or. 2841.—Foll. 220; 10 in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{2}$ in. long; written in elegant Nestalik, apparently in the 15th century.

[SIDNEY CHURCHILL.]

A commentary on the *Zij* of Ulugh Beg (see the Persian Catalogue, p. 455b), without preface or author's name, endorsed in an old hand, **كتاب شرح زيج الغيبكي**.

The original text is given in rather long sections preceded by the word **مَنْ** in red ink, while the commentary is introduced by the word **شرح** also in red ink. The first two pages are taken up by the beginning of Maḳālah I. down to the heading of Bāb I. The commentary begins at the bottom of fol. 2 as follows:

شرح دوازده دور ماه سیصد و یک دور افقاب سیصد
پنجاه و چهار روز است و کسری و یک دور افقاب سیصد
و شصت و بیخ روز است و کسری جنابه تفاوت
یازده روز باشد تقریباً و دور ماه یعنی مدت ما بین
مقارت ماه از وضعی معین با افقاب تا معاودت او
بهمن وضع بیست و نه روز است و کسری

The four Maḳālahs begin respectively at foll. 1b, 30a, 119b, and 210a. The last words of the commentary are:

مضمون این فصول بیسطی :
احتیاج ندارد و نه ببرهانی چه اکثر این اوضاع ماخوذ
است از اصحاب احکام و مستندان تجربه و امتحانست
بل و هی والهم و کیفیت وضع جداول نیز ظاهرست

A Bodleian MS. described by Ethé, no. 1519, which has, we are informed, the same beginning and end as the present, contains a note ascribing the commentary to Maulānā 'Ali Kūshjī, and assigning to it the title of سلم السما.

Mineralogy.

157.

Or. 2864.—Foll. 45; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik, apparently in the 17th century.

[SIDNEY CHURCHILL.]

تنسقنامة ایلخانی

A treatise on minerals, by Nasir ud-Din Tusi.

لهم الله فاطر الصنائع ومبدع البداعي وملهم
لخلائقه ووضع الطرايق اما بعد چنین کوید محرر
و مؤلف این کتاب نصیر الدین محمد بن محمد بن
الحسین الطوسی

The author states in a short preamble that he had written the work by desire of Hulagu Khān, and had given it the above title because it was customary to offer rarities as presents to sovereigns و این را تنسقنامة ایلخانی نام نهادم : (Tansük is Turkish for a rare and valuable object suitable for a present. It corresponds with the Arabic *خَاتَة*.)

The Tansük Nämah, which was known to Haj. Khal., is mentioned in the *Habib us-Siyar*, vol. iii., Juz 1, p. 61, as one of the works of Nasir ud-Din Tusi. It is divided into four Makālahs, namely:

I. On the elements of which minerals are composed and on the causes of the formation of mines, fol. 2b :

معدنیات و غیر آن از مرکبات عالم سفلی ازان متربک
شوند و عمل معادن بطريقن کل

II. On precious stones, their origin, properties, value, &c., fol. 6a : در جواهر که از جمله حجر باشد و غیر آن و عمل حدوث هر يك و كيفيت وجود آن و شرح معادن و خواص و منفعت و مضرت و شبه آن بطريقن صناعت و قيمت هر يك و جلا دان و آنچه مناسب اين نوع باشد

III. On metals, their origin and uses : در انواع فلزات سبعه و عمل حدوث هر يك و كيفيت و چون آن و خاصیت و شرح معادن و منفعت و مضرت ان

IV. On perfumes : در عطرها و امثال ان

The MS. was evidently transcribed from a copy which was defective and in a state of confusion. The copyist himself writes in the margin of fol. 25 that some leaves were missing in the original. The beginning of Makālah II. is wanting, and most of the contents of Makālah III., the heading of which is found at fol. 25b, have been transferred to fol. 41b.

158.

Or. 3277.—Foll. 73; 8 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$; 15 lines, 2 $\frac{1}{2}$ in. long; written in elegant Nestalik, with 'Unvân and gold-ruled margins, apparently in the 16th century.

جواهر نامه

A treatise on precious stones and other minerals, by Muhammed B. Mansur.

ستایش و سپاس بی انداره و قیاس صانعی را
که جوهري صنعش بازار کاینات اما بعد چون
اقل لخیته بل لا مشی ف لحقیقه محمد بن منصور
مامور شد

See the Persian Catalogue, p. 464b, and Ethé, Bodleian Catalogue, no. 1877.

The MS. wants three or four leaves at the end. It breaks off at the end of the article on Iron, corresponding with fol. 75a of the previously described copy, Add. 23,565.

The work has been wrongly assigned to the seventh century of the Hijrah. Abu'n-Naṣr Ḥasan, mentioned in the preface as the reigning sovereign, was the first ruler of the Ak-Kuyunlu dynasty, whose original seat was Diyārbekr. He reigned over Persia A.H. 873—882. His son Sultān Khalīl, for whom the work was written, was in his father's lifetime viceroy of Fārs. He succeeded to the throne after his father's death, but reigned only six months. See Ta'rikh i Jahān-arā, foll. 190—92, and Riza Kūli's continuation of Rauzat uṣ-Safā, vol. viii.

Medicine.

159.

Or. 4691.—Foll. 35; 6 in. by 3; 18 lines, 1 $\frac{1}{2}$ in. long; written in minute and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

A treatise on the composition and use of the antidote called Tiryāk i Fārūk, by Kamāl ud-Dīn Ḥusain Tabib.

حمد و سپاس مسازوار حکیمیست که ترکیب
بدن انسانرا از اجزاء لطیفه و جواهر شریفه ترقیب
نموده ... اما بعد چندین کوید کمال الدین حسین
طیب

The author was physician to Shāh Ni'matullah Yazdi (grandson of the famous saint Shāh Ni'mat ullah Vali). After the death of his patron he went to Court, where he became celebrated for his wonderful cures. But Shāh Tahmāsp held him in scant esteem, because

he was addicted to wine. After the accession of Muḥ. Khudābandah (A.H. 985), he entered the service of Khān Ahmād in Gilān, where he spent the last years of his life. See 'Ālam-ārā'i Abbāsi, fol. 43a.

The treatise is dedicated to the author's first patron, Shāh Nūr ud-Dīn Ni'mat-ullāh, and is described in the preface as follows :
رسالهٔ جامع کامل در بیان اصول ترکیب حاوی بر
قانون ترتیب شامل بر زیده اغراض حکما در اختیارات
اجزا و وجوه تأثیر تریاق کبیر که اجل تربیقات و اشراف
مرکبات است

It is divided into a Mukaddimah, three chapters called Rukn, and a Khātimah.

160.

Or. 2865.—Foll. 166; 10 $\frac{3}{4}$ in. by 7; 17 lines, 4 $\frac{3}{4}$ in. long; written in a cursive Indian character, probably in the 18th century.

[SIDNEY CHURCHILL.]

دستور الاطبا

An exposition of the Indian system of medicine, by Muḥammad Kāsim Hindūshāh, commonly known as Firishtah. See the Persian Catalogue, p. 225.

حمد مر خدائیرا که بر حکم ما ارسلناک الارجۃ
لله العالمین رایات شوکت محمدی از نجهت مسود
اوراق محمد قاسم الملقب بهندوشاہ المشهور بفرشته

The author is the well-known historian of India, who died after A.H. 1033. He says in the preface that, after reading the medical works current in Iran, Turan and Arabistan, he was desirous of studying the writings of the physicians of Hindustan, and, finding them extremely trustworthy and accurate, he was induced to write, for the benefit of his Muslim brethren residing in India, the present summary of their teaching.

The work is divided into the following parts : Mukaddimah, treating of the constituent parts of the body and its humours, in nine Fa'idahs, fol. 2a. Ma'kalah I. Properties of simple drugs and aliments, in alphabetical order, fol. 10a. Ma'kalah II. Compound medicaments, in fifteen Bâbs, fol. 59a. Ma'kalah III. Treatment of diseases, in 160 Fa'sls, fol. 99a. Khâtimah, treating of the six tastes or savours, and of the Indian classification of land with regard to the supply of water, fol. 164b.

For the Persian headings see Mehren, Copenhagen Catalogue, p. 11 ; Ethé, Bodleian Catalogue, no. 1601 ; and Pertsch, Berlin Catalogue, no. 611. In the last-named MS.

اختیارات قاسمی بدستور
الاطباء

A.H. 721—764. It has been described in the Arabic Supplement, no. 816.

The translator says that in A.H. 1253, when Rîza Kûli Khân, son of Khusrau Khân, took his seat as governor of Kurdistan, his Vazir, Mirza Hidâyat-ullah, son of the late Mirza Ahmad (noticed in Ḥadîkat Amân-ullâhi, no. 129, fol. 213a), sent for the writer and requested him to translate the above work, to which some additions were made by the translator.

The translation begins fol. 5a, and the five discourses (قول), of which the work consists, begin respectively at foll. 8b, 19a, 63b, 100a, and 139b.

Music.

162.

Or. 2361.—Foll. 269 ; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 25 lines, 3 $\frac{1}{4}$ in. long ; written in small and neat Nestalik, with 'Unvâns and gold-ruled margins ; dated Shâhjâhânâbâd (Delhi), A.H. 1073—75 (A.D. 1662—64).

[SAYYID 'ALI, OF HAIDARABAD.]

A collection of treatises on music, written for Diyânat Khân, an Amîr of Aurangzib's reign. The contents are mostly Arabic, and have been described in the Arabic Supplement, no. 823. The following are Persian :

I. Foll. 2b—15a. A treatise on the lawfulness of music, by Muhammed B. Jalâl Rîzâvi, who wrote it A.H. 1028.

نغمہ سپاس بی قیاس مخصوص خداوند Beg.
که اینک کرم رفتار فلک دوار را در عرصه لیل و نهار
دانز فرمود ... اما بعد راوی غمکده کھساري ... فخر
الدین بن احمد بن المولی خضر الرودباری

The Arabic original is the work of al-Malik al-Mujâhid 'Ali B. al-Malik al-Mu'ayyad Dâ'ûd, of the Rasûli dynasty, who reigned

نغمہ سپاس بی قیاس مخصوص خداوند Beg.
بنده نوازیست که ارباب عشق را حالات علیه موهبت
نمود ... اما بعد این رساله ایست در جمع مقالات
نقها در باب شنیدن لخان و اختلاف و مقاله ایست در
تفصیل اقوال اولیا در ساع آن و تنوع مشارب درویشان
که بالتماس بعضی از اعاظم امرا ایاز حضرت محمودی

فقیر محمد بن جلال رضوی در سنه ثمان و عشرين
والف ... فراهم آورده

The author expounds very fully the opinions pro and contra of the great Sunnī legists and of the most celebrated Sufis. He concludes with a Khātimah, fol. 13b, on the proper rules to be observed in the practice of sacred music, در آداب مسماع

II. Foll. 15a—17b. A tract on the lawfulness of sacred music and on terms used by Sufis, by 'Abd ul-Jalil B. 'Abd ur-Rahmān.

Beg. سپاسی که غبار عقول عقا و خبری بذیل نهایه
ان نشینند

The work is dedicated to Navvāb Masiḥ uz-Zamān (d. A.H. 1061; see Persian Catalogue, p. 779, no. 30), in whose honour it was entitled Masihi. It is divided into two books کتاب, the first of which treats, in four Faṣls, of the lawfulness of music, the second of the terms used by Sufis and of the verses sung by them.

The present copy contains only the first three chapters of Book I.

III. Foll. 157a—161b. A chapter on music, extracted from the Dāniš Nāmah i 'Alā'i. See the Arabic Supplement, p. 559b, VII.

Beg. خواجه رئیس شیخ علی لحسین ابن عبد الله
ابن سینا رحمة الله علیه میکوید که صناعت علم
موسیقی دو جزو است

IV. Foll. 240b—246a. A treatise on the divisions of the strings in musical instruments, by Kāsim B. Dūst 'Ali al-Bukhāri, entitled کشف الاوتار, and dedicated to the emperor Jalāl ud-Din Akbar.

Beg. نغمات حمد کامله حکیم کارسازی را اعظم
شاده ... اما بعد عرض میدارد نقیر حقیر شهیر بقاسم
ابن دوست علی البخاری هداه الله سواء الطريق

It is an exposition of the sixth Maḳām of the work entitled دوازده مقام, which Darvīsh Haidar Tūniyāni dedicated to Humāyūn Pādishāh.

V. Foll. 247b—269b.

A treatise on music, without author's name. See the Arabic Supplement, p. 561, XIV.

شکر و سپاس بی حد و قیاس سزاوار حضرت
آن پادشاهی که از سرایرده عظمتش الخ

The introduction, with the heading سبب تالیف این رساله, contains an allegory on the travels of Fikr and Khayāl, and concludes with a panegyric in prose and verse on the author's patron, Ghiyāṣ ud-Dunyā wa'd-Dīn, whose titles show him to have been a Husaini Sayyid of princely rank.

The date of composition is indicated at the end by the following Rubā'i:

آن روز کز احاداث جهان مهمل بود
در آخر این رساله ام مدخل بود
اندر سنه لمح ذ و بو
بیست و دوم جمادی الاول بود

According to this, the treatise was finished on the 22nd of Jumāda II.; but the year, as indicated in the third hemistich, is doubtful, because the last letter but one has no diaritical point. It may be A.H. 741, 749, or 789, according as the unpointed letter is read bā, yā, or nūn.

The work is divided into a Muqaddimah on the pre-eminence of music, fol. 252a, and the following four Maḳālahs, each of which is subdivided into two Kisms:

I. Fol. 252b. در علی موسیقی, on the theory of music and on the causes of high and low pitch.

II. Fol. 256b. در عملی موسیقی, on the practical side of music.

III. Fol. 261b. در تصنیع سازات و تعدیل آن on the composition of melodies.

IV. Fol. 256b. در وصیتی که طالبان این فن را، بکار آید از art, and appropriate verses.

The last section contains several pieces by Sa'di, whose name is written throughout,

شرف الدین سعدی

النمير و اسدی و مفاتیح الفضائل و سلالة الفضائل و دستور الاذاضل و لسان الشعرا

The work is divided, according to the initial letters, into twenty-two Bâbs, and each Bâb is subdivided according to the final letters. The words are briefly explained in Persian, sometimes with poetical quotations; and in several instances Hindu equivalents are added. Some articles are illustrated by coloured drawings, which according to a Persian note on the fly-leaf, are 187 in number.

The first three of the author's sources are mentioned by Salemann in his Beilage V., *Mélanges Asiatiques*, vol. ix., pp. 505—577, under nos. 7, 3 and 11, and the last two under nos. 10 and 13; but of the *Mafatîh ul-Fazâ'il* and the *Sulâlat ul-Afâzil* no notice has been found.

باب الالف، fol. 5a، آسا آسایش و مانند و فاواه آوا آواز را کویند آرا آراینده و این لفظ را جز مرکب استعمال نکرده اند آشنا ضد بیکانه و بر روی آب اشنا کردن

PHILOLOGY.

Persian Lexicography.

163.

Or. 3299.—Foll. 306; 12 in. by $7\frac{1}{2}$; 10 lines, $4\frac{3}{4}$ in. long; written in large and elegant Nestalik, with 'Uvân and gold-ruled margins, apparently in the 16th century.

[SIDNEY CHURCHILL.]

مفتاح الفضلا

A glossary of the rare words and proper names occurring in ancient Persian poets, by Muhammad B. Dâ'ûd B. Muâ. B. Maâmûd Shâdiyâbâdi.

حمد متواتر و ثناء متکاثر مر حضرت مصوري Beg. قدیم را ... اما بعد چنین میکوید بنده درگاه کردکار امیدوار برحمت پروردگار ... محمد بن داؤد بن محمد بن محمود شادیابادی

The author has been mentioned in the Persian Catalogue, pp. 556a, 561b, as a commentator of Anvari and Khâkâni. He had applied himself from his youth, as he says in the preface, to the study of the old poets, such as Khâkâni, Mu'izzi, Anvari, Nizâmi, Zahîr, Isfahâni and Sa'di. In A.H. 873 he compiled the present glossary from the following works: فرهنگ ذامه فخر قواس و رسالت

Or. 3398.—Foll. 185; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in small Turkish Neskihi, A.H. 982 (A.D. 1594).

[SIDNEY CHURCHILL.]

لغات حلیمی

A Persian-Turkish dictionary, often designated as قائمه by Lutf-ullah B. Abi Yüsuf al-Halimi, who died after A.H. 886. See

the Turkish Catalogue, p. 137b. Compare Pertsch, Berlin Catalogue, nos. 141-2; Ethé, Bodleian Catalogue, nos. 1688-90; and Salemann, *Mélanges Asiatiques*, tom. xix., p. 515, no. 22.

At the end, foll. 157—185, is a fragment of a Persian-Turkish vocabulary.

165.

Or. 3653.—Foll. 147; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 21 lines, 4 $\frac{1}{2}$ in. long; written in Turkish Neskihi; dated Amasia, Sha'bān, A.H. 948 (A.D. 1541).

Another copy of *Lughāt i Ḥalimi*, with marginal additions.

فرهاد بن عبد الله

166.

Or. 3216.—Foll. 105; 6 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$; about 15 lines, written in Neskihi, apparently in the 18th century. [KREMER, no. 90.]

تحفة شاهدی

The Persian-Turkish vocabulary of Shāhidī, in tabulated form, with the addition of Arabic equivalents. See the Turkish Catalogue, p. 140b.

167.

Or. 3521.—Foll. 75; 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$; 12 lines, 3 $\frac{1}{2}$ in. long, with about 25 slanting lines in the margin; written in fair Nestalik; dated Wednesday, 2 Rabi' II., A.H. 1288 (A.D. 1871). [SIDNEY CHURCHILL.]

Glossary of the Persian poets, by Ḥusain al-Vafā'i, endorsed رساله حسین وفاتی در لغت

حمد و ثنای فراوان و شکر و سپاس بیپایان Beg.

مر آفریدکار نیچون . . . اما بعد این رساله ایست در تصمیع لغات فرس

It was written, as stated in the preamble in the reign of Shāh Tahmāsp, A.H. 933, and was compiled from the following works: 1. A treatise by Muḥ. B. Hindūshāh Munshi, dedicated to Khwājah Ghiyāṣ ud-Din [B.] Rashīd (see the Persian Catalogue, p. 499a). 2. The *Mukhtaṣar* composed by Shams i Fakhri for Shaikh Abu Ishāk B. Amīr Mahmūd Shāh Injū (*i.e.* میار جمالی) edited by Salemann. 3. The rough draft of a glossary by Shams ud-Din Muḥ. Kashmīri. The first of the above works is the authority chiefly followed. The last is also quoted by Surūri. See Salemann, *Mélanges Asiatiques*, tom. ix., p. 534, no. 35.

The glossary is divided into twenty-eight Bābs, in which the words are classed according to their final letters. The Bābs are subdivided into Faṣls according to the initial letters.

The *Risālah*, or *Farhang*, of Husain Vafā'i is one of the sources of the *Farhang i Jahāngīrī* and of the *Majma' ul-Furs* of Surūri. The work has been described, with extensive extracts, by Salemann, *Mélanges Asiatiques*, tom. ix., pp. 454—493, and p. 522, no. 46. A copy is mentioned by Pertsch, Berlin Catalogue, no. 119.

Foll. 68b—75 contain a letter of Navvāb Muhsin Mirza and miscellaneous notes.

168.

Or. 2937.—Foll. 429; 10 in. by 6 $\frac{1}{2}$; 24 lines, 3 $\frac{7}{8}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins; dated Sunday, 12 Safar, A.H. 1111 (A.D. 1699). [NATH. BLAND.]

فرهنگ جهانکیری

The great Persian dictionary of Jamāl ud-Dīn Husain Injū, who completed it A.H. 1017. See the Persian Catalogue, p. 496b.

Contents: Muqaddimah, fol. 4b. Dictionary proper, fol. 17b. Khātimah, fol. 362b.

Compare Lagarde, Persische Studien, pp. 45—49; Salemann, Mélanges Asiatiques, tom. ix., pp. 537—41; Pertsch, Berlin Catalogue, no. 123; and Ethé, Bodleian Catalogue, no. 1734.

ابن علی اکبر الحسینی نصر الله: Copyist:

169.

Or. 3517.—Foll. 109; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, apparently in India, in the 18th century.

[Presented by B. B. PORTAL.]

I. Foll. 1—48. A treatise on Persian grammar and on the language of Persian and Indian poets, by Shaikh 'Abd ul-Bāṣīt.

عشق ها مجنون حسن اوصاف لیلی افزونست Beg.
که داغ دلهای تمنا نیازان . . . بعد هذا از بندۀ عبد
البasset که بالحاق لفظ شیخ و بای تصریح مخبر سال تولد
خوبیش است

In the above passage the date of the author's birth is fixed by a chronogram for A.H. 1099. He evidently lived in India: his poetical quotations are mostly taken from an Indian poet, Nāṣir 'Ali, who died A.H. 1108. The work consists of seventeen Bābs, enumerated in the preface; but the present copy contains only the first seven, which treat of the following subjects: I. Meanings of letters and their permutations, fol. 3a. II. Grammatical forms of Persian, fol. 14b. III. Persian syntax, fol. 19b. Compound words, fol. 24a. V. Letters elided by poets, fol. 30a. VI. Words used as last members of compounds, fol. 32a. VII. Differences in style and phrases between ancient and modern poets, fol. 34a. VIII. A glossary of words and phrases used by modern poets,

in alphabetical order, foll. 37a—48b. The remaining Bābs treated chiefly of various kinds of poetical compositions.

II. Foll. 49—61. A glossary to the letters of Abu'l-Fażl, with the heading فرهنگ ثانی مکاتبات علمی فہامی شیخ ابو الفضل بن مبارک اکبرشاهی

باب الالف القائی ربانی بالکسر تلقین خدای Beg.
که با واز غیب حاصل شود

The words, chiefly Arabic, are arranged in Bābs under the initial letters; but within the Bābs no further alphabetical order is observed. The explanations are mostly confined to a single equivalent.

III. Foll. 62—68. Commentary on Surah xlviii., from the third Daftār of the Mukātabāt of Abu'l-Fażl, with an interlinear Persian gloss, اغاز دیباچه کچکول یعنی دفتر سیموم مکاتبات ابو الفضل که بر تفسیر سوره آنا فتحنا آغاز شده است

IV. Foll. 69—109. A glossary of Arabic words occurring in the letters of Abu'l-Fażl, فرهنگ مکاتبات ابو الفضل

باب الالف مع الالف ارتضا با اول مکسور Beg.
ثانی زده و سیموم مفتوح بعضی پسندیدن کذا فی الکنز

The words are arranged in numerous Bābs according to the initial letters, and, in the second place, according to the final letters. The authorities mostly quoted are الکنز, i.e. Kanz ul-Lughāt, and Madār ul-Afāzīl.

170.

Or. 3300.—Foll. 317; 11 $\frac{1}{4}$ in. by 8; 23 lines, 4 $\frac{1}{2}$ in. long; written in fair Nestalik, with gold-ruled margins, in the 19th century, before A.H. 1281 (A.D. 1864).

[SIDNEY CHURCHILL.]

فرهنگ عباسی

A Persian dictionary, by Ibn Muḥammad Riza Ṣadr ud-Dīn Tabrizi.

آرایش کفتار دانشوران و پیرایش کردار سخن Beg. کستان ستایش خداوند جهان آفرین ... اما بعد بر پیشکاه ارباب دانش وزرا و اصحاب بیتش و دها مخفی و پوشیده نهاناد

After praising the reigning sovereign, Fath 'Ali Shāh, and his son 'Abbās Mirza, who had been sent as governor to Azarbajian, and had shown himself a wise ruler and a liberal patron of letters, the author says that the latter prince, finding that existing Persian dictionaries were ill arranged, redundant in some respects and defective in others, had desired him to compile a new one, which would bear his name. In obedience to that command, the author wrote the *Farhang i 'Abbāsi*, which was commenced A.H. 1225. He extracted the definitions of words from the *Burhān i Kātī*, omitting, however, the poetical quotations, and relegated the metaphors and words containing the eight exclusively Arabic letters to a *Khātimah*, which does not appear in the present MS.

The words are arranged according to the final letters, for the convenience, the author says, of poets looking for rhymes. To each letter a main section, or *Bāb*, is devoted, and each *Bāb* is subdivided, according to the initial letters, into sub-sections called *Fas̄l*. A *Mukaddimah* comprises six preliminary chapters, termed *Numāyish*, treating of the following subjects: 1. Superiority of the Persian language and its dialects, fol. 3b. 2. Character of the language, distinction between *ء* and *ه*, and grammatical forms, fol. 4a. 3. Pronouns, fol. 4b. 4. Servile letters, fol. 5a. 5. Suffixes, fol. 6a. 6. Permutations of letters, fol. 6b.

171.

Or. 4680.—Foll. 188; 14 in. by 8 $\frac{3}{4}$; 21 lines, 5 in. long; written in fair cursive Nestalik; dated 8 Rabi' II., A.H. 1257 (A.D. 1841).

[SIDNEY CHURCHILL.]

فرهنگ محمد شاه

A Persian dictionary, by Muḥammad Karīm B. Mahdi Kuli.

الحمد لله الذي خلق الورى و علمه البيان ...
و بعد در هنکامی که حضرت آسمان رفعت کیوان
رتبت امیرزاده

The author was, as appears from the preface, preceptor to Prince Bahman Mirza, son of the Vali 'Ahd 'Abbās Mirza. While the Prince was engaged in composing his *Tazkirah i Muḥammadshāhi* for his brother Muḥammad Shah (*i.e.* A.H. 1247—49; see no. 124), he desired the author to write also a book as a suitable offering to the same prince. In compliance with that command, the author compiled the present work, which he describes as an abridgment of the *Farhang i Jahāngiri*, with some additions from the *Burhān i Kātī*, and presented it to Muḥammad Shāh, who desired him to add poetical examples in the margins.

The work is divided into a *Mukaddimah*, consisting of ten preliminary chapters termed *Tirāz*, fol. 2a, and twenty-four *Bābs* forming the bulk of the dictionary and following the arrangement of the *Farhang i Jahāngiri*, foll. 6b—188.

A later edition, with an enlarged preface, and a new title, *برهان جامع*, was lithographed in Tabriz, A.H. 1260. It is stated at the end to have been collated by the author and written by his brother, Rizā Kuli. It is mentioned by Salemann, *Mélanges Asiatiques*, tom. ix., p. 563, and by E. G. Browne, "A Year amongst the Persians," p. 554.

*Arabic Lexicography and Grammar.***172.**

Or. 3273.—Foll. 257; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{4}$ in. long; written in cursive Indian Nestalik, apparently in the 16th century.

دستور الاخوان

An Arabic dictionary explained in Persian, by Қāzī Khān Badr Muḥammad, of Dhār. See the Arabic Supplement, no. 877.

173.

Or. 4195.—Foll. 362; $9\frac{1}{2}$ in. by 7; written in fair Nestalik; dated A.H. 994 (A.D. 1586).

[LANE.]

كتنز اللغة

An Arabic-Persian dictionary, by Muḥammad B. 'Abd ul-Khālik. See the Supplement to the Arabic Catalogue, no. 878.

174.

Or. 3520.—Foll. 599; 12 in. by 7; 25 lines, 4 in. long; written in small Nestalik, apparently in the 18th century.

[SIDNEY CHURCHILL.]

محمود اللغة

An anonymous Arabic-Persian dictionary, with a preface by Maḥmūd Mirza. See the Arabic Supplement, no. 881.

175.

Or. 3515.—Foll. 142; 9 in. by 6; about 20 lines, $4\frac{1}{2}$ in. long; written in cursive Nestalik; dated 2 Ramazan, A.H. 1186 (A.D. 1772.)

[Presented by B. B. PORTAL.]

A Persian paraphrase of, and commentary upon, the Shāfiyah, a treatise on Arabic accidence, by Ibn ul-Hājib. See the Arabic Catalogue, p. 234b.

ستایش و نیایش بسیار هزار حضرت
کرد کاربری که قوانین و قواعد علم تصریف ... بعد هذا
محتر این اجزا محمد سعد

The commentator is Muḥammad [B.] Sa'd, who in the colophon, adds to his name the takhallus Ghālib. The commentary includes the text in short passages distinguished by a black line drawn above them.

After a eulogy in prose and verse on Ibn ul-Hājib and his work, the author begins with the explanation of *الحمد لله رب العالمين*, as follows: حمد بفتح حاء مهمله و سكون ميم ستودن: و سپاس و ستایش در اصطلاح فعلی است که دال باشد بر تعظیم معنی

شرح فارسی بر شافعیه

*Various Lexicographical Works.***176.**

Or. 2892.—Foll. 369; $15\frac{1}{4}$ in. by 10; 27 lines, $6\frac{3}{4}$ in. long; written in cursive Nestalik and Shikastah-āmīz, in the 19th century.

[SIDNEY CHURCHILL.]

سنگلاخ

A dictionary of Oriental Turkish explained in Persian, by Mirza Mahdi Khan, completed A.H. 1173. See the Turkish Catalogue, pp. 264—66, and Ethé, Bodleian Catalogue, no. 1760.

177-86.

Or. 2959—68.—Ten large folio volumes of the Thesaurus of Arabic, Persian and Turkish,

by James William Redhouse, in the handwriting of the author. See the Turkish Catalogue, pp. 147—9.

187.

Or. 4905.—Foll. 61; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 14 lines, $4\frac{3}{4}$ in. long; written in fair, partly vocalized Nestalik; dated 12 Zulhijjah, A.H. 1276 (A.D. 1860). [SIR HENRY RAWLINSON.]

نصاب انگلیسی

A versified English-Persian vocabulary, composed on the same plan as Nişāb us-Subyān, Tuḥfah i Shāhidi, and similar works, to facilitate the acquisition of English by Persian students; by Shāhzādah Nā'ib ul-Iyālah Farhād Mirza, with the following heading: نصاب انگلیسی که از تفاب خاطر نواب مستنطاب شاهزاده اشرف ارفع اعظم نایب الایله فرهاد میرزا دام اقباله العالی است

A short prose preamble explaining the disposition of the work begins: بدانکه أكثر لغات انگلیسی در تلفظ با صورت کتابت اختلاف دارد و اچه برشته نظم درآمده است موافق تلفظ فصحای ایشان است

The vocabulary begins with the following lines :

درمه دی جام می ده ای نکار ما هرو

کز شمیم آن دماغ عقل کرده مشکبو

فاعلاتن فاعلاتن فاعلاتن فاعلات

از لغات انگلیسی در رمل این قطعه جو

هد سراست و نوزینی لب لبست و آی چه چشم

نوٹ دندان نوت پا و هند دست و فیض رو

The words included in the text are again written in three columns beneath each verse, namely, the English in the Roman

character on the left, the Persian in the middle, and the Arabic equivalents on the right.

The work was completed on Saturday, the 26th of Sha'bān, A.H. 1269, corresponding with the 4th of June, A.D. 1853, as stated in the concluding lines :

بسال شصت و نه از بعد یکهزار و دویست
بروز شنبه بیست و شش از مه شعبان
بروز چارم از ماه جون که سال حساب
ئیلث و خمسین بیش از هزار و هشتاد دان
· · · · ·
تمام کردید این شعرهای نظر روان

Farhād Mirza was a son of Nā'ib us-Sulṭānah 'Abbās Mirza, consequently a brother of Muḥammad Shāh and an uncle of the present Shah. He showed himself an able, but stern ruler in his government of Fars and Irak, and had the title of Mu'tamad ud-Daulah conferred upon him. He wrote, besides the present work, a Persian commentary on the Khulāsat ul-Ḥisāb of Bahā ud-Dīn al-Āmili, and a Geography entitled Jām i Jam, and dedicated to the present Shah. See Majma' ul-Fuṣāḥā, vol. i., pp. 46—52, and Browne, "A Year amongst the Persians," pp. 105—8, where the Nişāb i Ingilisi is described, and the author is stated to have died A.D. 1888.

The present copy was written, by order of Farhād Mirza, by Muḥ. Ismā'il 'Ali-ābādi Mazandarāni.

Rhetoric and Insha.

188.

Or. 2944.—Foll. 124; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; from 9 to 12 lines, $2\frac{3}{4}$ and 3 in. long; written in

fair Nestalik, with 'Urvâns and ruled margins; dated (fol. 77) A.H. 1264 (A.D. 1848).

[SIDNEY CHURCHILL.]

I. Foll. 2—77. **حائق السحرى دقائق الشعر.**

A treatise on figures of speech, by Muhammad B. 'Abd ul-Jalil al-'Umari, called ar-Rashid.

**لهم الله على ما افاض علينا من فعمة المترفة.
للياض ومنته الممرعة الياض ... اما بعد چين كوييد
مؤلف ابن كتاب سعد الاسلام ملك الكتاب والبيانين
محمد بن عبد الجليل العمري المعروف بالرشيد**

The author, a well-known poet, surnamed Vatvât, died A.H. 578. See the Persian Catalogue, p. 553a. He wrote the present work, as stated in the preface, for his sovereign, 'Alâ ud-Dunya wa'd-Din Abu'l-Muzaffar Atsiz (A.H. 535—551), in order to supersede an earlier work on poetical figures entitled Tarjumân ul-Balâghah, which had been shown to him by that king, and which he found to contain ill-chosen artificial verses, and not to be free from errors.

See Haj. Khal., vol. iii., p. 21, and, for other copies, the Vienna Catalogue, vol. i., p. 205, and Pertsch, Berlin Catalogue, no. 9, art. 6, no. 22, art. 3, and no. 39, art. 1. The work has been lithographed in Teheran, A.H. 1302, in one volume with Divân i Kâ'âni.

II. Foll. 78—124. Prefaces of Nashât to the Divan of Fath 'Ali Shâh and to the Shâhinshâh Nâmah of Șâbâ, with some other prose compositions by the same writer.

**ناظم العالم بداعي المناظم احتبس الهواء
واحترس العماء**

The preface of the Shâhinshâh Nâmah, fol. 91b, begins: **خشت چون بدکرى جهانى يېنى
براز چون وچند**

The last piece is the marriage contract of

Navvâb Husain 'Ali Mirza, fol. 119a, which is imperfect at the end.

The author, Mirza 'Abd ul-Vahhâb, poetically surnamed Nashât, belonged to the family of the Mûsavi Sayyids of Isfahan, and was first Kalântar of that city. He subsequently became the favourite secretary of Fath 'Ali Shah, who conferred upon him the title of Mu'tamad ud-Daulah. He died A.H. 1244. See Majma' ul-Fușâhâ, vol. ii., p. 509; Zînat ul-Madâ'ih, fol. 136a; Anjuman i Khâkân, fol. 94a; Safinat ul-Mâhmûd, fol. 24b; Nigâristân i Dârâ, fol. 124b; Tazkirah i Muhammâdhâhi, fol. 215b; and the Persian Catalogue, p. 722a. Nashât was a friend of Sir Gore Ouseley, who devotes to him a very flattering notice, quoted in full in Ethé's Bodleian Catalogue, no. 1200.

The above prefaces are probably unequalled examples of the turgid, stilted, and desperately prolix style which may be called Persian Euphuism, and which still finds admirers in the East.

189.

Or. 3344.—Foll. 392; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 19 lines, 4 in. long; written in small Neski; dated Wednesday, 9 Safar, A.H. 816 (A.D. 1413).

[SIDNEY CHURCHILL.]

دستور الكاتب فى تعبيين المراتب

The secretary's manual, or rules and models of epistolary composition, by Muhammad B. Hindûshâh, called Shams, al-Munshi al-Nakhjuvâni.

**تمهیدی که سیار فهم دورین بمراحل و منازل
ان راه نیابد ... اما بعد بباید دانست که جون حضرت
کربلا احدی و جناب جلال لا حدی جل شانه و عظم
سلطانه میخواست الخ**

The author mentions in the preface the following great masters of the art: Rashīd ud-Din Vaṭvāt, Bahā ud-Din Muḥ. Baghdādi, Nūr ud-Din Munshi, and Rażī ud-Dīn Khashshāb, but adds that their style had become antiquated. After a panegyric on the reigning prince, Shaikh Uvais Bahādur Khān (the second prince of the Ilkāni dynasty, who reigned A.H. 757—776), he says that he had not had the honour of kissing the royal threshold, but was, from his distant home, invoking blessings upon His Majesty, and had written the present work, in his old age, as a tribute of homage to his sovereign. He adds that he had formerly been invited by Khwājah Ghiyāṣ ud-Dīn Muḥ., in the reign of Abu Sa‘id, to write a similar work, but had not been able to accomplish that task.

Ibn Hindūshāh is also known as the author of a Persian glossary entitled *صحاح العجم*, and dedicated to the above-mentioned Vazir, Khwājah Ghiyāṣ ud-Dīn. See Pertsch, Gotha Catalogue, p. 36, and Mélanges Asiatiques, tom ix., p. 36.

Contents of the present work: Preface, fol. 1^b, concluding with a full table of chapters, foll. 9^a—16^b. Muḳaddimah, fol. 16^b, Kism I., comprising four Martabahs, viz., 1. Letters to Sultans, royal ladies (Khātūns) and princes, fol. 19^a. 2. Letters to Amirs, Vazirs, Sayyids, Shaikhs, &c., fol. 131^a. 3. Letters to ‘Ulamā, physicians, professors, &c., fol. 209^a. 4. Letters written by Sultans, Amirs, Vazirs, &c., to each other, fol. 247^b. Kism II. Edicts, diplomas of investiture, and other official documents, in two Bābs, beginning respectively at fol. 280^b and 357^a. Khātimah, fol. 383^a.

The contents have been described in full by Hammer, Handschriften, no. 185, pp. 171—177. Two copies noticed in the Leyden Catalogue, no. 290, and in the Vienna

Catalogue, no. 244 (Hammer's MS.), are later than the present.

Copyist: بسین بن مظفر بن فخر الواقع

Prosody.

190.

Or. 2814.—Foll. 191; 9³/₄ in. by 6¹/₂; 21 lines, 4 in. long; written in Neski, apparently in the 14th century. [SIDNEY CHURCHILL.]

المعجم في معايير اشعار الحجم

A treatise on Persian metre, rhyme, and poetical figures, with copious quotations from old poets, by Shams i Kais.

The preface, the beginning of which is lost, contains a panegyric on a king, whose name does not appear. He is spoken of as a young sovereign بادشاهه جوان, whose seat was Shiraz, and who had lately added to his empire Kish with its dependencies, parts of the Hijaz, Bahrain, ‘Oman, the harbours of the Persian Gulf, and the littoral from Baṣrah to the borders of India. This evidently applies to the Atabek Abu Bakr B. Sa‘d B. Zingī, who reigned A.H. 623—658, and whose conquest of Kish, Ḳatīf, Bahrain and ‘Oman took place, as stated in the Jahān-ārā, fol. 104^b, A.H. 628. The present work must have been written shortly after the latter date.

Other passages confirm that inference and throw some light on the career of the author, who appears to have spent the early part of his life in Bukhārā. He speaks in the Khātimah of a Fakīh and would-be poet, who came to him in that city, A.H. 601, where he stayed with him five or six years, and whom he subsequently met again in Rai, A.H. 617.

In the preface, when stating the origin of the present work, the author relates how a treatise, which he had formerly written on the same subject, had been lost with other precious books, at the time of the invasion of the infidels (the Moghols), in the rout of the army of the Sultan (Muhammad Khwārazmshāh) and of his sons before the fortress of Farzin, قلعه فرزین, in the month of Jumāda of the year 17 (A.H. 617). Some quires of that book were subsequently recovered and shown by him to the learned men of Shiraz, who, while pleased with it, objected to the use of the Arabic language in treating of Persian poetry. In compliance with their urgent request, he extracted from it and turned into Persian those parts which treated of that subject.

The work is divided, fol. 6a, into two parts (Ķism), treating respectively of metre and of rhyme, قسم اول در فن عروض قسم دوم در معرفت قوافی و علم شعر

The first Ķism is subdivided into four Bābs, with the following headings :

1. در معنی عروض و شرح ارکان و ذکر اسامی و القابی که درین فن مصطلح اهل این علم است fol. 6b.
2. در ذکر اجزا و اوزانی که از ترکیب ارکان عروضی حاصل شود fol. 14a.
3. در ذکر تغییراتی کی باصول افاعیل عروض در اید تا فروع مذکور از ان منشعب شوند fol. 17a.
4. در ذکر بحور قدیم و حدیث و نقش دوایر و تقطیع ایيات سالم و مزاحف ان fol. 29a.

The second Ķism, treating of rhymes and of poetical criticism, contains six Bābs, as follows :

1. در ذکر معنی شعر و قافیت و حد و حقیقت ان fol. 84a.
2. در ذکر حروف قافیت و اسامی ان fol. 87b

3. در ذکر حرکات حروف قافیت و اسامی و اشتقاق هر یك fol. 113a.

4. در ذکر حدود قوافی و اصناف ان و ذکر حروف و حرکاتی کی لابد هر قافیت باشد fol. 114b.

5. در ذکر عیوب قوافی و اصناف نا بسندیده کی در کلام منظوم افتاد fol. 118b.

6. در ذکر محسان شعر و طرق از صناعات مستحسن کی در نظم و نثر بکار دارند fol. 135b.

There is, besides, a Khātimah, foll. 179—191, containing the author's advice to intended poets.

The work is copiously illustrated with poetical quotations. The most frequently quoted poet is Anvari, and one of the latest is Kamāl Ismā'il (d. A.H. 635), a contemporary of the author. There are also verses of 'Unṣuri, Daḳīki, Farrukhi, Minūchihri, Ghazā'iri, Azraqī, Abulfaraj Rūnī, Mas'ūd i Sa'd, Sanā'i, Mu'izzī, Mukhtārī, Sayyid Ḥasan Ghaznavī, Rashīd, 'Imādi (Shahriyārī), Khākāni, Mujir Bailakāni, Zahir, Sharaf ud-Din i Shufurvah, and others.

حدائق المجم، by Shams i Kais, apparently an abridgment of the present work, is quoted in a later treatise on rhyme, noticed in the Persian Catalogue, p. 814b, xii. Two other works of Shams i Kais are quoted by Fakhri; see Ethé, Bodleian Catalogue, no. 1371. An anonymous work معيار الاشعار, treating also of metre and rhyme, and composed A.H. 649, is much shorter than the present work, from which it is quite distinct. See the Leyden Catalogue, vol. i., p. 119, and the Persian Catalogue, p. 525a.

The word مجم in the above title is probably to be read Mu'ajjam, in the sense of "turned into Persian." The author refers, fol. 114b, to his previous work as کتاب مغرب, "the book written in Arabic." The usual

meaning of Mu'jam, "alphabetically arranged," does not apply to this work.

The margins are covered throughout the volume with glosses explanatory of Arabic words, written by a later hand and without any connection with the text.

191.

Or. 2980.—Foll. 115; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; from 15 to 18 lines, 4 $\frac{1}{2}$ in. long; written in small and fair Nestalik; dated 25 Rajab, A.H. 1123 (A.D. 1711).

[H. A. STEEN.]

عروض سيفي

A treatise on prosody, by Saifi. See the Persian Catalogue, p. 525b, and Pertsch, Berlin Catalogue, nos. 56, 5, 115, 5.

II. Foll. 24, 25. A short tract ascribed to Rashid ud-Din Vaṭvāt, giving examples and scansion of sixteen favourite Persian metres.

الحمد لله رب العالمين والصلوة والسلام على خير خلقه اما بعد این کتاب عروض اشعار است که مولانا عالم فاضل استاد الشاعر رشید الدین محمد بن على الوطواط ... نوشته ونظم کرده

The first example, در بحر هرج سالم as follows :

هزج را کر تمام ارکان هی خواهی ازو مکذر
بکیر این قطعه را یاد و بکن این وزن را ازیر

III. Foll. 26-35. A treatise on rhyme رساله by 'Atā-ullah B. Mahmūd al-Ḥusainī.

سپاس بی قیاس صانعی را که تأسیس بدایع Beg. مصنوعات ... اما بعد این رساله ایست که در علم قوایی بعرف شعرای عجم منتخب از مقطع کتاب تکمیل الصناعه که آن کتاب را این حقیر فقیر عطاء الله بن محمود الحسینی در فن شعر مسوده نموده

Amīr Burhān ud-Dīn 'Atā-ullah, born in Naishapur, studied in Herat, and became an accomplished master of prosody and poetical figures. He was for many years engaged in teaching in the Sultāniyah and Ikhlāsiyyah Madrasahs, and his treatises on rhyme and on poetical ornaments are popular. Towards the end of his life he lost his sight and retired to Mashhad, where he died A.H. 929. See Habib us-Siyar, vol. iii., Juz 3, p. 345; Majālis ul-Mu'minīn, fol. 76; and Baber, Pavet de Courteille's translation, vol. i., p. 404.

The present treatise is extracted, as stated in the preamble, from the Makta', or final section, of a comprehensive work on the art of poetry, entitled تکمیل الصناعة, which the author had written by desire of Mir 'Alī Shir. (See Haj. Khal., ii., 399, and iii., 425.) It is divided into nine sections called حرف, with the following headings :

1. Fol. 27a. در تعریف قافیه
 2. Ib. در تعداد حروف قافیه و بیان حروف روی و حروفی که پیش از نسبت
 3. Fol. 29a. در بیان حروف که بعد از رویست
 4. Fol. 30a. در بیان حرکات قافیه
 5. Fol. 31b. در بیان انواع روی و اوصاف این اوصاف
 6. Fol. 32a. در بیان انواع قافیه باعتبار تقطیع
 7. Fol. 32b. در عیوب ملقبه قافیه
 8. Fol. 34a. در بیان عیوب غیر ملقب قافیت
 9. Fol. 34b. در تحقیق حاجب و ردیف
- The author quotes the anonymous معيار الاشعار, noticed in the Persian Catalogue, p. 525a. Compare Fleischer, Dresden Catalogue, no. 333.
- IV. Foll. 36—38. Jāmi's treatise on rhyme.

See the Persian Catalogue, p. 526b, vi.; Ethé, Bodleian Catalogue, no. 894, ss.; and Pertsch, Berlin Catalogue, no. 115, s.

V. Foll. 42—108. A treatise on riddles *رساله معما*, by Mīr Ḥusain B. Muḥammad al-Husaini (see the Persian Catalogue, p. 649b), with a commentary. It is stated at the end that the author, Mir Husain Naishapuri, died on the 9th of Zulkā'nah, A.H. 904.

The commentary is mixed up with the text, without any distinction. The commentator calls the author his master, and gives at the end chronograms of his own composition for A.H. 912 and 914. He does not explicitly state his name; but he designates himself in the following chronogram by the takhallus Rukni:

ای دوست کتاب شرح رکنی بنویس
ای اب لباب شرح رکنی بنویس
تاریخ کتاب شرح اکر میطبلبی
بنویس حساب شرح رکنی بنویس

The above chronogram gives A.H. 916 as the date of composition of the commentary.

VI. Foll. 109—111. Tables of divination *کتاب غالب مغلوب*, alleged to have been written by Aristotle for Sultan Sikandar.

VII. Foll. 112—115. An anonymous treatise on the twelve musical moods, on their relation to the twelve signs of the zodiac, and on their subdivisions. It is endorsed with a quatrain containing the names of the twelve musical moods, the first line of which is:

عشاق مرا قد حسینی است چو راست

The treatise is divided into short unnumbered sections, with the heading *فصل*.

192.

Or. 3249.—Foll. 26; 8 in. by $4\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with

'Unvān and gold-ruled margins; dated Shawvāl, A.H. 1245 (A.D. 1830).

[SIDNEY CHURCHILL.]

A treatise on rhyme, by 'Atā-ullah B. Maḥmūd al-Ḥusaini. See the preceding MS., art. III.

شکر و سپاس ب قیاس صانع را که تأسیس
بدایع مصنوعات Beg.

Riddles.

193.

Or. 3509.—Foll. 200; 7 in. by 4; 15 lines, $2\frac{1}{2}$ in. long; written in Neskhi, apparently in the 15th century. [SIDNEY CHURCHILL.]

A treatise on *Mu'amma* (*معمی*), by Sharaf ud-Dīn 'Ali Yazdi, author of the *Zāfar Nāmah*, who died A.H. 858 (see the Persian Catalogue, p. 173).

بعد از تبیین و اعتقاد بنام خجسته فرجام علامی که نو آموز مکتب تعییلش جون در مکفل ملاعه اعلی حل معنی کرده نموده میشود که باعث بر تحریر این سطور و تسطیر این زبور داعیه تدوین فن محاسن است

رساله معما و لغز مولانا، شرف الدین علی یزدی

This is evidently the work entitled *Hulal i Muṭarraz*, *حل مطرز*, on which Jāmi based his own treatise on the same subject, inscribed *حلیة حل*. See Haj. Khal., vol. iii., p. 108, vol. v., p. 638; Pertsch, Berlin Catalogue, no. 32, art. 2; and Ethé, Bodleian Catalogue, no. 894, art. 32. An abstract of the same work, subsequently made by the author, is designated as *منتخب حل مطرز*. See the Bodleian Catalogue, no. 1345. Although the title *حل مطرز* is not actually found in the

text, it undoubtedly applies to the present work, and is easily accounted for by the fact that its main sections are called *حله*, while their subdivisions are designated by the word *طراز*.

The preface begins with some considerations on human speech in general and on the literal and the hidden meanings of the Coran. After these the author states that in A.H. 832 his royal patron, Abu'l-Fath Ibrâhim Sultân (son of Shâhrûkh and Viceroy of Fârs) marched at the head of an army from Shiraz to Azarbaijan, and displayed the most brilliant generalship and prowess, especially in a battle fought before Salmâs, in which the rebel Iskandar Turcoman¹ was defeated. A portion of Ibrâhim Sultân's troops were then dismissed to Shiraz, and the author, who had accompanied the prince on that campaign, returned with them, and, pining at his master's absence, he sought solace in the composition of this work. It treats of the art of composing verses which enclose words, mostly proper names, disguised in some ingenious fashion.

Contents: Preface, fol. 2b. Two preliminary chapters called *Asl*, fol. 10a, viz., 1. در بیان صور حروف و مجالی بروز و ظهر آن در تبیین معنی دلالت و اشارت ببعضی از وجهه 2. و طرق آن. *Mukaddimah*, fol. 56b. Five main sections called *Hullah* (*حله*), subdivided into chapters termed *Tirâz*. The headings of the *Hullahs* are given in the *Mukaddimah*, fol. 57b, as follows:

- I. حله اول در شرح ماهیت معنی و لغز
- II. حله دوم در نایش و آرایش وجوهی که تعلق به تکمیل صورت اسم داشته باشد

III. حله سوم در بیان تخصیل ماده حرفی بحسب صورت کلامی که اشهر و اظهر صور حرفست

IV. حله چهارم در همان مقصد بحسب صورت کتابی

V. حله پنجم در تبیین قواعدی که مبتنیست بر صورت معنوی عددی حرف

The first four *Hullahs* begin respectively at foll. 58b, 94a, 117b, and 181a. The early part of the second is wanting, owing to the loss of one or more leaves after fol. 93. The fourth *Hullah* is slightly imperfect at the end, and the fifth is missing.

194.

Or. 3241.—Foll. 60; 9½ in. by 6¼; 13 lines, 2½ in. long; written in small and neat Nestalik, with an illuminated border enclosing the first two pages, and gold designs on tinted paper margins; dated A.H. 925 (A.D. 1519). [SIDNEY CHURCHILL.]

رساله معما

A treatise on the same subject, by Mîr Husain B. Muhammâd al-Husainî, who died A.H. 904. See no. 192, art. v.

Beg. بنام آنکه از تایف و ترکیب
معمای جهانرا داد ترتیب

Copyist: میر قاسم الھروی

POETRY.

195.

Or. 4906.—Foll. 642; 12½ in. by 8; 25 lines, 4½ in. long; written in fair Nestalik, in four gold-ruled ruled columns, with 'Uñvâns and

¹ Amîr Iskandar B. Kara Yûsuf was routed by the united forces of Shâhrûkh on the 17th of Zulhijjah, before Salmâs (Matla' us-Sâ'dain, Or. 1291, foll. 158—63).

thirty-eight miniatures in rather inferior Persian style, apparently in the 17th century.

[Sir HENRY RAWLINSON.]

شاهنامه

The Shāhnāmah of Firdausi. See the Persian Catalogue, p. 533.

This copy contains upwards of sixty thousand distichs, or at least ten thousand above the usual number. The excess is accounted for by the following extensive additions to the original text :

I. The Garshāsp Nāmah of Asadi, in two parts, occupying respectively fol. 10a, line 24, to fol. 68b, line 22, and fol. 73a, line 25, to fol. 101b, line 20.

The first part begins with this line :

زکردار کریشاسب اندرون جهان
بکی نامه بد یادکار از مهان

which in the Gobineau copy, described under no. 201, is found at the end of the prologue, fol. 3b, line 6. It is brought down to the death of Atraṭ, father of Garshāsp, and the latter's accession, ending with this verse :

جو بنها دی از جرخ بر کینه تیر
به پیکان در آورده از جرخ بیر

which occurs at fol. 35a, line 27, of the above-mentioned MS.

This first part is separated from the second by a portion of Firdausi's text relating to the history of Faridūn, and corresponding with pp. 31—48 of Macan's edition.

The second part of the Garshāsp Nāmah begins with the line which in the Gobineau MS. follows immediately the last quoted verse, namely :

همان سال ضحاک را روزگار
دشم کشت و شد سال عمرش هزار

It differs in contents and arrangement

from the text of the Gobineau MS., and has some additional matter at the end. The death of Garshāsp, with which the latter copy concludes, is recorded here in the first lines of fol. 100a. This passage is followed by three sections relating to the mourning of Narīmān, to a letter of condolence written to him by Faridūn, and to the festive banquet given in his honour by the latter. The epilogue which follows, contains the date of composition, A.H. 458 :

ز هجرت بد دور سپهری که کشت
شده چار صد سال و پنجاه و هشت

the name of the poet, Asadi,

درین نامه پیشم کر آیدت رای
بدال اسد حرف ده بر فزانی

and the statement that the poem consists of nine thousand Baits, and had been composed in the space of two years :

بر آمد همی بیتها نه هزار
دو سال اندرو برد و شد روزگار

At the end is a versified colophon dated A.H. 748, evidently transcribed from an earlier MS. The next two pages, fol. 102a and b, are occupied by a prologue to a collection of select verses from the Shāhnāmah, classed, according to subjects, in thirteen Bābs. It was compiled by one 'Ali B. Ahmad, and dedicated to Malik Shāh.

II. The Barzū Nāmah, inserted after the episode of Bizhan, and occupying foll. 261a—303a.

کنون بشنو از من تو ای زاد مرد
بکی داستانی پر از آز و درد

This poem, the author of which is not known, has been described by Mohl in his preface to the Shāhnāmah, p. xliv., and by Macan in his introductory remarks, pp. xxv.—xxx. The present text agrees with that printed by Macan in the fourth volume of

his edition of the Shāhnāmah, pp. 2160—2296. The history of Barzū is briefly told in Iḥyā ul-Mulūk, Or. 2779, foll. 13—15.

The poem is found inserted in another copy of the Shāhnāmah, Add. 27,258, foll. 252b, 261a—301b, and a fragment is noticed by Ethé, Bodleian Catalogue, no. 511. The Barzū Nāmah is ascribed in one of Anquetil's MSS. to a poet Atai. See Macan, p. xxix.

In the epilogue of the Shāhnāmah, fol. 641b, the early date of composition, A.H. 384, noticed in the Persian Catalogue, p. 534b, is given in these words :

بسر شد ذکر قصه یزدکرد
بهاء سیند ماه بد [sic] روز ارد
زهجرت سه صد سال و هشتاد و چار
بنام جهان‌دار کردکار

The ordinary conclusion of the epilogue is followed here by about thirty distichs not noticed in other copies. They begin with a reference to the well-known incident of the sum given away by the poet to the beer-seller. The following line and a few more are evidently taken from the famous satire upon Sultan Maḥmūd :

فقاعی نیز بدم از کنج شاه
وزین پس فقاعی خرد بدم برآ

See Macan, p. 65, and Mohl, Preface, p. xci.

From a somewhat mutilated note on a partly torn fly-leaf, it appears that the MS. once belonged to Timur Mirza, and was purchased by Sir Henry Rawlinson in Baghdad, A.D. 1839. On fol. 446b there is a Rubā'i written by a former owner, A.H. 1157.

196.

Or. 2926.—Foll. 349; 16 $\frac{1}{4}$ in. by 11 $\frac{1}{4}$; 25 lines, 7 $\frac{3}{8}$ in. long; written in cursive

Nestalik, in six gold-ruled columns, with nine miniatures; dated A.H. 1246—49 (A.D. 1830—33). [H. A. STERN.]

The first half of the Shāhnāmah, brought down to the accession of Luhrasp, with the preface of Mirza Baisunghar. (See the Persian Catalogue, p. 536a.)

This copy contains a considerable amount of extraneous matter, amounting in the aggregate to about twenty thousand distichs. It consists of various poems and episodes of later date, inserted at suitable places of the Shāhnāmah, without any break or special heading, so as to form in appearance a continuous text with the genuine poem of Firdausi. These additions are as follows :

I. Foll. 15a, line 23 to foll. 54, line 6. Garshāsp Nāmah, کرشاسپ نامه, with this beginning :

سراینده دهقان موبد نژاد
زکفت ذکر موبدان کرد یاد

See the Gobineau MS., no. 201, fol. 3b, line 20.

It concludes with the death of the hero and a brief mention of the letter written to his son by Faridūn. The last lines are :

اکر شد جهان پهلوان از جهان
ترا بر کز بدم میان مهان
سپردم جهان پهلوانی تورا
که هستی بجای برادر مرا

See Or. 2878, fol. 110a.

II. Foll. 63a, line 16, to foll. 93a, line 25. Sām Nāmah, سام نامه, beginning, in continuation of Firdausi's text (Macan, p. 96, line 23), with these lines :

تو بنشین با آرام رامش کرین
که من زاهمن پاک سازم زمین
ز دیو و زجادو به پردازش
بکام تو ای شاه با آرامش

The last line is :

خرامید شد سوی آرامکاه
هی کشت کیتی بائیں و راه

The Sām Nāmah is a very late composition ascribed, probably falsely, to Khwājū Kirmāni. See the Persian Catalogue, p. 543b, and Rehatsek, Molla Firuz Library, p. 152. Compare Spiegel, Eran, vol. i., p. 559, and Ethé, Litteraturzeitung, 1881, no. 45, col. 1736.

III. Fol. 107b, line 23, to fol. 112b, line 19. The episode of Rustam's fight with Kuk Kūhzād, beginning :

کنون داستان کلک کوهزاد
بکوئم سراسر چو آمد بیاد

It is printed in the fourth volume of Macan's edition, pp. 2133—2158. It is also found in Add. 27,258, foll. 59b—67b, and an abstract of the story is given in Ihyā ul-Mulük, fol. 11b.

IV. Fol. 112b, line 19, to fol. 123a, line 4. Episodes of the Indian tiger slain by Rustam, of the birth of Farāmurz, and of the sea-monster Batyārah, also destroyed by Rustam; beginning :

یکی روز ایام فصل بهار
منوجهر بر تخت بد شهریار

V. Fol. 146a, line 6, to fol. 167b, line 2. Episode of Shabrang, son of Div i Sapid, and of the encounters of Rustam and Farāmurz with him and other Divs in Māzan-darān, beginning :

کنون بشنو از کفته زاد سرو
چراغ صف صدر ماهان بعرو
که چون شد بمازندران بور زال
همه دیو را کرده او پای مان

Serv Āzād, of Merv, is one of the authorities of Firdausi. See Mohl's edition, preface, p. xix., vol. iv., p. 701.

VI. Fol. 167b, line 3 to fol. 179b, line 25. Farāmurz Nāmah in substantial agreement with a separate copy, no. 199, II.; beginning :

یکی روز بارامش می کسار
نشسته دلیران بر شهریار

See Mohl's preface, p. lxiii. The two preceding articles may be fragments of the same poem. The last line is :

فرامرز از هند پس باز کشت
همه کیتی از وی بر آواز کشت

VII. Fol. 191a, line 2 to fol. 192b, line 17. A sequel to the episode of Suhrāb, in continuation of this line of Macan's text, p. 376, line :

به پروردۀ بودم تنش را بناز
برخشنده روز و شبان دراز

The next lines in our text are :

که بینن بجای تو بر پیش خویش
کرا کویم این درد و تیمار خویش
 بشب پادشاهی جو افراصیاب
اکر تیغ اورا به بینند بخواب

Suhrāb's mother, Tahminah, resolves to avenge his death, but becomes reconciled with Rustam, and gives birth to Farāmurz.

VIII. Fol. 193a, line 1, to fol. 221b, line 20. Barzū Nāmah, agreeing with no. 195, art. II.

IX. Fol. 249b, line 7, to fol. 251a, line 19. An episode relating to the warlike daughter of Rustam, Bānū Gushasp, beginning :

چنین خواندم این دفتر دلنوار
ز کفتار فرزانه سر فزار
ز کین خواهی شهریار کرین
سیاوش فرخنده پاک دین

The last line is :

همه دایه بنازش همی داد شیر
ز شیر سه دایه نمی کشت سیم

This short episode is probably a fragment of the poem entitled *Bānū Gushasp Nāmah*, described by Mohl in his preface, p. lxiii. A copy mentioned by Ethé, no. 509, has a different beginning from the above.

The preface of *Baisunghar*, which occupies foll. 1—10, and is in the same handwriting as the bulk of the volume, is dated *Rabi' I*, A.H. 1249. The last leaf of the volume, written by another hand, is dated *Safar*, A.H. 1246. Half-page miniatures in late Persian style are found at foll. 106, 129, 130, 133—35, 137, 153 and 214. Many blank spaces reserved for miniatures have not been filled in.

197.

Or. 2976.—Foll 275; uniform with the preceding and written by the same hand; dated Shiraz, 1st Jumāda I., A.H. 1252 (A.D. 1836).

[H. A. STERN.]

The latter half of the *Shāhnāmah*, written in continuation of the preceding volume, and containing the following additions :

I. Foll. 59b—62a. Part of the *Āzarbarzin Nāmah*, a history of *Āzarbarzin*, son of *Zāl* [sic], and of the daughter of *Šūr*, king of *Kashmīr*, with this heading : آغاز داستان آذربزین پور زال زر که از دختر شاه صور کشیده است واین یک قسم آذربزین نامه است

Beg. بیان ستمدیده رفت آگهی
که کشت از فرامرز کیتی تهی

As the story begins with the birth of *Āzarbarzin* and ends with his death, the text here given cannot fall much short of the whole poem. It appears to be an abridged version of the history of that hero, whose career is related at much greater length in the next-following poem.

II. Foll. 62a—133a. *Bahman-Nāmah*, a poem treating of the wars of Bahman with the heroes of *Sistān*, and especially with *Āzarbarzin*, son of *Farāmurz*. The contents have been described by Mohl in his preface to the *Shāhnāmah*, p. lxvii. The heading is :

در سناشیش کردن باری تعالی و آغاز داستان بهمن نامه و آذربزین نامه و سناشیش کردن سلطان محمود و چکونکی ایشان

Beg. بخستین سخن نام دادار دان
که بی یاد او نامها هست باد
خداآوند دانای پروردگار
رسانده روزی مور و مار

The poet, whose name does not appear, says in his prologue that ten years had elapsed since the death of *Malik Shāh* :

کنون کشت ده سال تا روزگار
بر آشافت بس نامور شهریار
سر نامداران ملکشاه شاه
کنون کشت شد سوی مینو براه

He was writing, therefore, A.H. 495. He describes the troubles which followed the death of *Malik Shāh*, and the prowess with which his son succeeded in putting down rebels and establishing his rule. The author approached the royal throne, he says, in *Isfahan*, and invoked blessings on the sovereign. The prince here referred to can hardly be any other than the son and successor of *Malik Shāh*, *Barkyāruk*, who reigned A.H. 486—98. The name of *Mahmūd*, which appears in the above heading and at the end, fol. 133a, would seem to have been introduced by some confusion with Sultan *Mahmūd*, the patron of *Firdausi*. There was, indeed, a son of *Malik Shāh* called *Mahmūd*, but he was only four years of age when raised upon the throne after his father's death, and he died himself about a year later.

The same poem is found in another MS., Or. 2780, no. 201, III., with a different prologue, addressed to Muḥammad Shāh, brother and successor of Barkyārūk, about A.H. 502.

The narrative begins, fol. 62b, line 12, with these verses (corresponding with Or. 2780, fol. 136, line 9):

چنین کفت دهقان موبد نژاد
که بر ما در داستان بر کشاد
که تاج از کیومرث فرخنده بی
یکایلک بیامد بکاووس کی

The two texts are in close agreement down to the fight of Bahman with the dragon and to his death, fol. 132b, line 6 (Or. 2780, fol. 187b, line 5). The concluding lines in the present copy relate to the return of Āzarbarzin to Sistān, and to the death of Zāl, while the concluding portion of Or. 2780 describes the reception by Humāi of the tidings of Bahman's death and her installation on the throne.

An abstract of the contents of Bahman Nāmah will be found in *Iḥyā ul-Mulūk*, Or. 2779, foll. 19—21.

Foll. 133a—275 contain the latter part of the Shāhnāmah, from the accession of Humāi to the death of Yazdagird (Macan, pp. 1248—2089), wanting the last two sections and the epilogue.

This volume contains nine half-page miniatures on foll. 66, 69, 72, 74, 80, 127, 128, 132, 136, and several blank spaces left unfilled.

198.

Or. 4384.—Foll. 307; 13½ in. by 10; 27 lines, 7½ in. long; written in small and neat Nestalik, in six gold-ruled columns, with 'Uvvāns, apparently about the close of the 15th century.

[WALLIS BUDGE.]

The Shāhnāmah, with the old preface. See the Persian Catalogue, p. 534a; Pertsch, Berlin Catalogue, no. 702; and Ethé, Bodleian Catalogue, no. 497.

The MS. is somewhat imperfect at the beginning. The first folios, which must be taken in this order, 2, 3, 1, 5, contain the main part of the old preface, corresponding with pp. 54—68 of Wallenbourg's translation, and the summary of the four Persian dynasties (*ib.* pp. 70—75). Fol. 4, which should come after fol. 219, belongs to the history of Bahrām Gūr, and corresponds with pp. 1517—23 of Macan's edition.

The last six folios should be taken in this order: foll. 302, 306b, 306a, 303, 304, 305, 307. In the epilogue, the early date of composition, A.H. 384, noticed in the Persian Catalogue, p. 534b, is also found, but somewhat differently expressed, in the following line:

زهجرت سه صد سال هشتاد جار

The number of Baits in the MS. is about 48,500. There are nine half-page miniatures, of inferior Persian style, at foll. 31, 51, 85, 93, 129, 158, 192, 239, and 276. The poem is divided into two equal parts, the second of which begins, fol. 141b, with the accession of Luhrāsp.

199.

Or. 2946.—Foll. 109; 9½ in. by 4½; 19 and 13 lines; written in cursive Nestalik, apparently in India, in the 18th century.

[SIDNEY CHURCHILL.]

I. Foll. 2—49. بیژن نامه Bīzhan Nāmah, an episode of the Shāhnāmah, with the heading, آغاز داستان بیژن نامه

Beg. کنون کار بیژن بکویم ترا
بدان آب حکمت بشویم ترا

The text corresponds in substance with

Macan's edition, pp. 755—805; but it is swelled by interpolated verses from about 1400 Baits to 1900. The last section, however, relating to the return of Rustam to the Court of Kaikhusrau, is shorter than the original text, and differs from it considerably.

An appendix of 50 Baits, written in a smaller character, treats of the reception of Manizhah and Bizhan by Farangis, and concludes with this line :

چو زین داستان دل بپرداختیم
سوی رزم بزرو همی تاقتیم

This copy, as well as that of the following poem, was probably written by a Parsee, as appears from this substitute for the usual Bismillah : بنام یزد بخششاینده بخششایشکر مهریان :

II. Foll. 50—109. فرامرز نامه Farāmurz Nāmah, a history of the expedition of Farāmurz, son of Rustam, to India, one of the episodes grafted upon the Shāhnāmah.

Beg. بنام خداوند روزی دهان
یکی قصدارم برون از نهان

The fourth line,

یکی روز با رامش و میکسار
نشستند دلیران بر شهریار

is identical with the beginning of another copy above mentioned, no. 196, art. vi., and the two texts are in close agreement. The last line common to both,

صلیب و سکبیا بکیتی فناذ
جو بشکسته شد هم بدربا فشاذ

is followed in the present copy by four Baits, in which Farāmurz is said to return to Jaipāl :

وزاجا فرامرز یل شد روان
سوی شهر جیپال بنهاد روی
ابا نامداران پر خاشجوی

Two separate MSS. of the above episodes are noticed by Ethé, Bodleian Catalogue, nos. 1978-9.

200.

Or. 2930.—Foll. 240; 9½ in. by 5¾; 15 lines, 4 in. long; written in fair Nestalik in two columns; dated Friday, 7 Rabī' II., A.H. 1244 (A.D. 1828). [NATH. BLAND.]

یوسف و زلیخا

Yūsuf u Zulaikhā, by Firdausi. See the Persian Catalogue, p. 545, and Ethé, Bodleian Catalogue, nos. 505—6.

Beg. بنام خداوند هر دو سرای
که جاوید باشد همیشه بجای

This copy is the only one known which contains the full prologue of Firdausi, especially the important account given by the poet, foll. 7a—9b, of his two predecessors, Abu'l-Muayyad and Bakhtiyāri. That prologue has been edited by Ethé, mainly from the present MS., in his "Firdausi's Yusuf und Zalikha," 1887, pp. 20—23. The verses in praise of the Pādishāh i Islām, *ib.*, p. 24, are not found in the present MS., but it contains, with some variations, the other two extracts given by Ethé under no. iii., namely, the first from fol. 3b, line 11, to fol. 4a, line 14; and the second from fol. 2b, line 10, to fol. 3a, line 6.

For MSS. and printed editions, see Ethé, *ib.*, pp. 7 and 12. An elegant translation of the poem in German verse was published by Freiherr von Schlechta - Wssehrd, Vienna, 1889.

201.

Or. 2780.—Foll. 243; 10 in. by 6½; 23 lines, 4¾ in. long; written in minute and neat Persian Neski, in six gold-ruled columns,

with four rich double-page 'Unvāns of the most highly finished style, gold headings, and miniatures ; dated Safar, A.H. 800 (A.D. 1397).
[COMTE DE GOBINEAU.]

کرشاسب نامه

Garshāsp Nāmah, the history of Garshāsp, the hero of Sīstān, written in imitation of the Shāhnāmah of Firdausi; by Asadi (see no. 196, art. I.).

سیاس از خدا ایزد رهنمای
که از کاف و نون کرد کیمی بیای
Beg.

The author's name is not found in the text; but in the endorsement, **کرشاسب نامه از منظومات حکیم اسدی طوسی**, the poem is ascribed, in conformity with Eastern tradition, to Ḥakim Asadi Tūsi. As the latter was the senior contemporary and master of Firdausi, and died, at an advanced age, about A.H. 421—32, the authentic date of the present poem, A.H. 458, noticed under no. 195, and found in the Paris and Oxford MSS. (see Ethé's Catalogue, no. 507, and Mohl's Preface, p. lv.), renders that attribution untenable, and makes it evident that the Garshāsp Nāmah is the work of a later poet who had adopted the same poetical surname as his predecessor. It would be rash, however, to infer from this identity of names a close relationship between the two poets (see Ethé, Verhandlungen des fünften Orientalisten Congresses, 2ter Theil, p. 64). It is well known that names of that class are strictly personal, and do not pass from father to son. Abu Naṣr (or Abu Maṇṣūr) 'Ali b. Ahmad al-Asadi al-Tūsi, author of the earliest poetical glossary, is probably identical with the later Asadi. See Majalis ul-Mu'minīn, Add. 16,716, fol. 579, and Salemann, Mélanges Asiatiques, vol. ix., p. 507. The same name, with another Kunyah, is found in a MS. of the Garshāsp Nāmah described by Pertsch, Gotha Catalogue, no. 40, art. 2.

What we learn from internal evidence, in addition to the above-mentioned date, is that the author composed this poem for Abu Dulaf, prince of Arrān (to whose name the Majma' ul-Fuṣahā, i., p. 107, adds the Nisbah کرکوی, from Karkar, a town of Arrān):

ملک بو دلگ شهریار زمین^۱
جهاندار از اف پاک دین

and that before writing it he was not known as a poet. This appears from the following verse in the epilogue :

دل من سوی شعر نشناخته راه
مرا کرد شاعر سخنهاش شاه

The contents of the poem are described by Mohl, Preface of the Shāhnāmah, pp. lv.—lviii.; they are briefly stated in the Iḥyā ul-Mulük, Or. 2779, foll. 10—11, and by Rebatsek, Molla Firuz Library, p. 164. Extensive extracts are given in Majma' ul-Fuṣahā, vol. i., pp. 110—139.

After a prologue, which occupies four pages and a half, the narrative begins, fol. 3b, as follows :

سرایندۀ دهقان موبذ نژاد
ز کفت دکر موبدان کرد یاد
که برشاه جم جون برآشفت بخت
بناکام ضحاک را داد تخت

In the present copy the poem concludes with the death of Garshāsp (Majma' ul-Fuṣahā, p. 135, line 23). The subsequent sections and the epilogue are wanting.

The first portion of the poem, from fol. 3b, line 21, to fol. 6a, line 20, corresponds with the text printed in the fourth volume of Macan's edition of the Shāhnāmah, from p. 2109, line 23, to p. 2133, line 9.

^۱ The above is the reading of the Majma' ul-Fuṣahā, p. 113. In the present MS. the second hemistich is: جهاندار دیرانی پاک دین

II. Fol. 41—132. شهنشاه نامه

Shahanshāh Nāmah, a rhymed history of Chingiz Khān and his successors down to A.H. 738, by Ahmād of Tabrīz.

Beg. بنام خداوند جان آفرین
نکارنده آسمان و زمین

The title of the poem and its dedication to Abu Sa'īd are found in the following lines of the prologue, fol. 42b:

شہنشاہ نامہ نہم نام این
بنام شہنشاہ روی زمین
خداوند کیتی و دیهیم و کاد
جهان جهان آفرین را بناه
جو انخت و فرمان روا بو سعید
جهان آفرینش زجان آفرید

The narrative begins with Japhet, son of Noah, and a sketch of his descendants in the Moghol line down to Timūjin, afterwards Chingiz Khān. The headings of this introduction are as follows :

Fol. 42b. داستان یافت بن نوح علیه السلام

Fol. 44a. نشاندن غلامی بادشاہی بر جائی آی

Ib. داستان قیان و تکور

Ib. بیرون آمدن مغول از کوه و کرفتن بادشاہی

Fol. 45a. داستان آلان قوا

Ib. کرفتار شدن همنای خان بدست لشکرالقان

Fol. 46a. نشستن فوتله بر بادشاہی

Ib. داستان بسوکا بهادر

Fol. 46a. رزم کردن بسوکا با تموجین تاتاری

Fol. 46b. اندر زادن تموجین از مادر و جکونکی ان

Fol. 47a. داستان تموجین و خاتون او

The history of Chingiz Khān is told at great length down to fol. 69a. The subjects

of the next-following sections are Okotai, Tuli Khan, fol. 70a; Jalāl ud-Din Khwārazm Shāh, fol. 73a; Jaghatai, fol. 79b; Kuyuk Khān, fol. 81b; Mūng Qā'ān, fol. 82b; and Hulagu Khān, fol. 84a.

The rest of the poem is taken up with the wars of Hulagu and the reigns of his successors in Persia down to the author's time.

It appears from the epilogue that the author commenced the work by order of Abu Sa'īd, spent eight years upon its composition, and completed it A.H. 738, two years after the death of his royal patron, when Shaikh Ḥasan Buzurg had raised Muhammad Khān to the throne. The date of composition and the poet's name are found at the end :

درین کفت و کوشدم را هشت سال
کر احمد بنالد کی کویید منال
جو از سال شد هفتمد و می و هشت
ستم دیده این نامه را در نوشت

The copy is dated the 14th of Rajab, A.H. 800. It is endorsed : چنگیز نامه منظومات احمدی

III. Foll. 134—187. بهمن نامه

Bahman Nāmah, the poem above mentioned, no. 197, II., with a different beginning.

Beg. سپاس از خدا ایزد رهنمای
کی از کاف و نون کرد کیتی ببای
بکی کش نه بیار و نه انبیاز بود
نش آغاز باشد نه الجام بود

The prologue is much longer than in the preceding copy, and contains a panegyric on the reigning sovereign, Muhammad Shāh, brother and successor of Sultan Barkyāruk. The poet describes at length two events which took place in the early part of his reign. The first is the capture of Shahdiz, a stronghold held by the Ismā'ilis, close to

Isfahan. It was taken by storm after a year's siege, and the chief was flayed alive (A.H. 500; see Kāmil, vol. x., p. 299). The second is the great battle in which Muḥammad Shāh routed and slew Malik ul-'Arab, *i.e.* Amir ul-'Arab Saif ud-Daulah Sadaḳah B. Mazyad (A.H. 501; see Kāmil, *ib.*, p. 306). Here the poet describes a huge dragon which came down from the sky before the battle, and was taken as an omen of victory. The same incident is mentioned in Ta'rikh i Guzidah.

The beginning and conclusion of the narrative have been given above under no. 197, II.

This copy is dated in the last decade of Rabi' I., A.H. 800. The poem is ascribed in the endorsement, بهمن نامه منظومات حکیم آذری, to Hakim Āzari. This is, apparently, owing to a confusion with a later Bahman Nāmah, a history of the Bahmanis of Deccan, by Shaikh Āzari, who died A.H. 866 (see the Persian Catalogue, pp. 43a, 642a).

The Mujmil ut-Tavārikh, translated by Mohl, Journal Asiatique for 1843, i., pp. 395 to 418, mentions a Bahman Nameh written in verse, by Ḥakim Irānshāh (ایرانشان) B. Abi'l-Khair; but the line there quoted is not found in our MS. In Majma' ul-Fuṣahā, vol. i., p. 110, it is stated that the Bahman Nāmah was attributed by some to Jamāli Mihrijirdi. In another place, p. 494, the latter poet is explicitly called author of Bahman Nāmah, and is mentioned as one of the contemporaries of Lāmi'i, who lived about A.H. 500.

کوش نامه

IV. Foll. 188—243.
Kūsh Nāmah, by the author of the preceding poem.

ترا ای خردمند روشن روان
Beg. زبان کرد یزدان ازین سان روان

خرذ داد و جان داد و باکیزه هوش
دل روشن و جشم بینای و کوش

In the prologue the author, whose name does not appear, gives again a poetical description of the great battle in which his sovereign defeated and slew the king of the Arabs. He refers to the preceding poem and to the princely reward he had received for it, and in token of gratitude dedicates the present one to his royal patron. He then passes on to the subject-matter of his poem in the following lines, fol. 190a:

درین داستان ژرف بنگر کنون
جو بر خواند از بیش تو رهنمون
جنین تا بکیتی جه کردست کوش
سر مرزبانان فولاد بوش
دو جشم آسمان کون و جهره جو خون
ببالا و بیکر زیلی فزون

The hero of the poem, Kūsh, surnamed Pildandān, "the elephant-tusked," is represented as a contemporary of Zohak and Faridun, and his warlike exploits range over all the known world from China to Maghrib. According to the Mujmil ut-Tavārikh, Kūsh Pildandān B. Kūsh was a brother's son of Garshasp. See Mohl, Journal Asiatique, 1843, i., pp. 391, 414. Some episodes of the Kūsh Nāmah have been described by Comte de Gobineau, Histoire des Perses, vol. i., pp. 139—144. In the endorsement the poem is ascribed, like the preceding, to Āzari.

محمد بن سعید بن سعد لخاطئ القاری
Copyist (foll. 132, 243):

The MS. is ornamented with eleven miniatures in good Persian style. They occupy two-thirds of the page or more, and are found at foll. 14, 18, 29, 44, 49, 61, 89, 163, 171, 202, 213.

The contents of this MS. have been briefly

noticed by Comte de Gobineau in the Mélanges Asiatiques, vol. vi., p. 404. They were more fully described in the Athenaeum, 31 May, 1884.

202.

Or. 2878.—Foll. 119; 12½ in. by 8; 17 lines, 4½ in. long; written in four columns in elegant Nestalik, with 'Unvān, gold-ruled margins, gilt headings and miniatures, apparently in the 16th century. Bound in stamped leather covers.

[SIDNEY CHURCHILL.]

Another copy of the Garshāsp Nāmah (see no. 201, i.). The prologue is abridged to fifty-two Baits, and does not contain the name of Abu Dulaf. The narrative begins at the top of the third page, fol. 3b, and the record of the death of Garshāsp, with which the former copy concludes, is found at fol. 112a. It is followed by several sections relating to Narimān and to his conflict with Ra'd i Ghammāz, Lord of Spand Kūh (partly printed in the Majma' ul-Fuṣahā, pp. 135—138). The epilogue, foll. 118-19, consists only of reflections on the transitory nature of worldly greatness and of prayers, without any mention of the poet's patron.

In the colophon is found the curious notice that the author, Maulānā Asadi, was the sister's son of Firdausi:

تم شد کتاب
کریاسیب از کفته مولانا اسدی خواهر زاده مولانا

فردوسي عليه الرحمة

The MS. contains two whole-page miniatures in Persian style at the beginning, and six half-page miniatures at foll. 13, 40, 52, 82, 96 and 108.

Copyist: بیرون محمد بن قاسم الکاتب

203.

Or. 2945.—Foll. 94; 10½ in. by 6; 16 lines, 3½ in. long; written in cursive Nestalik in

two ruled columns; dated Jumāda II., A.H. 1275 (A.D. 1859). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

Selection from the Divan of Farrukhi, with this heading:

زیده و نجفه دیوان قصاید اقصص الفصحاء المتقدمین حکیم ابوالحسن فخری ر

بر آمد نیلکون ابری ز روی نیلکون دریا
چو رای عاشقان کردان چو طبع بیدلان شیدا

Farrukhi, whose original name was Abu'l-Hasan 'Ali B. Kulū', was a native of Sistan, distinguished alike by musical skill and poetical genius, and a dependant of the local ruler, Amīr Khalaf B. Ahmad (deposed A.H. 393 by Sultan Mahmūd; see Kāmil, vol. ix., p. 122). Leaving his native country in search of fortune, he repaired to Balkh and won the favour of Amīr Abu'l-Muzaffar Tāhir Chaghāni, by whose liberality he was enabled to appear in state at the Court of Ghaznah. There he became one of the favorite poets of Sultan Mahmūd, and died A.H. 429, leaving, besides numerous poems, a treatise on rhetorics entitled Tarjumān ul-Balāghah. See Majma' ul-Fuṣahā, vol. i., pp. 439—65, where extensive extracts from his Divan are given, and Khair ul-Bayān, Or. 3397, fol. 51b. The date 470, assigned by Takī Kāshi, Oude Catalogue, p. 15, to Farrukhi's death, is evidently much too late.

The contents of the present MS. are an alphabetical series of Kasidahs with headings indicating to whom they were addressed, fol. 2b, three Tarjī'-bands, fol. 86b, Kit'ahs and Rubā'is, fol. 91a, and an appendix containing some Ghazals and additional Rubā'is, foll. 92b—94a. Most of the Kasidahs are in praise of Sultan Mahmūd, of his son Muhammād and of his brother, Amīr Yūsuf. A notice of the poet is prefixed, foll. 1b—2a.

The MS. was written by a student called Abu'l-Kāsim, for Muḥ. Mahdi B. Muṣṭafa al-Husaini al-Tafrishi, surnamed Bādā'i-Nigār.

The same Selection was subsequently edited by the same Muh. Mahdi B. Muṣṭafa, poetically surnamed Mukhlīš, Teheran, A.H. 1301, with a preface which includes the biographical notice above-mentioned. The contents of that lithographed edition are identical with those of the present MS., with the exception that the additional pieces of the appendix have been inserted into the body of the work.

Another edition of Farrukhi's Divan was lithographed in Teheran, A.H. 1302. It contains Kasidahs, in alphabetical order, more numerous than in the first edition, but without headings, and two short Ghazals at the end. Some pieces have been edited by M. Schefer in the second volume of his Chrestomathie persane, pp. 247—52. A translation of Riza Kuli Khān's notice of Farrukhi will be found in the same volume, p. 242.

204.

Or. 3246.—Foll. 286; 11 in. by $6\frac{3}{4}$; about 19 lines, $3\frac{3}{4}$ in. long; written in two red-ruled columns in cursive Nestalik; dated (fol. 262) Tuesday, Ramazan, A.H. 1248 (A.D. 1833). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

دیوان فرخی

The Divan of Farrukhi; see the preceding MS.

برآمد نیلکون ابری ز روی نیلکون دریا

Beg. Contents : Kasidahs in alphabetical order, partly agreeing with the Teheran edition of A.H. 1302, but much more numerous. Tarjī'-bands, fol. 202a, beginning :

هی کنتم که کی باشد که خرم روزگار آید

Ghazals, fol. 207a, beginning :

بحق انکه مرا هیچکس بجای تو نیست

جفا ممکن که مرا طافت جفای تو نیست

Rubā'is, fol. 210b, beginning :
ای دوست مرا دیده همی نتوانی
بیهوده زم روی چرا کردانی

دیوان عنصری. II. Foll. 213—262. The Divan of 'Unṣuri.

Contents : Kasidahs in alphabetical order, fol. 213b, with the same beginning as in no. 205. Additional Kasidahs not alphabetically arranged, fol. 250b. Rubā'is, fol. 261a, beginning :

ورنه رخ تو بزلف پنهان بودی
عذر ببها همیشه ارزان بودی

III. Foll. 263—286. A collection of Kasidahs alphabetically arranged, designated in the colophon as the Divan of Rūdagi : قمت الدیوان للاستاد ابوالحسن رودکی

تادل من در هوای نیکوکار کشت آشنا
در سرمشک دیده ام کردون نماید آشنا

It is stated, however, in a note at the beginning, that the poems are by Қaṭarān, and have been wrongly ascribed to Rūdagi, as they are found in the Divan of the former. In fact most pieces are found in the Divan of Қaṭarān, no. 207.

The same writer, who signs himself Bahman B. 'Abdullah Mirza B. Fath 'Ali Shāh, makes an exception in favour of two pieces which he says are really by Rūdagi. The first is a Kasidah beginning, fol. 277a, as follows :

مادر می را بکرد باید قربان
مجه او را کرفت و کرد بزندان

(In Majma' ul-Fuṣāḥā it is given under Rūdagi, vol. i, p. 238, but said to be really by Қaṭarān).

The second is the well-known piece beginning :

بیاد جوی مولیان آید همی بوی بار مهریان آید همی
ابو طالب : Copyist

205.

Or. 2843.—Foll. 111; 8½ in. by 5¼; 12 lines, 3½ in. long; written on blue-tinted paper in neat Shikastah-āmīz, with ‘Uvān and gold-ruled margins; dated Teheran, 28 Zulhijjah, A.H. 1278 (A.D. 1862).

[SIDNEY CHURCHILL.]

ديوان عنصري

The Divan of ‘Unṣuri, Malik ush-Shu‘arā at the Court of Sultan Maḥmūd, who died A.H. 431. See the Persian Catalogue, p. 1031b, II.

It is alphabetically arranged, and begins with a Kasidah in praise of Sultan Maḥmūd, the opening line of which is:

دل مرا عجب آید هی ز کار هوا
که مشکبیو سلب کشت و مشکبیو صبا

The alphabetical series of Kasidahs is followed, fol. 102a, by three Kit’ahs and Ghazals, and, fol. 104a, by an alphabetical series of Rubā’is, beginning:

شاها ادبی کن فلک بدخورا
کاکفت رسانید رخ نیکورا

The Divan includes a Kasidah of Abu Zaid Ghażā’iri (who died A.H. 426; Majma‘ ul-Fuṣahā, vol. i., p. 368) and a “replica” by ‘Unṣuri, foll. 59—65.

A similarly arranged Divan with nearly the same contents was lithographed in Persia without date. A later and fuller edition, probably lithographed in Teheran, is dated A.H. 1298. Copious extracts are given in Majma‘ ul-Fuṣahā, vol. i., pp. 355—67.

MSS. noticed by Sprenger, Oude Catalogue, p. 528, and by Ethé, Bodleian Catalogue, no. 521, are not in alphabetical order. They begin with a Kasidah in ان, which is found in the present MS., fol. 70.

میرزا علی خان مازندرانی المخلص به
بدیهی

206.

Or. 2844.—Foll. 81; 8½ in. by 6½; 15 lines, about 4 in. long; written in cursive Shikastah-āmīz, A.H. 1274 (A.D. 1857-8).

[SIDNEY CHURCHILL.]

ديوان منوجهري

The Divan of Minuchihri, with the heading دیوان قصاید انصح المتقدمین حکیم ابو النجم احمد المعروف بشصت کله المخلص بنوچهري دامغانی الشهیر به بلخی

همی ریزد میان باغ لولوها بزبورها
همی سوزد میان راغ عنبرها بمحمرها

Abu ’n-Najm Ahmād of Dāmaghān, surnamed Shašt Gallah, took the poetical name Minuchihri from his first patron, Amīr Minuchihr of Gurgan, who succeeded his father Amīr Kābūs, A.H. 386. After that prince’s death in A.H. 411, he repaired to Ghaznah, paid his court to the Malik ush-Shu‘arā ‘Unṣuri, and became one of the panegyrists of Sultan Maḥmūd and of his son and successor, Sultan Maṣūd. He died A.H. 432 (see Majma‘ ul-Fuṣahā, vol. i., p. 542) or A.H. 439, as stated in the Teheran edition of the Divan.

The first edition of his Divan was published in Teheran by the learned Rīza Kuli Khān, who prefixed to it a biographical notice of the poet. A second edition was lithographed in Teheran, A.H. 1297. M. A. de Biberstein Kazimirski, who had published in 1876 a specimen of the Divan, drawn from a MS. in his possession, has since edited the whole text, enlarged from the Teheran edition, with translation and notes, Paris, 1886. This edition contains an extensive historical introduction on the reign of Sultan Maṣūd, pp. 17—142, and Rīza Kuli’s biographical notice in text and translation, pp. 143—147.

The contents of the present copy differ by some additions and changes in the arrangement from those of the Teheran edition of 1297, and agree on the whole better with that of Kazimirski. The Musammaât begin, fol. 64^b, with this line,

خیزید و خز آرید که هنگام خزان است

باد خنک از جانب خوارزم وزان است

(Kazimirski, no. 58), and are followed, fol. 79^b, by a few Kitâhs and Ghazals.

207.

Or. 3317.—Foll. 254; 8 in. by 4 $\frac{3}{4}$; 18 lines, 2 $\frac{3}{4}$ in. long; written in small and neat Nestalik in two gold-ruled columns, with 'Unvân, apparently early in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

دیوان حکیم قطران

The Divan of Hâkim Kâtarân.

تا دل من در هوای نیکوان کرد اشنا

در سرشك دیده کردانم چو مرد اشنا

Kâtarân was a native of Jabal, or the Dailami Highlands, and lived in Tabriz, where Nâṣir i Khusrâu met him A.H. 434 (see Schefer's translation of Sefer-Nâmeh, p. 18). He addressed most of his poems to the Sultans and Amirs, who held sway in Azarbaijan under Sultan Toghrol I., especially to Amîr Fazlûn and Shâh Abu Naṣr Mamlân (appointed governor of a district of Azarbaijan, A.H. 450; see Kâmil, vol. ix., p. 448). Kâtarân is called Tabrizi in the earliest Tazkirah, that of 'Aufi. See Riyâz ush-Shu'âra, fol. 368^b, Haft İklim, fol. 509^b, and Majma' ul-Fuṣâḥâ, vol. i., p. 466. A.H. 465 is given in the last work as the date of his death. Some pieces of the Divan will be found in Schefer's Chrestomathie Persane, vol. ii., pp. 240—47.

The Divan consists for the most part of Kasidahs in alphabetical order, without headings. These are followed, fol. 202^a, by Tarji' bands and Kitâhs, beginning:

سپاه نو بهار آمد درو کیتی دکرکون شد
که هامون هچجو کردون کشت کردون هچجو هامون شد

At the end, fol. 245^b, is a series of Rubâ'is without alphabetical order, beginning:

چون مار بود میان زین میر اجل
چون شیر بود بکاه کین میر اجل

دیوان حکیم رودکی, The MS. is endorsed but this has been corrected in a note showing that the mistake arose from a confusion between Abu Naṣr Mamlân, patron of Kâtarân, and Naṣr B. Ahmâd Sâmâni, patron of Rûdagî.

208.

Or. 2879.—Foll. 81; 8 $\frac{1}{4}$ in. by 5; 17 lines, 2 $\frac{3}{4}$ in. long, with additional slanting lines in the margin; written in neat Nestalik, apparently in the 19th century.

[SIDNEY CHURCHILL.]

A smaller collection of the poems of Kâtarân.

فغان من همه از زلف تابدار سیاه
که کاوه پرده لاله است و کاوه معجزه ماه

The first Kasidah is found at fol. 173 of the preceding MS. The Divan concludes with another Kasidah, which occurs at fol. 94 of the latter copy, and begins thus:

کشت کوهه و باغ در زیر کل بیجاده رنگ
شاخ و سم از کل چریدن کرد چون بیجاده رنگ

An appendix, foll. 72^b—81^b, contains some additional pieces beginning:

در جویبارها که نوشته این نکارها
کاید ون پر از نکار شد این جویبارها

On the first page is a note of a former owner with the date A.H. 1278.

209.

Or. 2845.—Foll. 160; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 23 lines, $2\frac{3}{8}$ in. long; written in minute and very neat Nestalik, apparently early in the 19th century.

[SIDNEY CHURCHILL.]

دیوان ناصر خسرو

The Divan of Nāṣir i Khusrau 'Alavi.

Beg.
در بند مدارا کن و در بند میانرا
در بند مکن شیره طلب ملکت دارا

Nāṣir i Khusrau was born in Kubādiyān, near Balkh, A.H. 394, and died in Yumgān, in the province of Badakhshān, A.H. 481. For notices of his life, see the Persian Catalogue, p. 1086b; Ethé, Actes du sixième Congrès, Leide, 1885, Part 2, pp. 171—237; and Majma' ul-Fuṣahā, vol. i, pp. 607—633, where copious extracts from the Divan are given.

A lithographed edition of the Divan, alphabetically arranged, with an abridgment of the alleged autobiography of the author, was printed in Tabriz, A.H. 1280.

The contents of the present MS. are not in alphabetical order, although they begin with the first Kasidah of the Tabriz edition. The second Kasidah of the MS., beginning

تا کی خوی در باغ زیر نگی
زین چاه آرزو چه بر نگی

is found at p. 230 of the Tabriz edition.

The last complete Kasidah in the MS., beginning

تبیز و هوش و فکرت و پنداری

occurs at p. 272 of the same edition. The MS. breaks off at the tenth Bait of the next

piece, which is not found in the lithographed edition, and begins:

ای شده مقنون بقولهای فلاتطون
حال جهان باز شده است دکر کون

210.

Or. 3323.—Foll. 333; $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 14 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik; dated 9 Jumāda I, A.H. 1296 (A.D. 1879).

[SIDNEY CHURCHILL.]

The Divan of the same poet alphabetically arranged.

Beg.

خداؤندی که در وحدت قدیمیست از همه اشیا
نه اندر وحدتش کثیر نه محدث را ازو انها

Two prose pieces are prefixed, viz., 1. A notice of the poet, by Taķi ud-Dīn Muḥ. al-Ḥusaini (no. 105), fol. 1b. 2. The autobiography of Nāṣir i Khusrau, foll. 4b—20b.

The contents of the Divan are much fuller than those of the Tabriz edition. The alphabetical series of Kasidahs, which ends fol. 317a, is followed by two longer pieces, the beginnings of which are as follows:

Fol. 317a.

ای کنبد زکارکون ای پر جنون و پر فنون

Fol. 321a.

خدایا عرض و طول عالمی را توان در دل مور آفریدن

At the end, fol. 326a, are some Kiṭ'ahs beginning:

آن کیست یکی دختر دوشیزه زیبا
از بیوی و مزه چون شکر و عنبر و سارا

211.

Or. 3713.—Foll. 179; $11\frac{1}{4}$ in. by $7\frac{3}{4}$; 31 lines, 6 in. long; written in distinct Persian Neski,[†]

in four red-ruled columns, with gilt 'Unvāns ; dated Tabriz, from Tuesday, 6 Rabī' II., A.H. 692, to Friday, 5 Safar, A.H. 697 (A.D. 1293—98). [SIDNEY CHURCHILL.]

I. Foll. 2b—17a. دیوان ابو الفرج

The Divan of Abu 'l-Faraj Rūmī, who died about the close of the fifth century of the Hijrah. See the Persian Catalogue, p. 547 ; Ethé, Bodleian Catalogue, no. 523 ; and Majma' ul-Fuṣḥā, vol. i., pp. 70—78.

سپه دولت و دین افتاب هفت اتمیم
ابو المظفر شاه مظفر ابرهیم

The Divan is not in alphabetical order. The Kasidahs are followed, fol. 16a, by Muqāṭṭāt beginning :

مسلمان وار بندت داد خواهم
تو خود پند مسلمان کی بذیری

and, fol. 16b, by Rubā'is beginning :

ای معطی دولت ای سر افزار عیید
ای صاحب روزگار منصور سعید

II. Foll. 17b—18a. Rubā'is by Majd ud-Din Hamgar, continued from fol. 18, with the heading :

همکر رحمة الله

در غلام اشکره دار کوید حرف الاف
دیدمش جو سرو سهی ان سبز قبا
دست کرفته باشہ صید ربا

Hamgar was a native of Shiraz, who traced his origin to Anushirvan. He was a panegyrist of the Atabek of Fars, Sa'd B. Abu Bakr B. Zangi, and of the great Shāhib Divān, Shams ud-Din Muhammad. He died A.H. 686. See Sprenger, Oude Catalogue, p. 478 ; Ethé, Bodleian Catalogue, no. 678 ; and Majma' ul-Fuṣḥā, vol. i., pp. 594—8.

The Rubā'is are in alphabetical order, and break off in letter ت. For the continuation see below, artt. IV. and VII.

III. Foll. 18b—35b. دیوان ازرقی

The Divan of Azraki.

ز نور قبّه زرین آینه تمثّل
زمین تقطّه فرو بوشد آشین سربال

Zain ud-Dīn Abu Bakr Azraki lived at the Court of Tughān Shāh, the Saljūk prince of Nishapur, and died in Herat, A.H. 526 or 527. See Sprenger, Oude Catalogue, p. 366 ; Pertsch, Berlin Catalogue, no. 711 ; and Majma' ul-Fuṣḥā, vol. i., pp. 139—52.

The Divan consists almost entirely of Kasidahs, many of which are addressed to Tughān Shāh B. Muh., to Mirānshāh B. Kāvurd, who reigned in Kirmān A.H. 487—494, and to several Vazirs of the same period. They are not in alphabetical order. At the end, fol. 34b, are Rubā'is beginning :

ای رای تو با صحت کردون شده جفت
بیدزا بر تو هرچه فلک راست نهفت

IV. Fol. 35b—36a. Rubā'is of Majd ud-Din Hamgar, continued from fol. 18, with the heading : این ریاعی در زدنان کفته است در :
حبس سلطان مید ابو بکر بن سعد

با حکم خدائی که قضایش اینست
می ساز دلا مکر رضایش اینست

V. Foll. 36b—125a. دیوان انوری

The Divan of Anvari. See no. 215, v.

کر دل و دست بخرو کان باشد
دل و دست خدایکان باشد

Contents : Kasidahs not alphabetically arranged, but grouped under the persons to whom they are addressed.

Muqāṭṭāt, fol. 83a, beginning :

کسی که مدت سی سال شعر باطل کفت
خدای بر همه کامیش داد بیروزی

Rubā'is, fol. 118a, beginning:

از مشرق دست کوهر آل نظام
ده ماه تمام را طلوعست مدام

VI. Foll. 125b—173b. دیوان مختاری

The Divan of Mukhtāri. See no. 215, vii.

Beg. ترا بشارت باذ ای ولایت کرمان
بغفع نامه شاه از دیار هندستان

Kasidahs arranged under the persons in whose praise they are written. Hazaliyyāt and Ghazaliyyāt, fol. 165b, the latter of which begin as follows:

آن جه آغاز خطست ای بسراز بهر خدای
زلف بر کوش نه و غالیه بر مشک مسای

Masnavi, fol. 166a, the first of which is entitled مهر نامه ییمی, and begins:

کنبد لاجورد دایره کرد
سال خورده سبهر سال نوره

Rubā'is, fol. 170a, beginning:

ملکت ملک (حکمت ملکا) (corrected to نفس بقارا)
جان شد
عدلت سبب دم زدن حیوان شد

VII. Foll. 173b—179b. Rubā'is of Majd ud-Dīn Hamgar, continued from fol. 36, and extending from ۵ to ۹.

In some verses at the end the transcriber, Ishāk B. Kīvām Muḥ. Hamgar, states that this copy of the Rubā'is of his grandfather was finished on Friday, the ۵th of Ṣafar, A.H. 697 in obedience to the commands of Fakhr i Millat u Dīn Khwājah i Jahān, son of Naṣīr ud-Dīn Ahmad, in Tabriz.

The Divan of Mukhtāri was transcribed, as well as the preceding Divans, by Muhammad Shāh B. ‘Alī B. Mahmūd Isfahāni, ساکن بحلت کران, who finished the last on Tuesday, 6 Rabi‘ II., A.H. 693.

212.

Or. 2889.—Foll. 119; 8 in. by 5; about 22 lines of varying length; written in small and cursive Nestalik Shikastah-āmiz; dated Teheran, from 22 Jumāda II., A.H. 1289, to Wednesday, 28 Jumāda I., A.H. 1293 (A.D. 1872—76). [SIDNEY CHURCHILL.]

I. Foll. 2—8. An Arabic Kasidah, composed in prison, by Sa‘id B. As‘ad, with this heading: قصيدة للحسبيه لسعید بن اسعد امير اتابک

ابو بکران الحسبيه فی قلعة الاشكنوان وقال

Beg. من ببلون حمامات ببطحاء
متعقات بسلسل و خضراء

II. Foll. 10—24a. دیوان لامی

The Divan of Abu'l-Hasan Lāmi'i.

Beg. مانوی نقش است رویت ای نکار آذری.
کز تو در دلها چنین مهر است و چندین داوری

Lāmi'i, a native of Jurjān, was a disciple of Ghazzāli, and a panegyrist of Malik Shāh and of the great Vazir of the Saljuks, Nizām ul-Mulk. His rich fancy obtained for him the surname of Bah̄r ul-Ma‘āni. He died in Samarkand in the reign of Sultan Sinjar (A.H. 511—552). See Ātashkadah, Riyāz ush-Shu‘arā, fol. 396a, and Majma‘ ul-Fuṣahā, vol. i, pp. 494—501, where copious specimens of his compositions are given. A very small collection of his Kasidahs, in alphabetical order, was lithographed in Teheran, A.H. 1295, under the title of Dīvān i Ḥakīm Lāmi'i.

The present Divan is not alphabetically arranged. It consists of Kasidahs and of a few short poems without any headings. It contains many pieces not found in the Teheran edition.

III. Foll. 24b—43b. دیوان عصری

The Divan of ‘Unṣuri; see no. 205. It is

not in alphabetical order, and begins like the Oude and Bodleian MSS. with this line:

توانکری و بزرگ و کام دل جهان
نکرد حاصل کس جز بخدمت سلطان

It consists entirely of Kasidahs, the last of which begins as follows :

شہ مشرق و شاه زابلستانی خداوند قران صاحبقرانی

IV. Foll. 44b—75a. دیوان رشید الدین وطوطاط

The Divan of Rashid ud-Din Vatvāt; see the Persian Catalogue, p. 553a, and Majma' ul-Fusahā, vol. i., p. 222.

بهار جانقزا آمد جهان خرم زیبا
بیان و راغ کستردن فرش حلہ وزیبا

It consists of two series of Kasidahs, the first of which is in alphabetical order. The second, which is not so arranged, begins, fol. 57a, as follows :

ساقیا شاهد رعنای کل انداخت نقاب
زلف سبل شد از آسیب صبا پر خم و قاب

V. Foll. 75b—119a. دیوان منوچهري

The Divan of Minuchihri; see above, no. 206. This is the text edited by Riza Khān, with his notice of the poet at the beginning, foll. 75b-76b, revised and enlarged by Muḥ. Ḥusain B. Aka Muḥ. Mahdi Arbāb Isfahāni, poetically surnamed Adib. The contents are the same as those of the Teheran edition of A.H. 1297.

213.

Or. 2995.—Foll. 179; 8½ in. by 5; 14 lines, 3½ in. long; written in fair Nestalik; dated Friday, 10 Ramazan, A.H. 1264 (A.D. 1848).

[SIDNEY CHURCHILL.]

I. Foll. 2b—87a. دیوان ازرقی

The Divan of Azraqi, with the same

beginning, and generally the same arrangement, as in a preceding copy, no. 211, iii. The Rubāis begin, fol. 81b, as follows :

مرحاه ترا بلندی جوزا باد
درکاه ترا سیاست دریا باد

دیوان امامی

The Divan of Imāmi Haravi, who lived in Kirman and Isfahan, and died in the latter place, according to Taki Kāshi, A.H. 686. See Sprenger, Oude Catalogue, p. 17, no. 46, and p. 439; Daulatshāh, iii., 10; Haft İklim, fol. 194b; Riyāz ush-Shu'arā, fol. 15b; Atashkādah, fol. 76a; Ethé, Bodleian Catalogue, no. 676; and Majma' ul-Fusahā, vol. i., pp. 98—101.

Contents: Kasidahs, not alphabetically arranged, beginning :

سحرکه در جهان جان بعون مبدع اشیا
مسانت قطع میکردم زلا تا حضرت الا
Mukattā'at, fol. 132b, beginning :

تاج دین و دولت ایصدریکه کرد موکبت
دیده افلاک و انجم را مکحل میکند

III. Foll. 148b—175b. دیوان فرید الدین احوال

The Divan of Farid ud-Dīn Ahval, a contemporary of Imāmi and of Majd ud-Dīn Hamgar, and panegyrist of Atabek Sa'd B. Zangi. See Daulatshāh, ii., 13; Riyāz ush-Shu'arā, fol. 332b; Haft İklim, fol. 355; Oude Catalogue, p. 397; and Majma' ul-Fusahā, vol. i., pp. 377—80.

It consists exclusively of Kasidahs, without alphabetical order or headings, and begins as follows :

آب زلال نوشید از دست ساقی دل
مایل بمل بود ذه زانکو بهال مایل

IV. Foll. 176a—179b. Three additional Kasidahs ascribed in the heading to Imāmi امامی راست

هُمچو مهر خاور و باد از ختن Beg.
دیشب آسنگین دل سیمین ذقن

The MS. was written for Malik ush-Shu'arā Mirza Sarkhush, by Ja'far Қuli B. Muḥ. Taķi Jājarmi.

214.

Or. 3302.—Foll. 227; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in distinct Neskhi, before A.H. 1280 (A.D. 1863).

[SIDNEY CHURCHILL.]

دیوان حکیم سنانی

The Divan of Ḥakīm Sanā'i, with a preface by the author. See the Persian Catalogue, pp. 549—551.

سپاس و ستایش :
مبدعیست که شخص پاک سخن دان سخن کوی را
ابداع کرد

Beg. of the Divan :

ای در دل مشتاقان از یاد تو بستانها
بر حجت بیگونی از صنع تو برها نها

Among the conflicting statements regarding the date of Sanā'i's death, the most generally accepted is that he died in the very year in which he completed the Hadīkah, i.e. A.H. 525. That date is decidedly wrong. It has been pointed out by Ethé, Bodleian Catalogue, no. 528, that Sanā'i gives A.H. 528 as the date of composition of his Tarīk at-Taḥkīk. A further proof is afforded by the present Divan, for it contains no fewer than three pieces on the death of Amir Mu'izzī, who was killed by a stray shot of Sultan Sinjar, A.H. 542. The third of these, which contains an allusion to the cause of his death, fol. 137b, is as follows :

تا جند معزای معزی که خداش
زینجا بفلک برد و قبای ملکی داد

جون تیر فلک بود قریش سره آورد
بیکان ملک برد و به تیر فلکی داد

The most probable date is that given by Taki Kāshi, Or. 3506, fol. 286, viz., A.H. 545. It has been adopted in the Atashkadah and in Riyāz ul-'Ārifin, fol. 75b.

The preface, foll. 2—12, agrees substantially with that which in other MSS. (Persian Catalogue, p. 550b, and Bodleian Catalogue, no. 530) is prefixed to the Hadīkah. The author, who calls himself Majdūd Sanā'i, describes the state of despondency from which he was roused by his spiritual guide, Ahmad, son of Mas'ūd, and, after some reflections on the vanity of all science, shows that real charity consists in imparting to the sad and weary such spiritual knowledge as will make their hearts glad.

The preface concludes with a table of the ten Bābs into which the Divan is divided, viz. :

I. اندر توحید و حکمت و امثال و آن سی و شش
قصیده است

II. در مدائیح جمله هفتاد و نه قصیده است بیست
و یک قصیده مدح سلطان و باقی پراکنده در
هر کسی

III. سیر العباد الی المعاد مثنوی که در قاضی محمد
منصور سرخسی کوید به سرخس

IV. اندر مراثی و آن هفده قصیده است

V. در حکم و امثال و آن سی و سه مقطع است

VI. در اهاجی در هرانوع و آن جهار پنج قصیده است

VII. مطابیبه نامه مثنوی که به بلخ کنقت است

VIII. اندر غزل و آن دویست و شصت قصیده است

IX. اندر رباعیات از هر نوع و آن جهار صد و جهل
و سه رباعیست

X. حدیقه فی الحقيقة

The actual contents of the MS. fall far short of the above programme. The division into Bābs is not observed, the matter is considerably curtailed, the seventh Bāb and the tenth (the Hadīkah) are omitted, and the order of others is inverted.

Contents : Religious and moral Kasidahs, fol. 13b. Kasidahs in praise of Bahrāmsbāh, of his father and predecessor, Sultan 'Alā ud-Daulah Abu Sa'd Mas'ūd (A.H. 492—508) and others, fol. 36b. A Sufi poem, entitled كنوز الحكمة و رموز المتصوفة, fol. 62b, beginning :

طلب ای عاشقان خوش رفتار
طرب ای نیکوان شیرین کار

(mentioned in Nafahāt ul-Uns, p. 697, under the title رموز الانبیا و کنوز الاولیا).

Other Sufi poems in Kasidah form, fol. 76a. Ghazals, fol. 75a, beginning :

تا شیفته عارض کل رنگ فلانم
با پشت خمیده جو سر جنگ فلانم

and some laudatory and miscellaneous pieces. Elegies مراثی fol. 137a. Satires, fol. 146a. Ghazals, fol. 146b. Rubā'is and Kit'ahs, fol. 174b, beginning :

در مرک حیوة اهل داد و دینست
فرز مرک روان پاک را تمکنست

سیر العباد الى المعاد (designated in the table as Bāb III.), foll. 186b—221a, beginning :

مرحبا ای بربد سلطان وش
تحقت از آب و تاجت از آتش

An appendix, foll. 221a—227a, contains anecdotes and letters of Sanā'i.

عبد الباقی بن رجبعلی جربادقانی : Copyist :

215.

Or. 4514.—Foll. 153 ; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 35 lines, 4 $\frac{1}{2}$ in. long, with additional lines round the margins; written in a very minute Nestalik in six columns; dated from Jumāda I., A.H. 1009 (fol. 116b) to 14 Rabi' II., A.H. 1023 (fol. 76b) (A.D. 1600—1614).

[SIDNEY CHURCHILL.]

I. Foll. 3a—40b. The Hadīkah of Sanā'i, to which is prefixed the preface of Muham-mad B. 'Ali al-Raffā', imperfect at the beginning, followed by that of Sanā'i, fol. 4a (see the Persian Catalogue, p. 550; Ethé, Bodleian Catalogue, no. 528; and Pertsch, Berlin Catalogue, no. 717).

II. Foll. 40b—42a. Another Masnavi by Sanā'i, with the heading كتاب سير العباد الى المعاد المسمى بكنوز الرموز. See above, no. 214, fol. 186.

III. Foll. 42b—76a. The Divan of Sanā'i; see no. 214.

ای منزله ذات تو عما بقولون الظالمون
کفت عالمت جمله را مالم نکونوا تعلمون

The Kasidahs, which are not in alphabetical order, are followed, fol. 66a, by Ghazals beginning :

مرد دنیا باز باید تا که درد دین کشد
سرمهه تسليم را در چشم دنیابین کشد

and, fol. 74a, by Mukaṭṭa'at beginning :

هر که جون کاغذ و قلم باشد
دو زبان و دو روی کاه سخن

In the colophon the preceding articles are designated as کلیات قدوة المحققین ... ابوالمسجد
محمود بن آدم سنائی الغزنوی

IV. Foll. 76b-77b. An extract from the Persian translation of Yamīni entitled محمود
الآثار, by Abu'l-Sharaf Nāṣīḥ B. Zafar B. Sa'd

al-Munshi al-Churpādakāni (Persian Catalogue, p. 157), or rather from the translator's continuation. It relates to the events of A.H. 582, and, first, to the great cataclysm which had been foretold for that year.

V. Foll. 78b—116b. دیوان انوری

The Divan of Anvari, alphabetically arranged, with the usual beginning. See further on, no. 218. The Muqāṭṭa'at begin on fol. 96a, and the Ghazals on fol. 108a.

VI. Foll. 117b—134b. دیوان سید حسن غزنوی

The Divan of Sayyid Ḥasan Ghaznavi, who died A.H. 565. See the Persian Catalogue, pp. 999b, 979a, Or. 3506, fol. 427, and Majma' ul-Fuṣahā, pp. 192—6.

يا رب اين مائيم وابن صدر رفع مصطفاست.
Beg. يا رب اين مائيم اين فرق عزيز مجتباست

A biographical notice of the poet, by Taḳī ud-Dīn Kāshī, is prefixed to the Divan. The latter begins with an alphabetical series of Kasidahs without headings. These are followed, fol. 127a, by Tarkib-bands and Tarjī's beginning :

جانا ز مشک سلسله بر کل فکند
بر کوش لاه حلقة ز سنبل فکند

and, fol. 129b, by Muqāṭṭa'at beginning :
کشت روشن ندا که ايزد فرد
بهر شاه انجهان بدید آوره

Further on, fol. 131a, are found Ghazals beginning :

ای مونس جان من کجاتی از دیده من جدا چرای
and, fol. 133a, Rubā'is beginning :

ای جان دل ريش بر جهان بیش منه
ای کاه ضعیف کوه بر خویش منه

VII. Foll. 135b—153b. دیوان عثمان مختاری

The Divan of 'Uṣmān Mukhtāri, who died A.H. 544 or 554. See the Persian Catalogue, p. 543a, Or. 3506, fol. 325, and Majma' ul-Fuṣahā, vol. i., pp. 598—607.

روزگاری خوشترست از شکر و عنبر ترا.
تا سمن در عنبرست لاهه در شکر ترا

The Divan consists chiefly of Kasidahs in alphabetical order, with headings indicating in whose praise they were composed. Most of them were addressed to Arslān Shāh B. Kirmānshāh, the Saljūkī prince of Kirman (A.H. 494—536). There are also some in praise of the Ghaznavi Sultans, Arslān Shāh B. Maṣūd and his brother and successor Bahrāmshāh, and others addressed to 'Azud ud-Daulah Dailami, to Tamghāj Khān, and to some contemporary Vazirs. The Kasidahs are followed, fol. 150b, by Muqāṭṭa'at beginning :

خرکه خاقان ترکستان شه مالک رقاب
آسمانست و جمال ارسلان خان آنتاب

At the ends are some Ghazals and Rubā'is, fol. 151b, and a few Masnavis, fol. 152a.

216.

Or. 3374.—Foll. 127; 9½ in. by 6; 12 lines, 3¾ in. long; written in fair Nestalik in two columns; dated A.H. 1287 (A.D. 1870).

[SIDNEY CHURCHILL.]

دیوان مختاری

The Divan of Mukhtāri, see no. 215, vii.

Beg. بر اختیار بندگی مالک الرقاب

نصر من الله آمد فال من از کتاب

This first Kasidah is in praise of Arslānshāh Saljūkī of Kirman. It is given in Majma' ul-Fuṣahā, vol. i., p. 599. The Kasidahs are not in alphabetical order, and have no headings. The Ghazals begin, fol. 118b, as follows :

چون مهر باوج خویش بر شد
احوال جهان همه دکر شد

At the end are a few Kit'ahs and Rubā'is.

217.

Or. 3320.—Foll. 149; 9 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$; 20 lines, 2 $\frac{3}{4}$ in. long; written in elegant Nestalik in two gold-ruled columns, with 'Unvān'; dated 23 Rabi' I., A.H. 1016 (A.D. 1607).

[SIDNEY CHURCHILL.]

ديوان عبد الواسع جبلى

Beg.

طبع خوش بصدق دل بطوع تن بهر جان
بزرگ و خرد و خاص و عام و وحش و طیرو انس و جان

The poet, a native of Gharjistan, lived mostly in Herat and Ghaznī, and was a panegyrist of Bahramshah Ghaznavi and of Sultan Sinjar Saljuqi. He died, according to Taķī Kāshi, Or. 3506, fol. 397, A.H. 555. See Sprenger, Oude Catalogue, pp. 16 and 444; Daulatshāh, II., 2; Haft İklim, fol. 260a; Riyāz ush-Shūrā, fol. 96a; and Majma' ul-Fuṣahā, vol. i., pp. 185—192. A MS. of the Divan with the above beginning, is fully described in Ethé's Bodleian Catalogue, no. 538.

Contents : Kasidahs, not alphabetically arranged, mixed with some Kitābs, fol. 1b. Ghazals, fol. 127a, beginning :

ایا ساقی المدام مرا باده ده تمام
سمن بوی و لاله فام که تا من درین مقام

Rubā'is, fol. 140a, beginning :

آنکه که تهی نبود بیرایه ما
از خاک دریغت آمدی سایه ما

صالح بن میرزا علی خاتونابادی : Copyist :

ديوان انوري

The Divan of Anvari. See above, no. 215, v.; the Persian Catalogue, p. 554; Pertsch, Berlin Catalogue, no. 713; Ethé, Bodleian Catalogue, no. 543; Majma' ul-Fuṣahā, vol. i., pp. 152—167; M. Ferté, Journal Asiatique, 1895, I.; and Zhukovski's Essay on Anvari's life and poetry, published in Russian, St. Petersburg, 1883, and reviewed by Pertsch, Literatur Blatt für Orientalische Philologie, Band II., pp. 10—18.

In this MS. the Divan is divided into four parts, marked by separate 'Unvans, containing respectively the Kasidahs, the Muķaṭṭa'āt, the Ghazals, and the Rubā'is. In each part the contents are arranged in alphabetical order. The initial verses of the four parts are as follows :

I. Fol. 1b.

ای قاعدة قازه زدست تو کرم را
وی مرتبه نو ز بنان تو قلم را

II. Fol. 207b.

ای خضم تو پست و قدر والا
وی عقل تو بیرون و بخت برنا

III. Fol. 319b.

از دور بدیدم آن پری را
آن رشک بتان آذری را

IV. Fol. 391b.

نه صبر بکوشة نشاند مارا
نه عقل بکام دل رساند مارا

218.

Or. 3233.—Foll. 422; 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 18 lines, 3 in. long; written in very neat Nestalik in two gold-ruled columns, with four rich 'Unvans; dated Thursday, 20 Rajab, A.H. 1154 (A.D. 1741). [SIDNEY CHURCHILL.]

In the first two parts the poems have headings indicating their subject and metre. At the end of the third part are found a satire, fol. 386b, and a Masnavi, entitled حديث عززاد و دخترش, fol. 387b.

محمد مومن شیرازی : Copyist :

219.

Or. 3312.—Foll. 149; 6 in. by 4; 18 lines, 2 in. long; written in small and cursive Nestalik; dated Zulhijjah, A.H. 132 (probably for 1132, A.D. 1720).

[SIDNEY CHURCHILL.]

A commentary upon the Muṣaṭṭa'at of the Divan of Anvari, by Abu 'l-Hasan al-Ḥusaini Farāhāni. See the Persian Catalogue, p. 556b, where the same author's commentary on the Kasidahs is described. Both commentaries are mentioned by Ethé, Bodleian Catalogue, no. 557.

ای نام تو قالب عبارت را روح Beg.

.... تعالی الله چه قادرست متعال که بستون خامه
... شیرازه بند دفتر حیرانی ابو الحسن لشینی فراهانی را
قرارداد

The author refers in the preface to his previous commentary on the Kasidahs, and prefixes to the present work an introduction on the six kinds of Persian poetry. The commentary follows the alphabetical order of the Muṣaṭṭa'at. The first line quoted is :

ای صدری که از روی نزکی

فلک را نیست با قدر تو بالا

(see Or. 3233, fol. 209a). Only such passages are cited as require explanation. In conclusion the author claims the indulgence of the readers on account of his youth.

For other copies see the Oude Catalogue, p. 332, no. 100, and Mélanges Asiatiques, vol. iv., p. 54.

Copyist : محمد هاشم الهمدانی

220.

Or. 3486.—Foll. 540; 13½ in. by 9¼; 15 lines, 3¾ in. long in the centre of the pages, and about 31 oblique lines round the margins;

written in large and elegant Nestalik, with gold-ruled margins, a rich double-page 'Unvān and gold headings; dated A.H. 841 (A.D. 1437-8). [SIDNEY CHURCHILL.]

دیوان انوری

The Divan of Anvari, to which is prefixed, foll. 1b—3a, a prose preface by an anonymous editor.

مهم تر شغلی که اصحاب
نطق و دراست بدان نازنده واریاب فهم و فراست
دستور سازنده حمد خداوندیست که وهم از ادراک
وصف او حیرانست

After a pompous eulogy on the poet, whom he calls اوحد الملة والدين عماد الاسلام والمسلمین تاج الشعرا على بن محمد اسحق الانوری the editor says that, having found Anvari's poems, especially those of his latter days, scattered and exposed to loss, he deemed it incumbent upon himself to collect and arrange them, and to compile a table in order to render the search for them easy. There is, however, no such table in the MS.

The Divan begins, fol. 3b, with a Kasidah in praise of Sultan Sinjar, with the heading: في مدح سلطان الاعظم سلطان سجیر نور مرقدہ the opening line of which is :

کردن و دست بجز و کان باشد

دل و دست خدایکان باشد

The arrangement is not alphabetical. Some Kasidahs at the beginning have headings indicating their subject. The Muṣaṭṭa'at begin, fol. 203b, as follows :

نکر تا حلقةً اقبال نا ممکن چنینی

سلیماً ابلها لا بل که محروم و مسکیناً

Then follow six Ghazals, fol. 321b, beginning :

ای کرده در جهان غم عشق سمر ما

وی کرده دست عشق تو زیر و زیر ما

and Rubā'is, fol. 323a, beginning :

ای کوهر تو خلاصه عالم کل
باد از تو دو قوم را دو مسقی (?) حاصل

II. Foll. 328b—540b. دیوان مولانا سیف الدین اسفنجانی

The Divan of Saif Isfarangi, who died according to Taki Kāshi, A.H. 666, or, as stated in Majma' ul-Fuṣahā, vol. i., p. 252, A.H. 672, at the age of eighty-five. See the Persian Catalogue, p. 581b.

شب جو بدارد حجابت از هودج اسرار من
خفته کیرد صبح را جشم دل بیدار من

The first section contains Kasidahs and Tarjī'-bands, many of which have headings indicating their subjects. They are generally arranged under the names of the persons in whose praise they were composed. The remaining sections are two Muqatṭā'āt and one Ghazal, fol. 536, beginning :

جست آن صورت دلکیرکه کر نقش ورا
بر در خانه کنی دیو نیاید در وی

Rubā'is, fol. 537b, beginning :

بیوسته بر آنم که بهانم از خود
خود را بحیل باز رهانم از خود

The margins throughout the volume form a continuous text, consisting of the following works :

III. Foll. 1b—343a. دیوان مولانا سلمان

The Divan of Salmān Sāvaji, who died A.H. 779. See the Persian Catalogue, p. 624b; Pertsch, Berlin Catalogue, no. 837; Ethé, Bodleian Catalogue, no. 807; and Majma' ul-Fuṣahā, vol. ii., p. 19.

هر دل که در هوای هویست مجال یافت.
عنقای همتش دو جهان زیر بال یافت

Contents: Kasidahs or Tarjī'-bands, partly provided with headings indicating the persons

to whom they are addressed, without alphabetical arrangement.

Marṣiyahs, fol. 195a, beginning :

ای سپهر آهسته رو کاری نه آسان کرده
ملک ایرانزا بمرک شاه ویران کرده

Mukattā'āt, fol. 205a, beginning :

جدا صدر صفحه که بهشت
بهمه حال از بهشت برین

Another series of Kit'ahs, fol. 329b, beginning :

زهی آصف صفائی کز کفايت
تران ملک سلیمان در نکینست

Ghazals in alphabetical order, fol. 243a, beginning :

اکر حسن تو بکشاید نقاب از جهره دعوی را
بلک رضوان بر انداید در فردوس اعلی را

Rubā'is, fol. 334a, beginning :

ای آنک تو طالب خدائی بخودا
در خود بطلب کز تو جدا نیست خدا

IV. Foll. 343b—540b. غزلات خسرو

Ghazals of Amīr Khusrāu Dihlāvi (Persian Catalogue, p. 609), alphabetically arranged.

حمد رانم بر زیان لله رب العالمین
اذلك جان بخشید از قران هدی للمتقین

This first piece is the opening of the Divan entitled وسط لطیوة (see Oude Catalogue, p. 468, and Ethé, no. 753), from which most of the contents of the present collection are taken. The first three pieces, which are in praise of God، are followed by a piece beginning :

ای بدر مازنگی بناء همه
کرم تست عذر خواه همه

which is at the head of the Ghazals in the same Divan.

The alphabetical series of Ghazals begins, fol. 345a, as follows :

آورده ام شفیع دل زار خویش را
پندی بدہ دو نرکس خوکخار خویش را

At the end are a few Muṣṭafā'at, fol. 538a, and some Rubā'is, fol. 539a. The latter begin :

پاک است خداوند کریم اکبر
بیرون رخیال و دانش و عقل بشر

This fine and well-preserved MS. is the work of two skilled penmen, who wrote very similar hands. The main text in the centre was written by 'Ali B. Sha'bān B. Ḥaidar al-Ushturjāni, while the marginal text is signed Zain al-Kātib al-Īsfahāni.

221.

Or. 3401.—Foll. 180; 9 in. by 5½; 12 and 15 lines; written in cursive Nestalik Shikastah-āmīz; dated Jumāda II., A.H. 1259 (A.D. 1843). [SIDNEY CHURCHILL.]

I. Foll. 3—105. تحفة العراقيين

Tuhfat ul-Trākain by Khākāni (Persian Catalogue, p. 560a), with the prose preface, foll. 3—7. The poem is imperfect at the end.

II. Foll. 106—180. مفتاح الکنوز

A commentary upon the Divan of Khākāni by Rīza Kuli, poetically surnamed Hidāyat (see no. 42).

مفتاح ابواب کمال و کلام و مصباح ضلال Beg.
و طلام... اما بعد چون این فقیر راجی بعنایت رضا
قلى مخصوص بهدایت

The author says in the preface that, although he was aware that commentaries had been written on Khākāni's Divan, he had not seen any. He therefore thought it

expedient to give his own explanations of rare words and phrases occurring in the Kasidahs, Tarkibs, Marṣiyahs and Muṣṭafā'at. He wrote the present commentary in the days of the Fast, and in the midst of engrossing occupations. He concludes by stating his intention of writing later on a commentary upon Tuḥfat ul-'Irākain.

For other commentaries on the Kasidahs of Khākāni, see the Persian Catalogue, pp. 561-62; Oude Catalogue, p. 462; Pertsch, Berlin Catalogue, no. 742; and Ethé, Bodleian Catalogue, nos. 572-3.

Copyist : زین العابدین

222.

Or. 3325.—Foll. 106; 6½ in. by 5; 17 lines, 2½ in. long; written in small and fair Nestalik; dated beginning of Ramaḍan, A.H. 873 (A.D. 1469). [SIDNEY CHURCHILL.]

دیوان ظهیر فاریابی

The Divan of Zahīr Fāriyābi, with a preface.

سپاس بی غایت و افرین
بی نهایت قادری را که دوشع در حجره دماغ بر
افروخت

Beg. of the Divan :

جو زهره وقت صبح از افق بسازد چنگ
زمانه نیز کند ناله مرا آهنت

After some considerations on the noble gift of speech and on the relative merits of prose and poetry, the unknown author of the preface says that untoward circumstances had torn him away from his native place and from his parents, and that his great desire was to meet Zahīr ud-Dīn Tāhir B. Muḥ. al-Fāriyābi, and to gather from

converse with him knowledge and wisdom, but he was balked in his purpose by adverse fate, and, ere he could reach him, the poet had departed for the abode of bliss. The writer was fain to collect the scattered poems of Zahir in a Divan, which he dedicated to the Vazir Majd ud-Daulah wa'd-Din Ahmad B. Muhammed.

The same preface is noticed by Sprenger, Oude Catalogue, p. 579, and by Ethé, Bodleian Catalogue, no. 582.

Contents of the Divan: Kasidahs not alphabetically arranged, with a few Tarkib-bands, some of which have rubrics indicating to whom they were addressed, fol. 66. Muqatta'at, fol. 68b, beginning:

سر ملوک جهان شهر بار روی زمین
بدست و دل حسد بحرو غیرت کانی

Ghazals, fol. 97b, beginning:

ای بعیدی دلم بروی تو شاد
عید را روی تو مبارک باد

Rubā'is, fol. 996b, beginning:

ای خیل ستارکان سپاه و حشمت
دوران فلک مطیع نفع و قلمت

For notices of Zahir, who died A.H. 598, and of MSS. of his Divan, see the Persian Catalogue, p. 562b; Schefer's Chrestomathie, vol. i., p. 112; Majma' ul-Fusahā, vol. i., pp. 330—36; Rosen, Institut, p. 205; Pertsch, Berlin Catalogue, nos. 691, 747-8; and Ethé, Bodleian Catalogue, nos. 582—4. The Divan was lithographed at Lucknow, A.H. 1295.

This copy was written by Yūsuf B. 'Abd ul-'Aziz for the library of Amīr Bakāri Beg B. Iskander Beg.

223.

Or. 3301.—Foll. 124; $7\frac{1}{2}$ in. by 4; 15 lines, 2 in. long; written in neat Nestalik, with

two 'Unvāns and gold-ruled margins, apparently in the 16th century. Bound in stamped and gilt covers.

[SIDNEY CHURCHILL.]

Another copy of the Divan of Zahir Fāriyābi, with the same preface.

The contents of the Divan agree to some extent with those of the preceding copy. The Mukatta'at begin with the same piece, fol. 59a; but there are further on, fol. 92a, a few Ghazals, and some additional Kasidahs. The Rubā'is, foll. 117b—124a, have the same beginning.

224.

Or. 2880.—Foll. 370; $11\frac{3}{4}$ in. by 8; from 18 to 22 lines, about $4\frac{1}{2}$ in. long; written in fair Nestalik; dated from Muḥarram to Jumāda I., A.H. 1245 (A.D. 1829).

[SIDNEY CHURCHILL.]

I. Foll. 1b—117a. دیوان ظهیر فاریابی

The Divan of Zahir Fāriyābi (see no. 222), with the usual beginning:

سپیده دم که شدم تا حرم سرای سور
شنیدم آیه تو بوا الی الله از دم حور

The same beginning is found in many copies. See Add. 7733, Persian Catalogue, p. 563; Oude Catalogue, no. 542; Ethé, no. 584; and Pertsch, Berlin Catalogue, no. 747. The Kasidahs are followed by Mukatta'at, fol. 114b, beginning:

ای ز آثار کرد موکب تو
غصها خورده مشک تازاری

The Ghazals begin on fol. 80b, which should immediately precede fol. 114b, as follows:

ای بعید دلم بروی تو شاد
عید را روی تو مبارک باد

Rubā'is begin, fol. 114b :

دوش این خرد نصیحتی نهان کفت
در کوش دلم کفت دلم با جان کفت

II. Foll. 118b—140a. دیوان منوچه‌ری شصت کله

The Divan of Minuchihri. See no. 206.

Beg. هی ریزد میان باغ لولوها بنزیرها
همی سوزد میان راغ عنبرها بمحجورها

It consists only of select Kasidahs without alphabetical arrangement.

III. Foll. 140b—197b. دیوان ازرقی

The Divan of Azraqi. See no. 211, III.

Beg. بنور قمه زرین آینه تمثال
زمین نقصه فرو پوشد آتشین سربال

Kasidahs, not in alphabetical order, followed by a few Kitâ'ahs, and, fol. 191b, by Rubâ'is beginning :

ای رای تو با ضمیر کردون جفت
بیدا بر تو هر چه فلک راست نهشت

IV. Foll. 198b—341b. دیوان جمال الدین عبد الرزاقي

The Divan of Jamâl ud-Dîn Iṣfahâni, whose proper name was ‘Abd ur-Razzâk. He was a contemporary of Khâkâni and Mujîr Bailâkâni, and father of a better known poet, Kamâl ud-Dîn Iṣfahâni. He died, according to Taķi Kâshi, A.H. 588. See the Persian Catalogue, p. 581a, and Majma‘ ul-Fuṣâḥâ, vol. i., pp. 177—183.

Beg. هر نفس کان بیر من و ما بی جلال ذو الجلال
در جهان جان بر آری آن و بالست آن و بال

The beginning given by Sprenger, Oude Catalogue, p. 446, occurs here at fol. 207b.

Contents : Kasidahs and Tarjî's without alphabetical order or headings ; Mukaṭṭâ'ât, fol. 305b, beginning :

آیا صدری که چرخ بیر چون تو
جوانی در همه معنی نیار

Ghazals, fol. 323a, beginning :

ای بر میان چرخ کمر از وفری تو
وی بر زیان خلق دعاو ثناو تو

Rubâ'is, fol. 333a, beginning :

دلدار کیمان دلبری کرد بزه
وافکند بکرد مه بر از مشک کرد

V. Foll. 342b—370a. دیوان فاضی نور الدین اصفهانی

The Divan of Nûr ud-Dîn Iṣfahâni, poetically surnamed Nûri, who died A.H. 1000. See the Persian Catalogue, p. 669a.

Beg. کهی که چشم تو در خانه کمان آید.
شکست در صف چندین هزار جان آید

Contents : Kasidahs without alphabetical order. Ghazals, fol. 354a, beginning :

تو هیچکونه مخابا نمیتوانی کرد
حضر ز آش دلها نمیتوانی کرد

Mufradât, fol. 362b, and Rubâ'is, fol. 364a, with some other short pieces. The Rubâ'is begin :

خوش وقت دلم که سمجه راتار کسخت
بکذاشت کلیساي و زنار کسخت

Copyist : محمد علی بن محمد باقر الکاشانی

225.

Or. 2834.—Foll. 374; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 4 in. long; written in elegant Nestalik in four gold-ruled columns, with a double-page ‘Unvân and five single-page ones, ornamental headings blue and gold, and twenty-six miniatures, half-page or more, in fair Persian style; dated Sunday, mid-Shavvâl, A.H. 895 (A.D. 1490). Bound in painted and glazed covers.

خمسة نظامي

The five poems of Nizāmi. See the Persian Catalogue, p. 564; Pertsch, Berlin Catalogue, no. 719; Rosen, Institut, p. 171; Ethé, Bodleian Catalogue, nos. 585, &c., and 1981; and Majma' ul-Fuṣahā, vol. i., pp. 637—654.

I. Foll. 1b—31a. Makhzan ul-Asrār,
مخزن اسرار

II. Foll. 31b—105a. Khusrāu u Shīrīn,
خسرو و شیرین

The prologue is in praise of Atabek Muḥammad, and the date of composition, A.H. 571, is given, fol. 102a, as follows:

کذشت از بانصد و هفتاد و یکسال
نژد بر خط خوبان کس جذین خال

III. Foll. 105b—165a. Lailī u Majnūn,
لیلی و مجنون

The name of the king of Shīrvān, to whom the poem is dedicated, is written, fol. 111a,
احتشان

IV. Foll. 165b—233a. Haft Paikar,
هفت پیکر

In this, as in most early copies, the prince for whom the poem was written, is called, fol. 169b, 'Alā ud-Din

شاه کرب ارسلان کشور کیر
به از ارب ارسلان بکنج و سربر

This 'Alā ud-Din was Lord of Marāghah, where he was besieged by Aitughmish, A.H. 602 (see the Kāmil, vol. xii., p. 156). He was a descendant of Aksunkur Ahmadīlī, who was murdered by the Bātīnis, A.H. 527 (*ib.* vol. x., p. 483), and whose son joined Atabek Ildughuz in his Georgian war, A.H. 558 (*ib.* vol. xi., pp. 189, 218, 280).

V. Foll. 233b—325a. Iskandar Nāmah,
اسکندر نامه, Part I.

The prologue contains a dedication to the Atabek Nuṣrat ud-Din; but the epilogue, fol. 324b, is addressed to Malik 'Izz ud-Din.

ملک عز الدین انکه از داد او
خورد هر کسی باده بر یاد او

VI. Foll. 325b—374a. The second part of the Iskandar Nāmah, with the heading:
كتاب اقبال نامه

It contains in the prologue, fol. 329a, that dedication to Malik Kāhir 'Izz ud-Din Mas'ūd B. Nūr ud-Din, of Mosul, which has been noticed in the Persian Catalogue, p. 569a, and begins طرف دار موصل بمنادکی. Al-Malik al-Kāhir succeeded his father at the end of Rajab, A.H. 607 (Kāmil, vol. xii., p. 193).

This dedication, if really written by Nizāmi, would show that the poet was still alive some time after that date. The epilogue is also addressed to Malik 'Izz ud-Din Mas'ūd.

An English translation of the first part of the Iskandar Nāmah was published by H. Wilberforce Clarke, London, 1881.

Copyist : جلال الدین محمد :

226.

Or. 2931.—Foll. 504; 9 in. by 6; 21 lines, $2\frac{1}{2}$ in. long, with 16 slanting lines in the margin; written in elegant Nestalik in two gold-ruled columns, with five highly finished double-page 'Unvāns, ornamental gold headings, and twenty-one half-page miniatures in fair Persian style; dated (fol. 439) 3 Zulka'dah, A.H. 878 (A.D. 1474).

[NATH. BLAND.]

The same five poems in the following order: Makhzan ul-Asrār, fol. 2b. Khusrāu u Shīrīn, fol. 43b. Lailī u Majnūn, fol. 145b. Haft Paikar, fol. 229b. Iskandar Nāmah,

Part I., designated in the colophon as شرف نامه اسکندری, fol. 321b. Part II., with the heading اقبال نامه, fol. 439b.

The date of Khusrau u Shirin, fol. 144b, is A.H. 579 instead of A.H. 576 as in the Persian Catalogue, p. 566a :

کذشت از پانصد و هفتاد و نه سال

The name of the king of Shirvan, fol. 153b, is احشان, and that of the king for whom Haft Paikar was composed appears, fol. 235a, in this line :

شاه کرب ارسلان کشور کیر

به از الی ارسلان بتاج و سربر

The date of the same poem, fol. 321a, is A.H. 593, as in the Persian Catalogue, p. 567a : از پس پانصد و نود سه قران

The second part of Iskandar Nāmah has, fol. 444a, the same dedication to Malik Kāhir 'Izz ud-Dīn Mas'ūd, of Mosul, as in the preceding MS., beginning :

طرف دار موصل بمنانکی

The epilogue is also addressed to the same 'Izz ud-Dīn Mas'ūd.

227.

Or. 2932.—Foll. 380; 11 $\frac{1}{4}$ in. by 17; 19 lines, 3 $\frac{3}{4}$ in. long; written in small and fair Nestalik in four gold-ruled columns, with a rich double-page 'Unvān and five single-page ones, with ornamental headings white on gold, and miniatures, apparently in the 16th century. Bound in painted and glazed covers.

[NATH. BLAND.]

The same five poems, viz., Makhzan ul-Asrār, fol. 1b; Khusrau u Shirin, fol. 33b; Laili u Majnūn, fol. 116b; Haft Paikar, fol. 176b. Iskandar Nāmah, with the heading شرف نامه اسکندری, fol. 242b; Part II., also called شرف نامه, fol. 332b.

The last poem has, fol. 336a, the dedication to Malik Kāhir 'Izz ud-Dīn Mas'ūd B. Nūr ud-Dīn, as noticed in the preceding copies.

This volume contains twenty whole-page miniatures in fair Persian style, fifteen of which belong to the original MS., while five, foll. 199, 210, 214, 225, 229, have been inserted at a later date.

228.

Or. 4385.—Foll. 314; 11 in. by 6 $\frac{3}{4}$; 23 lines, 4 in. long; written in small Nestalik in four gold-ruled columns, with four 'Unvāns and gilt headings; dated (foll. 147, 314) A.H. 1005, and Sha'bān, A.H. 1006 (A.D. 1597-8).

[WALLIS BUDGE.]

The same five poems in the following order: Makhzan ul-Asrār, wanting the first page, fol. 1a. Khusrau u Shirin, fol. 26b. Haft Paikar, fol. 93b. Laili u Majnūn, fol. 148b. Iskandar Nāmah, Part I., fol. 198b. Part II., with the heading خرد نامه

In the dedication of the Haft Paikar, fol. 96a, the prince is designated as follows :

شاه کربه ارسلان کشور کیر

به از الی ارسلان بتاج و سربر

ابن ابرهیم مجدد الدین الاصطهبانی

229.

Or. 4386.—Foll. 381; 12 in. by 8; 19 lines, 5 $\frac{3}{4}$ in. long; written in fair Nestalik in four ruled columns, with six 'Unvāns; dated Wednesday, 1 Sha'bān, A.H. 1237 (A.D. 1822).

[WALLIS BUDGE.]

The five poems of Nizāmi in the following order : Makhzan ul-Asrār, fol. 3b; Khusrau

u Shīrīn, fol. 34b; Lailī u Majnūn, fol. 123b; Haft Paikar, fol. 181b; Iskandar Nāmah, Part I., fol. 246b; Part II., fol. 334b.

Written for Muḥammad Sultān B. Muṣṭafa Kuli Khān by Muṣṭafa B. Aḥmad Siyāhkūhi.

230.

Or. 4730.—Foll. 141; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in the Hebrew character, apparently in the 18th century, with miniatures. [SIDNEY CHURCHILL.]

The Haft Paikar of Nizāmī, imperfect at beginning and end. Fol. 1, the lowest third of which is alone extant, begins with the following verse, which belongs to the latter part of the prologue (Lucknow edition of A.H. 1290, p. 12, line 19):

בְּאַלְגָנָאִי כָּה בְּלָהָה כָּאַרְנָן
סֶר בְּנֶדֶר אַצְמָ פָּרוֹ נַאֲרָנוֹן

[بالغاني كه بلحة كارنده سر بدر اصم فرو نارند]

The same leaf has been patched with the upper two-thirds of a folio, the contents of which belong to the latter part of the poem, and begin with the heading:

שְׁכָאִית כְּרָדוֹ מַטְלָם אָוֹל
שְׁקָאִית קְרָדוֹ מַظְלָום אָוֹل

See the Lucknow edition, p. 101.

The first extant heading of the original text, fol. 5b, is that of the last section of the prologue (Lucknow edition, p. 16), viz.:

דָּר פְּצִילָת סְכוּן וְנִצְחָת פְּרוֹנְדָאָן נַוֵּיד

[در فضیلت سخن و نصیحت فرزندان کوید]

The latter part of the poem is lost. The last heading of the MS., fol. 140a, corresponds with the first heading of p. 98 of the Lucknow edition. It is as follows:

נְשֵׁן סָאַכְתּוֹן בְּהָרָם וְכָבֵר יְאַפְתּוֹן אוֹ שְׂוִישׁ לְשָׁכָר

[جشن ساختن بهرام و خبر یافتن او شورش لشکر]

The MS. contains twelve rather rude and faintly painted miniatures, some of which are more or less rubbed and obliterated.

231.

Or. 2933.—Foll. 99; 12 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$; 12 lines, 3 in. long; written in fair Nestalik in two gold-ruled columns, with an 'Unvān, rich gold designs covering the margins throughout the volume, and sixty-three miniatures, mostly whole-page, in the best style of Indian art; dated 25 Muḥarram, in the 8th year of Muḥammad Shāh, corresponding with A.H. 1139 (A.D. 1726). Bound in painted and glazed covers. [NATH. BLAND.]

An abridgment of Khusrau u Shirin, a poem of Nizāmī.

It is stated at the end that the original poem, as read by Kābil-rām, had 6500 Baits, while this selection consists only of 1522 Baits.

A table of the miniatures occupies three pages at the beginning.

232.

Or. 3513.—Foll. 365; 8 $\frac{1}{2}$ in. by 6; 15 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, apparently in India at the close of the 18th century. [Presented by B. B. PORTAL.]

شرح اسکندر نامہ

A commentary upon the first part of the Iskandar Nāmah, by Sirāj ud-Dīn 'Alī Khān, poetically surnamed Ārzū, who died A.H. 1169 (Persian Catalogue, p. 501b).

لَمْدَ لَهُ تَعَالَى حَمْدًا مَتَكَاثِرًا ... إِمَّا بَعْدِ أَيْنِ ...
نَسْخَةٌ أَيْسَتْ شَرْحَ اِبْرَاهِيمَ اِسْكَنْدَرَ نَامَهُ مَلِكَ الْكَلَامِ
اسْتَادَ الْأَنَامِ ... خَواجَهَ نَظَامَ الدِّينِ كَنْجُوَيِ

Beg.

Although many commentaries had been written by learned men, ancient and modern, upon this poem, none of them was found sufficient to explain the difficult verses and phrases of the text. This induced the author, as he states in a short preamble, to write the present commentary.

The text is not given in full. The verses commented on are only indicated by the initial words.

Ārzū's commentary has been given in extenso, with a few additions, in the margins of the Iskandar Nāmah lithographed at Bombay A.H. 1277. It forms the basis of the glosses in the Calcutta and Lucknow editions, as stated by Sprenger, Oude Catalogue, no. 426. For another MS. see Pertsch, Berlin Catalogue, no. 736.

محمد مفاحر ساکن قصبه بهکیه : Copyist

233.

Or. 2934.—Foll. 134; 10 in. by $5\frac{1}{2}$; 21 lines, $3\frac{3}{4}$ in. long; written in small and neat Nestalik, apparently in the 17th century.

[NATH. BLAND.]

A commentary upon Makhzan ul-Asrār, by Muhammad B. Kīvām B. Rustam al-Balkhi. See the Persian Catalogue, p. 573b.

This copy has lost the first page of the preface. It begins with a passage corresponding with Add. 26,149, fol. 3a, first line. At the end, fol. 134b, is a note of purchase dated A.H. 1091. In the margins and on the fly-leaves are a few notes in the handwriting of Sir William Jones.

234.

Or. 3376.—Foll. 129; 9 in. by $5\frac{3}{4}$; 15 lines, 2 in. long, with about 30 sloping lines round

the margins; written in fair Nestalik on green-tinted paper; dated Thursday, 2 Zul-kā'bah, A.H. 1002 (A.D. 1594).

[SIDNEY CHURCHILL.]

I. Foll. 1b—27a. دیوان نجیب جرپادقانی

Divan of Najib Jurpādakāni.

Beg. بکو که رنک چرا کردہ بدستان دست.

بچون کیست که آلوه ازین سان دست

Sprenger states in the Oude Catalogue, p. 513, that Najib ud-Din Churbādgāny lived towards the end of the Seljūk dynasty and under the Khwārazmshāhis, and that he died probably A.H. 625 or 635, the date 665 found in Taķi Kāšī's Tazkirah being evidently due to a clerical error. This is fully confirmed by the present Divan. It contains a Kasidah, fol. 3a, in praise of Uzbak, the last Atabek of Azarbāijān (A.H. 607—612):

شہ جہان ملک از بلک که از میاست او

رسوم حادثه از کردش زم بر خاست

and other poems addressed to 'Alā i Daulat u Dīn, i.e. 'Alā ud-Dīn Tukush Khwārazmshāh and to 'Imād ul-Mulk, general of the Khwārazmshāh (see Kāmil, A.H. 614, vol. xii., p. 206).

Najib witnessed the Moghul invasion to which he alludes in this line, fol. 4b:

دربن زمانه که یاجوچ فتنه را دستست

که جمله عالم ازان با نفیر و فریاد است

But he cannot have survived it long, for in the same piece he refers to his age as being over seventy:

خرد بخندد بر من که آن هووس که نبود

مرا بعهد جوانی ز بعد هفتاد است

Contents: Kasidahs and a few Kit'ahs in alphabetical order, breaking off at fol. 21b, before the end of letter ی. (The initial verses quoted by Sprenger and by Ethé, Bodleian Catalogue, no. 637, occur in our

MS. respectively at fol. 21a and fol. 21b.)
Ghazals, fol. 22a, beginning :

چشم مستت که چنان می زده و دلتکست
راستی هرچه فراخست درو نیرنکست

Rubā'is in alphabetical order, fol. 25a,
beginning :

جز غم که ندیدم دل سودای ماست
کس نیست که او مونس تنها ماست

For notices of Najib see also Haft İklim,
fol. 394a; Riyāz ush-Shu'arā, fol. 449a; and
Majma' ul-Fuṣahā, vol. i., p. 634.

II. Foll. 25b—108b. An anonymous Divan,
which proves to be that of Rashīd Vatvāt.
See above, no. 212, iv.

ای طلعت تو نیکو وی قامت تو زیبا
زلفین تو چون عنبر رخسار تو چو دیبا

The initial line quoted above, no. 212, iv.,
in the Oude Catalogue, p. 542, and in the
Majma' ul-Fuṣahā, p. 223, is found in the
present MS. at fol. 28b in the margin. Some
Tarjī'-bands begin, fol. 90b, as follows :

جانا دلم بعشق کوفتار میکنی
جان مرا نشانه تیمار میکنی

Mukaṭṭa'at, fol. 104a, beginning :

ای مرتضی نیابت سلطان شرق را
منسونخ کرده صدق تو آیات رزق را

The Divan is imperfect at the end.

III. Foll. 109a—129a. A Divan imperfect
at the beginning, which is found to be that
of Azraqī. See no. 211, iii. It begins with
the latter part of an alphabetical series of
Kasidahs, extending from the end of letter
ج to ي. The first Kasidah, the beginning
of which is wanting, ends with this line :

ذالهای زده ام خوب و حکیمان کویند
کز قضا از لی خیر و مهین آید فال

The same Kasidah is to be found in Or.
3713, fol. 22a. At the end, fol. 125a, there
are some Rubā'is beginning as in the above
named copy.

Throughout this last fragment the leaves
are torn at the top, and part of the writing
is lost.

235.

Or. 4151.—Foll. 293; 9 $\frac{3}{4}$ in. by 6; 23 lines,
3 $\frac{1}{2}$ in. long; written in minute and neat
Nestalik in four gold-ruled columns, with
two full-page miniatures and two highly
finished double-page 'Uvvāns at the begin-
ning, five smaller ones in the body of the
volume, and gold headings; dated 22 Rajab,
A.H. 877 (A.D. 1472).

[ZUHUR UD-DIN AHMAD KHAN.]

Six poems by Farīd ud-Dīn 'Attār (who
died A.H. 627; see the Persian Catalogue,
pp. 344 and 576), designated in the colophon
كتاب سته افضل المتكلمين شیخ فرید الدین عطار
as عطار, namely :

I. Fol. 3b. Ilāhi Nāmah, ^{لهی نامه}
بنام انکه منکش بی زوال است
Beg. ^{بنا}
بوصفش عقل صاحب نقط لالست

This first line is in most copies the second
of the poem. See the Persian Catalogue,
p. 576a, ii.; Ethé, Bodleian Catalogue, nos.
622, art. 11, 623, art. 5; and the Kulliyāt
lithographed at Lucknow, 1872, pp. 771—
943.

منطق الطیر ut-Tair, ^{منطق الطیر}
آفرین جان آفرین پاک را
انکه جان بخشید مشقی خاک را

In the epilogue the author says that he
finished the poem A.H. 583 :

بانصد و هشتاد و سه کذشت سال
هم بتاریخ رسول ذو الجلال

The *Mantık ut-tair* includes, foll. 93—98, the story of Shaikh Ṣan'ān mentioned in the Turkish Catalogue, p. 302. For other copies see the Persian Catalogue, p. 576a, i.; Pertsch, Berlin Catalogue, no. 753; Ethé, Bodleian Catalogue, no. 622, art. 13; and the Lucknow edition, pp. 1049—1165.

III. Fol. 136b. Asrār Nāmah, اسرار نامه

Beg. بنام انکه چانرا نور دین داد
خرد را در خدادانی یقین داد

This work was lithographed in Teheran, A.H. 1298. For MSS. see the Persian Catalogue, p. 576a, iii.; Pertsch, Gotha, no. 52; and Ethé, no. 622, art. 14.

IV. Fol. 170b. Muṣībat Nāmah, مصیبت نامه

Beg. حمد پاک از جان پاک ان پاک را
که خلافت داد مشتی خاک را

See the Persian Catalogue, p. 576b, iv.; Pertsch, Berlin Catalogue, no. 761; Ethé, no. 622, art. 12; and an extract by Rückert, Zeitschrift der D. M. G., vol. xiv., pp. 280—288.

V. Fol. 258b. Kanz ul-Ḥakā'ik, کنز للحقائق

This poem begins with the same verse as the *Asrār Nāmah*. See Sprenger, Oude Catalogue, no. 137, where the initial line is different, and Ethé, nos. 622, art. 18, and 623, art. 9.

VI. Fol. 274b. Miftāḥ ul-Futūḥ, مفتاح الفتوح

Beg. پناه من بھی کو نبیرد
بآہی عذر صد عصیان پذیرد

This is one of the esoteric works of 'Attār, who enjoins that it be withheld from the unfit:

وصیت کردم ای بار یکانه
که از ناساز پوشی این ترانه

See Ethé, nos. 622, art. 19, 623, art. 10, 627, art. 3.

In the body of the volume there are nine miniatures in Persian style, at foll. 13, 34, 50, 92, 96, 125, 145, 192 and 264. Foll. 59—74 and 248—256 have been damaged by fire and are in part illegible.

236.

Or. 2747.—Foll. 309; 9½ in. by 6¼; 21 lines, 4½ in. long; written in fair Nestalik in four gold-ruled columns, with five 'Uvāns and gold headings; dated 22 Zulhijjah, A.H. 889 (A.D. 1485).

Six poems by the same author, viz. :

I. Fol. 2b. Mukhtār Nāmah, مختار نامه, with a prose preface beginning : حمد و سپاس بسی او
قياس خداوندی را که امشراق آفتاب الوهیت او
Beg. of the verses :

ای پاکی تو منزه از هر پاکی
تدوسی تو مقدس از ادرارکی

See the Persian Catalogue, p. 576b, vi., and p. 577b, iii.; Ethé, Bodleian Catalogue, no. 622, art. 21; and Molla Firuz Library, p. 167. The *Mukhtār Nāmah*, with the same preface, occupies pp. 946—1047 of the Lucknow edition of the *Kulliyāt*. This copy breaks off in the middle of Bāb XI. (Lucknow edition, p. 974).

II. Fol. 17a. Ilāhi Nāmah, الہی نامہ (see no. 235, i.), imperfect at the beginning. It commences abruptly in the middle of Makālah III. (Lucknow edition, p. 801), and has some lacunae in the body of the work.

III. Fol. 84b. Manṭik ut-Tair. See no. 235, ii.

IV. Fol. 145b. Muṣībat Nāmah. See *ib.*, iv.

V. Fol. 238b. Asrār Nāmah. See *ib.*, iii.

VI. Fol. 281b. Vaṣlat Nāmah, وصلت نامه

Beg. ابتداء کردم بنام کردکار
خالق هفت و شش و بیم و چهار

See the Persian Catalogue, p. 579a, II., and Ethé, Bodleian Catalogue, nos. 622, art. 7, 623, art. 2, and 624, art. 17.

237.

Or. 2888.—Foll. 273; 9½ in. by 6½; 19 lines, 4½ in. long; written in small and neat Nestalik in four gold-ruled columns, with two tasteful 'Uvāns; dated Rabi' II., A.H. 893 (A.D. 1488). [SIDNEY CHURCHILL.]

Two poems by Farīd ud-Dīn 'Attār, viz.:

I. Foll. 1—162. The first part of Jauhar uz-Zāt, جوهر الادات, corresponding with pp. 2—298 of the Lucknow edition of the Kulliyāt.

بنام انکه نور جسم و جانست
خدای اشکارا و نهانست

Beg. There are some transpositions. The text corresponds with the pages of the above edition taken in this order: 2—43, 129—174, 100—129, 43—100, 174—298. In the latter portion there are two lacunae corresponding with pp. 250—252 and 276—282 of the Lucknow edition. For other copies see the Persian Catalogue, p. 576b, I.; Pertsch, Berlin Catalogue, nos. 759-60; and Ethé, Bodleian Catalogue, nos. 622, art. 3, 623, art. 7.

II. Foll. 163—273. Khusrāu u Gul, خسرو و گل

بنام انکه نور جسم و جان ساخت
طلسم کنج جان هر دو جهان ساخت

Beg. The story of the loves of Khusrāu and Gul was abridged by 'Attār from his own Khusrāu Nāmah. From the prologue it appears that the latter was founded upon a prose narrative which a friend of the poet had asked him to turn into verse.

In a further passage, foll. 173a, 'Attār

mentions several of his previous poems, namely, Muṣībat Nāmah, Ilāhī Nāmah, Asrār Nāmah, and Maḳāmāt uṭ-Tuyūr (*i.e.* Manṭık uṭ-Tair), and says of the first two that he had commenced them in the druggist's shop, where five hundred people came to him every day to have their pulses felt:

مصیبت نامه ام کاندر جهانست
الهی نامه کاسرار نهانست
بدارو خانه کردم هردو آغاز
جکویم رو درستم زین وزان باز
بدارو خانه بانصد شخص بودند
که در هر روز نبضم می نمودند
میان ان همه کفت و شنیدم
سخن را به ازین روی ندیدم

The epilogue concludes with an elegy upon the poet's mother lately deceased.

For other copies, see the Persian Catalogue, p. 576b, v., and Ethé, Bodleian Catalogue, no. 622, art. 6.

This MS. once belonged to Sultan Muham-mad Kuṭubshāh (A.H. 1325—35), whose seal سلطان محمد قطبشاه بندہ شاه تجف impressed on fol. 163 reads

238.

Or. 3238.—Foll. 100; 7½ in. by 4¾; about 15 lines, 3¼ in. long; very incorrectly written in a rude and ill-shaped character, probably in India in the 18th century.

[SIDNEY CHURCHILL.]

A collection of Sufi poems, by Kuṭb ud-Din.

ای لال در صفت ثناشت زیان ما
او کیست کو بخورد تو کوید ترا ثنا

It consists of short pieces in the form of Ghazals, in which the poet uses mostly قطب دین, sometimes قطب alone, for his

takhallus. They are alphabetically arranged in the early part of the collection, foll. 1—34. In the remaining portion there is no apparent order. At the end are some Rubā'īs.

Most of the contents are found in a similar, but larger, collection lithographed in Lucknow, A.H. 1296, under the title, دیوان خواجہ قطب الدین بختیار کاکی *Kutb ud-Din Bakhtiyār Kākī*, the famous Indian saint, to whom the Divan is ascribed, died in Delhi, A.H. 633. See the Persian Catalogue, pp. 432b and 973b. He is mentioned as poet in *Riyāz ush-Shu'arā*, fol. 319a; *Sham' i Anjuman*, p. 387; *Makhzan ul-Gharā'ib*, fol. 351b; and *Riyāz ul-'Ārifin*, fol. 146b. A copy of the same Divan is mentioned in the Oude Catalogue, p. 537.

The latter part of the MS., foll. 63—87, contains Sufi comments, perhaps by the same author, on some sayings of Muḥammad, and further on, foll. 88—100, miscellaneous extracts and notes.

239.

Or. 2846.—Foll. 191; 8 in. by 4 $\frac{1}{4}$; 17 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled columns; dated in the second decade of Rabi' I, A.H. 1019 (A.D. 1610). [SIDNEY CHURCHILL.]

I. Foll. 2b—86b. دیوان اشیر اومنی

The Divan of Aṣir Aumāni.

Beg. دمید بوی حیات از نسم باد صبا

چون زبلبل و کل باز شد بیرک و نوا

Aṣir ud-Din 'Abdullah, called Aumāni, from Aumān, a village of the district of Hamadān, is said to have been a disciple of Naṣir ud-Din Tūsi. He was a contemporary of Kamāl Isfahāni and a panegyrist of Sulaimān Shāh, prince of Kurdistan. He died, according to Taķi Kāshi, Oude Catalogue, p. 17, no. 51,

A.H. 665. See also Daulatshāh, III., 12; Ātashkadah, fol. 114b; *Riyāz ush-Shu'arā*, fol. 8b; Maikhānah, fol. 78a; *Tazkirah i Navā*, fol. 82b; and *Majma' ul-Fuṣahā*, vol. i., p. 105.

The Divan contains Kasidahs in alphabetical order, Ghazals (fol. 43b) beginning:

در دلم چون آتش عشق تو تابان میشود

شمع کردارم تن از سر تا بیابان میشود

Tarji'-bands, and Muḳatṭa'āt imperfect at the end.

II. Foll. 87a—103a. A Divan, imperfect at the beginning, which is found to be by Adib Ṣabir, who died A.H. 540. See the Persian Catalogue, p. 552a, and *Majma' ul-Fuṣahā*, vol. i., pp. 314—25, where copious extracts are given.

The contents of this fragment are mostly found in the complete copy, Or. 327.

It begins with the latter part of an alphabetical series of Kasidahs. The first complete poem, which begins

دل معاشق شدن فرمود و من در حکم فروانش

در افتقادم بآن دردی که پیدا نیست درمانش

is found in Or. 327, fol. 27.

At the end, fol. 99b, are Muḳatṭa'āt and Ghazals beginning as follows:

بهیچ وقتی اکر نام کهتری شنونی

مرا و نام مرا اندران شمار شمر

III. Foll. 104b—156b. دیوان شرف الدین

The Divan of Sharaf ud-Din i Shufurah, so called from Shufurah, a village near Isfahan. See *Majma' ul-Fuṣahā*, vol. i., p. 302. His proper name was 'Abd ul-Mu'min. He was a panegyrist of Sultan Toghrul Saljūkī, and died about A.H. 600. See Taķi Kāshi, Oude Catalogue, p. 17, no. 35; Pertsch, Berlin Catalogue, no. 681, art. 2, 7; and Ethé, Bodleian Catalogue, col. 201, no. 47;

Daulatshāh, III., 6; Riyāz ush-Shū'arā, fol. 227; Maikhānah, fol. 190a; and Tazkirah i Navā, fol. 194b.

Beg. **حمد و ننا خالق زمین و زمانزا**
صانع بی آنی همین و همانزا

The Kasidahs, which are in alphabetical order, are followed, fol. 144b, by a Tarkib-band in praise of Sultan Toghrul, beginning:

پیش سلطانند در فرمان بروی
آدمی و وحش و هم دیو و پری

and by some Mukaṭṭa'at without alphabetical arrangement.

دیوان رفیع الدین مسعود
لنبانی IV. Foll. 157a—191b.

The Divan of Rafī' ud-Dīn Mas'ūd Lunbāni, who was a native of Lunbān, near Isfahan, and a contemporary of the preceding. According to Taqī Kāshi, he died young, A.H. 603. See the Oude Catalogue, p. 17, no. 88; Daulatshāh, III., 7; Riyāz ush-Shū'arā, fol. 180a; Haft İklim, fol. 361a; Mai-khānah, fol. 148a; and Majma' ul-Fuṣahā, vol. i., p. 234.

The Divan wants the first page. It consists of Kasidahs and Mukaṭṭa'at mixed together and without any apparent order.

The first complete piece is one of five Baits beginning:

نظام حال بدیدست دین و دنی را
هزار شکر کنم لطف حق تعالی را

This series includes a few short poems in Arabic. At the end are some Ghazals, the first of which, fol. 186b, begins:

فروع عارض خوب از قمر دیغ مدار
حلوات لب لعل از شکر دیغ مدار

and Rubā'is, fol. 189a, beginning:

جانا بجهان مصطبه زندی نیست
کانجا بجمالت ارزومندی نیست

Copyists: (fol. 156) روحي رستمداری and (fol. 191) محمد طلاقاني

240.

Or. 3253.—Foll. 375; 6 $\frac{3}{4}$ in. by 5; 21 lines, 2 $\frac{1}{2}$ in. long, with about 35 oblique lines round the margin; written in minute but distinct Nestalik, apparently A.H. 811 (A.D. 1409).

[SIDNEY CHURCHILL.]

مشنوی معنوی

The Masnavi of Maulānā Jalāl ud-Dīn Rūmī, who died A.H. 672. See the Persian Catalogue, p. 584b; Pertsch, Berlin Catalogue, no. 763; and Ethé, Bodleian Catalogue, no. 646.

All six volumes (Mujallad) have the usual prefaces, except the first. They begin respectively as follows: I., fol. 1a; II., fol. 59b; III., fol. 114b; IV., fol. 183b; V., fol. 239b; VI., fol. 301b. The date at the end, fol. 371a, reads: سنه احدی و عشرین سبعمايه, i.e. A.H. 721; but it has evidently been tampered with. The original writing appears to have been احدی عشر و ثمانایه, A.H. 811.

The following references may be added to those given in the Persian Catalogue. The contents of the Masnavi have been fully described by Hammer in the Sitzungsberichte der K. K. Akademie, Phil. Hist. Classe, vol. vii., pp. 626, 693, 728, 762, 785, 818. The first book was translated by J. W. Redhouse, London, 1881, and an abridged translation of the poem was published by E. H. Whinfield, London, 1887.

شمس الدین محمد ناطقی طبسی Copyist:

Five pages at the end, foll. 371b—373b, contain Rubā'is ascribed to Jalāl ud-Dīn and to Shaikh Auḥad ud-Dīn Kirmāni.

241.

Or. 2816.—Foll. 157; 8 in. by 6; 19 lines, $4\frac{1}{4}$ in. long; written in fair Shikastah-āmīz; dated end of Shavvāl, A.H. 1200 (A.D. 1786).

[SIDNEY CHURCHILL.]

لب لباب معنوی

A selection from the preceding poem, by Husain B. 'Ali al-Baihāki, called al-Kāshifi, who died A.H. 910.

بعد از تقدیم وظایف حمد و شنای حضرت.
Beg.
واجب الوجود

In the preface the author describes the work as abridged from a larger selection previously made by himself and entitled لباب المعنوی فی انتخاب المثنوی. It is one of the earliest works of Husain Kāshifi. The date of composition, A.H. 875, appears in the epilogue, fol. 152b:

روز شنبه اخر ماه صیام
کشت این نو با وغایبی تمام
سال هجرت هشتصد و هفده و پنج
مرتفع شد این طلسم از روی کنخ

For other copies, see Sprenger, Oude Catalogue, p. 491; Pertsch, Berlin Catalogue, no. 777; Ethé, Bodleian Catalogue, no. 661.

Foll. 152b—156a contain extracts from the Divan of Shams i Tabriz.

Copyist: محمد رضای موسوی ولد مرحوم میر: محمد فاضل

242.

Or. 3514.—Foll. 300; $9\frac{1}{2}$ in. by 6; 15 lines, $3\frac{3}{4}$ in. long; written in large Nestalik with ruled margins, probably in the 18th century.

[Presented by B. B. PORTAL.]

Another copy of the preceding work.

243.

Or. 2866.—Foll. 330; 9 in. by 6; 21 lines, $3\frac{1}{2}$ in. long; written in neat archaic Neskhi, with 'Unvān and gold-ruled columns; dated 1 Jumāda II, A.H. 774 (A.D. 1372).

[SIDNEY CHURCHILL.]

دیوان جلال الدین رومی

The Divan of Jalāl ud-Dīn Rūmī.

ای دل جه بیوی اشنیده در عذران تقصیرها
زان سوی او جندین و فازین سوی تو جندین جفا

A copy described in the Vienna Catalogue, no. 527, has the same beginning.

Contents: Ghazals in alphabetical order, fol. 2b. Tarjī'āt, fol. 294b, beginning:

بلبل سرست آ زیرای خدا

مجلس کل بین و بمیر برآ

Rubā'is, fol. 314b, beginning:

عید آمد و عیدانه جمال سلطان

عید آنہ کی دیدست جنین دردو جهان

An edition lithographed at Lucknow, 1878, with the title دیوان حضرت شمس تبریز is not so full as the present MS. It begins with this line: ای طائران قدس را عشقت فزووده بالها, which is found at fol. 21a of our copy. For other MSS. see the Persian Catalogue, p. 593; Pertsch, Berlin Catalogue, no. 778; and Ethé, Bodleian Catalogue, no. 673. Majma' ul-Fusahā, vol. i., pp. 286—302, contains copious extracts.

244.

Or. 4689.—Foll. 36; $13\frac{1}{4}$ in. by $7\frac{3}{4}$; 17 lines, $4\frac{1}{4}$ in. long; written in fine Nestalik on brown-tinted paper, with a rich 'Unvān and illuminated borders throughout, apparently in the 17th century.

A shorter Divan of the same poet, endorsed

دیوان حضرت شمس تبریزی

لهم لله الذي قَوَّا نَهَى [به] نعمت الازل

اماج الفرد الذي غفرانه يحيى الذلل [sic]

After three pieces in praise of God, the alphabetical series of Ghazals begins, fol. 3b, as follows:

ای عاشق دیوانه یکدم بخراbat آ

جام از لی بستان آنکه بمناجات آ

The Ghazals rhyming in ۱ extend to fol. 34a. They are followed by five Ghazals in ب and one in ت.

The MS. once belonged to the library of Muhammad Shâh, of Delhi. On the fly-leaf are some 'Arz-didahs dated in his reign, and a seal of A.H. 1132.

245.

Or. 2847.—Foll. 130; 8 in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmīz; dated Teheran, Saturday, 26 Rajab, A.H. 1279 (A.D. 1863). [SIDNEY CHURCHILL.]

دیوان امامی

The Divan of Imāmi Haravi. See above, no. 213, II.

سحرکه در جهان جان دعون مبدع اشیا
مسافت قطع می کردم ز لاتا حضرت الا

Beg. Contents: Kasidahs in alphabetical order, fol. 2b. Muqāṭṭa'at, fol. 63b, beginning:

زهی پیای تفکر بسیط عالم غیب
هزار بار بهر یک نفس نه [به] پیموده

Ghazals, fol. 80a, beginning:

زلفت اندر قاب چنی دیگر است
کفرت اندر زلف دینی دیگر است

Rubā'is, fol. 88a, beginning:

ای از کل دولت تو شاهی بتوئی
در بند جهان برغم هر بد کوئی

II. Foll. 94—130. A short Divan, without author's name.

تا دل من بهوای نیکوان کشت آشنا

در سرشك دیده کردانم شد چه مرد آشنا

It is a selection from the Divan of Қaṭarān (see no. 207), and consists of Kasidahs in alphabetical order, with three Kit'ahs and two Rubā'is at the end.

میرزا علی خان مازندرانی المختص به :
بدینه

246.

Or. 2948.—Foll. 289; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 12 lines, 2 in. long in the centre, and 25 oblique lines round the margins; written in neat Nestalik, with 'Unvān and illuminated headings; dated (fol. 287b) Wednesday, 10 Rabi' I, A.H. 844 (A.D. 1440). [SIDNEY CHURCHILL.]

کلیات سعدی

The complete works of Sa'di. See the Persian Catalogue, p. 595.

Contents: Preface of Bisutūn, wanting a few lines at the beginning, fol. 2a. Sa'di's preface, fol. 6a. The five Majlis, fol. 13b. Risālah i Sāhib Dīvān, fol. 47a. Reason and Love, fol. 50a. Advice to kings, fol. 53b. Risālah i Sultān Abākā, fol. 66b. Risālah i Ankiyānu, fol. 68a. Risālah i Malik Shams ud-Din, fol. 69b. Arabic Kasidahs, fol. 71b. Persian Kasidahs, fol. 85a. Marāši, fol. 114a. Ghazals in one alphabetical series, including the Tayyibāt and the Badā'i, fol. 187b. Khawātim, foll. 271b—288b, breaking off in the course of letter م (Harington's edition, fol. 425a).

The margins form a continuous text, consisting of the following works: Gulistān, fol. 1b, breaking off before the end (Harington, fol. 91b); Bustan, fol. 97a, slightly imperfect at the beginning. Ghazaliyyāt i

Kadim, fol. 227b. Sāhibiyah (wrongly headed *كتاب بداعي*) fol. 238b. Muqatṭa'at, fol. 264a. Rubā'iyyāt, fol. 267b. Mufradāt, fol. 274b. Hazaliyyāt (Harington, fol. 475a), fol. 276b. Khabīṣāt (Harington, fol. 479a), foll. 283b—287b.

For other MSS. see the Persian Catalogue, p. 595; Rosen, Institut, pp. 175—199; Ethé, Bodleian Catalogue, no. 681; and Pertsch, Berlin Catalogue, no. 781.

247.

Or. 2743.—Foll. 350; 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$; 18 lines, 2 $\frac{1}{4}$, with 12 oblique lines in the margin; written in neat Nestalik, with gold-ruled margins and illuminated borders, a rich double-page 'Unvān at the beginning, and twelve single-page ones in the body of the volume, apparently in the 16th century.

Another copy of the Kulliyāt i Sa'di, containing: Preface of Bisutūn, fol. 3b. The five Majlis, fol. 7a. Risālah i Sāhib Divān, fol. 25a. Risālah dar 'Akl u 'Ishk, fol. 27a. Naṣīḥat i Mu'luk, fol. 29a. Naṣīḥat i Sultān Abākā, fol. 37b. Hikāyat i Malik Shams ud-Dīn, fol. 41a. Gulistan, fol. 42b. Bustan, fol. 126b. Tayyibāt, fol. 211b. Muqatṭa'at, fol. 218b. Badā'i', fol. 221b. Khavātim, fol. 251b. Ghazaliyyāt i Kadim, fol. 261b. Arabic Kasidahs, fol. 268b. Persian Kasidahs, fol. 276b. Marāsi, fol. 302b. Mułamma'at, fol. 306b. Tarji'at, fol. 311a. Sāhibiyah, fol. 317b. Fardiyāt, fol. 330b. Mutayyibāt, fol. 332b. Muzhikāt, fol. 338a. Rubā'iyyāt, foll. 345a—349b.

There are two whole-page miniatures at the beginning, two at the end, and ten rather smaller in the body of the volume at foll. 18, 49, 74, 95, 134, 157, 189, 201, 216, and 343. They are in fair Persian style.

On the first page is the seal of Muhammad Kuli Kuṭubshāh, and a note stating that the

MS. had been presented by Khwājah Muẓaffar 'Ali Dabir, A.H. 1016. On the same page is the name of a subsequent owner, J. H. Harington, editor of the *Kulliyāt*.

248.

Or. 4779.—Foll. 522; 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$; 18 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik, with three 'Unvāns and gold-ruled columns, probably in the 17th century.

Another copy of the Kulliyāt.

Contents: Preface of Bisutūn, fol. 1b. The first Risālah, fol. 5a, imperfect at the end. The second Risālah, fol. 8a, imperfect at the beginning and wanting the fifth Majlis. Gulistan, fol. 18a. Bustan, fol. 85b. Arabic Kasidahs, fol. 201a. Persian Kasidahs, fol. 217b. Marāsi, fol. 252b. Mułamma'at, fol. 258a. Tarji', fol. 262b. Tayyibāt, fol. 266b. Badā'i', fol. 382b. Khavātim, fol. 435b. Ghazaliyyāt i Kadim, fol. 454b. Kit'ahs and Maṣnavis (Sāhibiyah), fol. 464a. Muṭā'ibāt, fol. 485a. Muqatṭa'at, fol. 494b. Muṭā'ibāt in prose, fol. 500b. Rubā'i's and Fardiyāt, fol. 507a.

249.

Or. 4120.—Foll. 118; 9 in. by 5 $\frac{1}{2}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in elegant Nestalik, with two richly illuminated pages at the beginning, a tasteful and highly finished 'Unvān, gold-ruled margins, and illuminated headings; dated A.H. 886 (A.D. 1481). Bound in fine stamped leather covers.

[THO. FIOTT HUGHES.]

کلستان سعدی

The Gulistan of Sa'di. See the Persian Catalogue, p. 597a.

This fine copy was written at Shamākhī by Sharaf ud-Dīn Husain for Sultan Nāṣir ush-Shari'ah wa'd-Dīn Shirvānshāh.

250.

Or. 4387.—Foll. 105; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Constantinople, Muḥarram, A.H. 933 (A.D. 1526).

[WALLIS BUDGE.]

Another copy of the Gulistan.

Copyist: شفیعی

251.

Or. 4121.—Foll. 147; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with a highly finished double-page 'Unvān and gold-ruled columns, apparently early in the 16th century. Bound in stamped and gilt leather covers.

[THO. FIOTT HUGHES.]

بستان سعدی

The Bustan of Sa'di. See the Persian Catalogue, p. 597b.

Copyist: محمد قاسم بن شاد بشاء

To the translations mentioned in the Persian Catalogue may be added those of M. Barbier de Meynard, Paris, 1880, and of G. S. Davie, London, 1883.

252.

Or. 3261.—Foll. 35; 20 in. by $11\frac{1}{2}$; 7 lines, 6 in. long; written in very large and elegant Nestalik in gold on illuminated ground, with a rich 'Unvān, ornamental heading, and miniatures, apparently in the 18th century. Bound in stamped and gilt covers.

پند نامه

The Pand-Nāmah, called from its initial word Karīmā, and ascribed to Sa'di.

Beg. کریما به بخشای بر حال ما
که هستم اسیری کمندی هوا

There are two whole-page miniatures in fair Indian style at the beginning and two at the end, besides four smaller ones at foll. 3, 9, 13, and 22.

For other copies, see the Persian Catalogue, p. 865b, iii.; Pertsch, Berlin Catalogue, no. 781, art. 24; and Ethé, Bodleian Catalogue, no. 688, art. 12.

فضل الدین لاہوری

253.

Or. 3262.—Foll. 11; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with gold-ruled margins and three miniatures of very second-rate Indian style, apparently in the 19th century.

Another copy of the same poem.

254.

Or. 3647.—Foll. 211; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century; containing twenty-four miniatures in a rather grotesque and inferior Persian style, much defaced.

[SIDNEY CHURCHILL.]

دیوان هارون

The Divan of Hārūn.

صبر بخشای آلهی دل نالانی را
آشکارا نکند تا غم پنهانی را

Hārūn was a son of the great Ṣāhib Dīvān Shams ud-Dīn Muḥammad, and a friend of Sa'di. See Riyāz ush-Shu'ara, fol. 500b; Majma' ul-Fuṣahā, vol. i., p. 656; and Ethé, Bodleian Catalogue, col. 394, no. 3048.

The Divan consists for the most part of

Ghazals in alphabetical order. At the end are two Tarji's, fol. 205b, beginning:

ای با تو حیات جاودانی

وی بیتو بری ز زندگانی

and Rubā'is alphabetically arranged, fol. 209a, beginning:

یا رب ز غم جهان کن آزاد مرا

غمکینم و از کرم بکن شاد مرا

Slightly imperfect at the end.

255.

Or. 2949.—Foll. 338; $7\frac{3}{4}$ in. by 4; 19 lines, $2\frac{3}{8}$ in. long; written in neat Nestalik, with four 'Unvāns and gold-ruled columns; dated (fol. 182b) 1 Ramazan, A.H. 896 (A.D. 1491).

[SIDNEY CHURCHILL.]

خمسة امير خسرو

The first four poems of the Khamsah of Amīr Khusrau Dihlavi. See the Persian Catalogue, p. 615b; Pertsch, Berlin Catalogue, no. 629; and Ethé, Bodleian Catalogue, no. 766.

The first, مطلع الانوار, is imperfect at the beginning. The original writing begins with this line, fol. 2a:

کلاک من از کنج خدایی خم است

جیست که در کنج خدایی کم است

This is the fortieth Bait of the section در ترتیب کتاب. Seven Baits have been prefixed by a later hand.

The other three poems begin respectively as follows: Shīrīn u Khusrau, fol. 73b; Majnūn u Lailī, fol. 183b; and Haft Bihisht, fol. 250b.

Copyist (fol. 249): احمد مسجی

256.

STOWE, Or. 14.—Foll. 174; $7\frac{1}{4}$ in. by 4; 12 lines, 2 in. long; written in small and elegant Nestalik, with a rich 'Unvān, gold-ruled columns, blue and gold headings, and miniatures, apparently early in the 16th century. Bound in neatly stamped and gilt covers.

قرآن السعددين

Kirān us-Sa'dain, a Masnavi poem by Amīr Khusrau Dihlavi. See the Persian Catalogue, p. 611b, xii.; the Berlin Catalogue, no. 833; and the Bodleian Catalogue, no. 773.

There are two whole-page miniatures at the beginning, and four at foll. 33, 78, 95, and 159. They are in highly finished Persian style, and remarkable for the diminutive size of the figures introduced.

On the fly-leaf: "Presented by Sir Richd. Worsley, Bart., who procur'd it at Aleppo from a Persian who bro't it from Ispahan."

The following Rubā'i in praise of the binding is stamped in relief on both sides of the cover:

این جلد چو نقش روی خوبان طراز

آراسته پیکرست و بیننده نواز

یاخود در جنتست کفر عالم فیض

بر ناظر این کتاب میکردد باز

257.

Or. 3322.—Foll. 123; $8\frac{3}{4}$ in. by 6; from 20 to 25 lines, $4\frac{1}{2}$ in. long; written in bold archaic Neskhi, apparently in the 14th century.

[SIDNEY CHURCHILL.]

Collected works in prose and verse of Sharaf ud-Din Fazl-ullah al-Kazvini.

The author is chiefly known by his history

كتاب المعجم،
of the ancient kings of Persia,
which is not included in the present volume.
See the Persian Catalogue, p. 811b; Pertsch,
Berlin Catalogue, no. 428; and Ethé, no. 285.
His name appears in the following heading,
fol. 82a:

هذه القصيدة الموسومة بمرأة الجاه من
مختارات الامام العالم العارف الفاضل واضح الدعائين
ولخفايق محظوظ للخلق وللخلافات شرف الله ولخلق والدين

فضل الله القزويني رحمة الله عليه

The MS. is imperfect at beginning and end. It has also some internal lacunae, so that the following three works which it contains are more or less defective.

I. Foll. 1a—21b. A work, the main subject of which is a contest between the candle and the lamp, محاضرة شمع وقنديل, which the author professes to have overheard in a mosque. It begins abruptly with the following lines:

اگرما عتمکم الخل از مایه نباتی بر تبیت حیوانی
ترقی کنذ

بتدریج و قرار و انتظار و تربیت کرده
مه نو در درباران در و خون مشک و حجر کوهر

The work is written in very ornate prose, freely interspersed with Arabic sentences written in large character, and with Arabic and Persian verses. In the introduction the author complains of the infirmities of age. He was then over seventy, or, as he poetically puts it, "the eagle of old age had made its nest on the summit of seventy and odd years,"

اگنون که عقاب کبر سن بر قله هفتاد و اند اشیانه ساخت. He then describes the hesitations he went through before starting on a journey, which brought him, A.H. 732, to the royal camp of Abu Sa'id Bahādūr at Ujān, اوجان, and the gracious reception he met with at the hands of that sovereign's Vazir, Ghīyāṣ ud-Dīn Muḥammad B. Rāshīd,

whom he followed to Tabrīz, and for whom he wrote this work.

بارها دعوی فوران اشک و هملان : سرشك و میلان دمع کردی

II. Foll. 22a—57a. A treatise on the art of epistolary composition, designated in the colophon as الترسن النصرية, and probably so called from its being dedicated to the author's royal patron, Atabek Nuṣrat ud-Dīn, who reigned A.H. 695—733.

It begins in the course of a section relating to the formulas of prayer or blessings which are to follow the names of kings and men of rank in letters addressed to them. The next-following chapter has this heading: در بیان مقادیر سخن و شناختن اسلوب و طرز هر کس از از ارباب سخن. The remaining contents may be briefly described as follows: Dates of month and year, fol. 24a. Titles and honorific epithets used in addressing the following persons: the Pādīshāh, the Amīr ul-Umārā, the Atabek, kings of Shabānkārah, the Sāhib Divān, kings of Fārs, Amīrs, and various classes of men of lower degree, concluding with the eunuchs and ladies of the Harem, fol. 25a. Models of letters suitable for various occasions, including appointments to the offices of Kāzī, Mudarris, Shīhnah, and Mustaufi, fol. 32a (two of the letters are dated, A.H. 727 and 730). Arabic and Persian verses suitable for quotation in correspondence, fol. 51a—57.

III. Foll. 57b—83b. The Divan, beginning with a Kasidah in praise of the Atabek Nuṣrat ud-Dīn, the heading of which is: يمدح [يمدح for] الملك الاعظم نصرة لخلق والدين طاب مثواه

سایه لطف خدا مطلع خورشید ظفر
شاه کاوس نسب خسرو جشید سیر

The contents are not systematically arranged, partly owing, perhaps, to lacunae and transpositions in the MS. They are largely made up of short pieces (*Kit'ahs*) of two lines or more, expressing religious thoughts or moral sentiments, with such headings as در مرتبه در توکل و اعتماد در دلاری صبر, &c. Besides the initial *Kasidah*, the *Divan* includes the following longer poems : 1. A *Kasidah* entitled *Mir'at un-Najāt*, being a religious poem on the resurrection and the duty of preparing for death, fol. 82a, beginning :

يا خالق البريه يا واهب العطا

2. A *Tarji'*, fol. 107b, with the following burden :

كه همه هرجه است يك سراوست
جان و جانان و دلبر و دل و دوست

3. A *Kasidah* in praise of the Vazir *Ghiyāṣ ud-Dīn Muḥī*, illustrating various poetical figures, with explanatory glosses, fol. 112b : قصيدة المصنوعة من كلامه يمدح الصاحب الاعظيم مالك رقاب الامم غياث الدنيا والدين محمد اعلى الله شأنه

Beg. اکنون که شد ز سنبل و کل باغ جون نکار.

There is also a *Kit'ah* addressed to the Vazir 'Aṭā Malik, fol. 120.

258.

Or. 4482.—Foll. 342; $7\frac{1}{4}$ in. by $3\frac{1}{2}$; 19 lines, $1\frac{7}{8}$ in. long, with 26 diagonal lines in the margin; written in fair Nestalik with gold-ruled columns; dated (fol. 166a) 12 Rabi' I., A.H. 1010 (A.D. 1601).

I. Foll. 1—166. دیوان شیخ اوحدی

The *Divan* of Auḥadī, who died A.H. 738. See the Persian Catalogue, p. 618b.

Beg. سر پیوند ما ندارد یار

چون توان شد زوصل برخوردار

Contents : *Kasidahs* and *Tarji'-bands*, some

of which are in praise of the Imams, fol. 1b. هوس کعبه و آن منزل و آن جاست مرا noticed in the Persian Catalogue, is found on fol. 4a. *Ghazals* in alphabetical order, fol. 11b, beginning :

راه کم کردم چه باشد که براه آری مرا
رحمتی بر من کنی و اندر پناه آری مرا

A *Marsiyah*, fol. 27a. Another alphabetical series of *Ghazals*, fol. 27b, beginning :

ای غم عشق تو یار غار ما
جز غمت خود کس نزیبد یار ما

Rubā'is, fol. 158a, beginning :

یا رب جبروت و پادشاهیت که دید
کنه کرم نا متناهیت که دید

II. Foll. 166b—239a. *Jām i Jam*, a *Masnavi* by the same poet. The date of composition in the epilogue is A.H. 733, as in the copy described in the Persian Catalogue, p. 619b. For other MSS. see Pertsch, Berlin Catalogue, no. 834; the Strassburg Catalogue, no. 3; and Ethé, Bodleian Catalogue, no. 785.

III. Fol. 239b—248b. *Dah Nāmah*, another *Masnavi* by the same poet.

بنام انکه مارا نام بخشید
زبان را در فصاحت کام بخشید

This *Masnavi* contains ten letters addressed by an imaginary lover to his mistress. It was composed, as stated in the prologue, at the request of the Vazir Vajih ud-Dīn Shāh Yūsuf, a grandson of Naṣīr ud-Dīn Tūsī, who was tired of the old *Dah Nāmahs*, and wanted one which had the charm of novelty. Compare Haj. Khal., vol. iii., p. 239. A copy is mentioned in Molla Firuz Library, p. 128.

The poem was written A.H. 706, as stated in this line at the end :

بسال دال و واواز سال هجرت
دیابان بردم این در حال هجرت

دیوان فغانی IV. Foll. 249b—342b.

The Divan of Fighāni, who died A.H. 925.
See the Persian Catalogue, p. 651a.

خطی که یکرتمش آب روی نه چمنست
Beg. نشان خاتم سلطان دین ابو الحسنست

Contents: Kasidahs, fol. 249b. Ghazals, fol. 268a, beginning :

ای سر نامه نام تو عقل کره کشای ما
ذکر تو مطلع غزل عشق سخن سرای ما

Kit'ahs, fol. 339b, beginning :
فغانی فی المثل در عالم خالک
اگر نازرا نمی بایی و کر آب

Rubā'is and Fardiyāt, fol. 340a, beginning :

تا هستی ما فنای مطلق نشود
جانرا صفت بقا محقق نشود

For other copies see Ethé, no. 992, and Pertsch, Berlin Catalogue, no. 900.

259.

Or. 4932.—Foll. 142; 7½ in. by 4; 15 lines, 2½ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins; dated Herat, 1 Jumāda II., A.H. 1036 (A.D. 1627). Bound in stamped and gilt leather.

[THO. FIOTT HUGHES.]

جام جم

"Jām i Jam;" a poem by Auḥādi. See the preceding MS., art. II.

The date of composition, A.H. 733, is given in the following line, fol. 140b:

چون ز تاریخ بر کشادم فال

هفتصد رفته بود و می و سه سال

فخر الدین احمد المشهور بملأ خورد الکاتب Copyist:

260.

Or. 3387.—Foll. 325; 10 in. by 5; about 19 lines, 3 in. long; written in fair Nestalik; dated 22 Muḥarram, A.H. 841 (A.D. 1437).

[SIDNEY CHURCHILL.]

دیوان عتیقی

The Divan of Jalāl ud-Dīn 'Atīkī, of Tabriz, who died A.H. 744. See Taķi Kāshī, Oude Catalogue, p. 18, no. 72.

ای صبا داری نسیم آشنائی مرحبا
زندہ ام کردی جزاک الله خیرا یا صبا

In the Haft Iklīm, fol. 512, the poet is called Jamāl ud-Dīn 'Atīkī. He was a son of Kuṭb ud-Dīn 'Atīkī, who was also a native of Tabriz and a poet. Jamāl ud-Dīn was a favourite with the Vazir Khwājah Rashīd ud-Dīn. The father, Kuṭb ud-Dīn, and the son, Jalāl ud-Dīn, are noticed together in Majma' ul-Fusāḥā, vol. i., p. 338.

This very extensive Divan consists exclusively of Ghazals and of Rubā'is, both arranged in alphabetical order. The latter begin, fol. 310a, as follows :

نتوان کفتن ز نام‌سلمانیها
کان زلف کند بدل ز ویرانیها

261.

Or. 4910.—Foll. 140; 8 in. by 4½; 12 lines, 2½ in. long; written in fair Nestalik; dated Jumāda I., A.H. 1237 (A.D. 1822).

I. Foll. 1—95. Laili Majnūn, a Turkish poem by Fużūlī. See the Turkish Catalogue, p. 206b.

دهقان حدیقه حکایت صراجواهر روایت Beg.

This copy wants the prologue and the epilogue. Its contents correspond with foll. 16a—92b of Or. 405.

II. Foll. 96—140. A selection from the Divan of Ibn Yamin, designated in the colophon as منختیات من دیوان ابن یمین جار الله قدس الله روحه

The author, whose proper name was Fakhr ud-Din Maḥmūd Faryūmadi, died A.H. 745. See the Persian Catalogue, p. 825b, III., and the Oude Catalogue, p. 433.

The first piece is a short Kasidah addressed to a king not named, and beginning:

ای بیک پی خجسته نسیم سحرکهی
لطفی کن از برای دل خسته رهی

The second is a short moral poem in the shape of a Ghazal, beginning:

اکر ز ابر بلای سپهر زنگاری
نشاند بر کل زدم سرشک کلتاری

Most of the contents consist of Kitā'ahs without any systematic arrangement. For MSS. of the Divan see the Petersburg Catalogue, no. 403, and the Bodleian Catalogue, no. 790. Two copies of the Muqāṭṭā'at are noticed in the Vienna Catalogue, nos. 563-4. A German translation by Schlechta-Vssehrd was published in Vienna, 1852.

محمد حسن بن اسد بیک ماسکن :
الارومی من طائفۃ الکھر

262.

Or. 3375.—Foll. 234; 9 in. by $5\frac{3}{4}$; 19 lines, 4 in. long; written in fair Nestalik, apparently in the 15th century.

[SIDNEY CHURCHILL.]

دیوان خواجه

The Divan of Khājūi Kirmāni, who died about A.H. 750. See the Persian Catalogue, p. 620.

Contents: 1. Kasidahs and Tarjī's, being mostly laudatory poems arranged under the

personages in whose praise they were composed, with headings giving their names in full.

This section begins with a Kasidah rhyming in ار, the first sixteen Baits of which have been supplied by a later hand. It begins with this line :

همه را کل بدست و مارا خار
همه را بهره کنج و مارا مار

This Kasidah is quoted in Majma' ul-Fuṣahā, vol. ii., p. 16, and said to be an imitation of a poem by Sanā'i. The first section includes Kasidahs addressed to the last Moghul sovereign, Abu Sa'id Bahādur Khān, to his Vazir, Ghīyāṣ ud-Dīn Muḥammad, to Amīr Mubāriz ud-Dīn Muḥammad, founder of the Muzaffari dynasty, to Kāzī Shams ud-Dīn Maḥmūd B. Sā'in (v. Persian Catalogue, p. 621a), and to other princes, officials, and saints of the period.

2. A second series, consisting mostly of Muqāṭṭā'at, fol. 57b, beginning:

شک مریم رختم چون شمع و انکه چون مسیح
بیش این محراب مینا تا سحر کردم قیام

3. Ghazals in alphabetical order, fol. 80b, beginning :

سبحان من بسجعه الرول فی القفار
سبحان من تقدسه الحوت فی الجبار

The same beginning is noticed by Ethé, Bodleian Catalogue, no. 794, art. 8. The sixth piece, which is really the first of the alphabetical series, begins :

میرود آب رخ از باد کلرنک مرا
میزند راه خرد زمزمه جذک مرا

4. Another and larger series of Ghazals not alphabetically arranged, foll. 129a—234a, imperfect at the beginning.

The first complete Ghazal begins :

خوش خراب محبت ز ساغر ازی
قدح بروی صبوحی کنان لم یزلی

The Divan of Khwājū is included in his Kulliyāt, described by Ethé, Bodleian Catalogue, no. 794.

263.

Or. 2833.—Foll. 779; 13 in. by $9\frac{3}{4}$; 27 lines, $6\frac{1}{2}$ in. long, with about 58 oblique lines round the margins; written in neat Persian Neskhī in four gold-ruled columns, with a rich and highly finished double-page 'Urvān, gold headings, and illuminated marginal ornaments; dated Shiraz, last decade of Ramaḍān, A.H. 807 (A.D. 1405).

[SIDNEY CHURCHILL.]

ظفر نامه

The Zafar Nāmah, a Muslim chronicle in verse by Ḥamd-ullah Mustaufi, with the Shahnāmah of Firdausi in the margins.

بنام خدائی کی هست و یکیست
جز اور دو کیتی خداوند نیست

In the preface of his Ta'rikh i Guzidah, written A.H. 730, the author states that he was then engaged on an extensive versified chronicle, which he intended to complete in 75,000 Baits. See the Persian Catalogue, p. 81a. That plan was carried out, and the result was the present work, which is stated in the prologue, fol. 5a, to comprise exactly the above number of Baits, or about 10,000 Baits for each century :

درین نامه از هفصد و جند سال
بکفتم حکایت ز هر کونه حال
سخن شد بهر صد ده اندر هزار
بیهقیاند و بنج آمد آنرا شمار

After dwelling in the prologue on the excellency of poetry, the author bestows a glowing eulogy on the Shahnāmah of Firdausi, but deplores the corrupt and defective

condition of the copies of the poem current in his day. Although he knew on good authority that it originally consisted of 60,000 lines, he hardly ever found in any copy more than about 50,000. He therefore brought together the best MSS. he could find, and spent six years in compiling from them a standard text brought up to the legitimate number of 60,000 lines. This is the text found in the present copy. It occupies the margins from the beginning to fol. 736a, where the Zafar Nāmah ends, and from that point to the end of the volume it fills the centre of the page as well as the margins.

The author relates further how he had been urged by his friends to compose a rhymed history, as a sequel to the Shahnāmah and in the same form, and how, after some pleas of inability, he had yielded to their instances and had set to work, but not before invoking Firdausi's blessing on his book, in the hope that a single verse in it might win for him God's mercy, as had been the case with his predecessor. On that occasion he tells the well-known anecdote of the holy Shaikh, Abu'l-Kāsim Gurgāni, who had at first refused to perform the prayer over the corpse of Firdausi.

At the suggestion of the author's friends, the chronicle was called Zafar Nāmah :

ظفر نامه کن نام این نامه را
بذین تازه کن رسم شهنامه را

It is divided into three parts designated by the terms Kitāb or Kism, treating respectively of the Arabs, the Persians, and the Moghols, as stated in the following lines, fol. 5a :

كتاب محستين ز کار عرب
بدید آمده نکتهای عجب
باسلامی انرا لقب آمده
جو اسلام از اهل عرب آمده

کتاب دوم شرح حال عجم
در او کشته بیدا ز بیش و زکم
با حکام آنرا نهادم بنام
جو بر حکم دین آن دول شد تمام
کتاب سیوم آمده از مغول
فروزنده جون از چون برک کل
بسلطانی آمد مر آنرا خطاب
جو دارد بسلطان دین انتساب

From the epilogue, fol. 736a, we learn that the author, who was forty years when he began the work, spent fifteen years upon its composition; and that out of the 75,000 lines of which it consists, 25,000 are devoted to the Arabs, 20,000 to the Persians, and 30,000 to the Moghols:

کشیدم درین بازدده سال رنج
بکفتم سخن بازدده بار بنج
عرب بیست و پنج و عجم بیست هزار
مغول سی هزار آمد اندر شمار

About his sources the author is reticent. He says vaguely that he drew his information from Arabs and from Moghol chiefs:

ز تازیک و از سوران مغول
بیست حکایت ز جزو و کل

He concludes with the date of completion, which he gives according to three eras, namely, A.H. 735, the year 1644 of Alexander, and the year 702 of Yezdegird:

ز هجرت شده هقصد و سی و پنج
بر از رنج این نامه ام بود کنچ
ز اسکندری از هزار این زمان
جل و جار و سیصد [ششصد] فرون سالیان
ز شه بیزدکردی دو بر هفتصد
فرزون کشته شد رهمنایم خرد

كتاب ظفر نامه كردم تمام
ز ما بر بيمبر درود و سلام

In spite of the poetical form which he adopted, the author is very precise as to facts and dates, and his third book will be found valuable for the history of the Moghol period. He gives, for instance, fol. 512a, a very vivid description of the wholesale slaughter wrought by the Moghols in his native place, Kazvin. His information was partly derived from his great-grandsire, Amin Naṣr Mustaufi, who was ninety-three years old at the time.

The contents of the *Zafar Nāmah* are the following :

قسم الاسلامیه من كتاب ظفر نامه. Life of Muḥammad, fol. 5b. Khilāfat of Abu Bakr, fol. 99b. ‘Umar, fol. 113b. ‘Osman, fol. 134a. ‘Ali, fol. 140b. Ḥasan, fol. 153a. Banu Umayyah, fol. 154a. Banu ‘Abbās, fol. 200.

Book II. Persian dynasties, with the title قسم الاحکامیه من ظفر نامه في ذكر العجم. *Şaffaris*, fol. 255a. *Sāmānis*, fol. 261b. *Ghażnavis*, fol. 276a. *Għuris*, fol. 297b. *Dailamān*, fol. 304b. *Saljūks*, fol. 320a. *Saljūks* of *Rūm*, fol. 376a. *Khwārazmis*, down to the death of Sultan Jalāl ud-Din, fol. 380a. *Ismā‘ilis* of *Iran*, fol. 409a. *Salghuri Atābaks* of *Fārs*, fol. 435b. *Karakhitāis* of *Kirmān*, fol. 440b.

Book III. Moghols, قسم السلطانیه من كتاب ظفر نامه في ذكر المغول. Origin of the Turks and Moghols, fol. 447b. *Oghuz Khan*, first ruler of the Turks, fol. 448a. His son *Gurkhān*, fol. 450b. History of the Moghols after *Oghuz Khan*, fol. 451a. *Alānkuwā*, ancestress of *Chingiz Khan*, fol. 452a. *Büdunjar*, ninth forefather of *Chingiz Khan* and his descendants down to *Basūgāi*, fol. 454a. *Chingiz Khan*, fol. 459b. *Okotai Kā’ān*, fol. 529b. *Tūshi Khan* and his descendants in *Dasht Kipchak*, fol. 551a. *Jaghatai Khan*

and his successors in Turan, fol. 552a. Tüli Khan, fol. 553a. Barkatai Khätün, fol. 553b. Kuyuk Khan, fol. 554b. Mangu Kä'an, fol. 557b. Timür Kä'an and his successors, fol. 580a. Hulagu Khan, fol. 581b. Abaka Khan, fol. 632b. Ahmad Khan, fol. 645a. Arghun Khan, fol. 655a. Kaikhatu Khan, fol. 662a. Ba'idi Khan, fol. 666a. Ghazan Khan, fol. 674b. Uljaitu Sultan Muhammad, fol. 708a. Abu Sa'id Bahadur Khan, foll. 722a—735b.

The last events recorded in the reign of Abu Sa'id are the deposition and banishment of Amir Shaikh Hasan, A.H. 732, and the arrest of some rebellious Amirs who had besieged the Sultan in his palace, A.H. 734. In the section relating to Hulagu, a full list of his descendants, tabulated in Siyâk form, occupies foll. 627—31. Further on, foll. 684—92, the author gives a poetical version of the Pand Nâmah of his master Rashid ud-Din in twelve Majlis.

The transcriber's name at the end of the Shah Nâmah is Maḥmūd al-Ḥusaini. The same name, with the addition of بن سعید بن عبد الله, is found in the colophon of the Zafar Nâmah, fol. 736a; but there it has evidently been substituted for another name which had been erased.

This MS. was noticed in the Athenaeum for 1885, p. 314.

264.

Or. 2947.—Foll. 146; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 16 lines, $2\frac{1}{2}$ in. long; written in Nesksi, apparently early in the 19th century.

[SIDNEY CHURCHILL.]

The collected works of 'Ubaid Zâkâni, who died A.H. 772. See the Persian Catalogue, p. 809b, and the Oude Catalogue, p. 527.

This copy is imperfect at beginning and end. The contents are as follows:

I. Foll. 1a—47b. The Divan, comprising: 1. Kasidahs and occasional pieces, many of which are in praise of the reigning sovereign of Fârs, Jamâl ud-Din Shaikh Abu Ishâk (A.H. 742—754; see the Persian Catalogue, p. 435b). The first complete Kasidah begins:

خوش آن نسیم که بوقی زلف بار آرد
بعاشقی خبر بار غم کسار آید

2. Fol. 25b. Ghazals, in which the poet calls himself عبید زاکاف, and sometimes عبید ; beginning:

خوشا کسی که ز عشق و میش رهانی نیست
غمش زرندی و میلش بپارسانی نیست
3. Fol. 32a. Rubâ'is, beginning:
ای در سر هر کس از تو سودای دکر
در راه تو هر طایفه را رای دکر

4. Fol. 35b. Tarji'-bands, beginning:
وقت انشد که کار در بایم [در بایم]
در شتابست عمر بشتابم

5. Fol. 39b. Masnavis, beginning:
جهان پهلوان رستم زورمند
که در چرخ کردن فکنده کمند

6. Fol. 42a. Kitâ'ahs and short pieces of two Baits, of a licentious nature, designated at the end as التضمينات. Imperfect at the beginning.

II. Fol. 48a. A Masnavi, the poet's own love-story, beginning:

خدایا [قا] ازین فیروزه ایوان
فروزد ماه و مهر و تیر و کیوان

The prologue contains a dedication to Shaikh Abu Ishâk, and in the epilogue is found the date of composition, A.H. 751:

به بهتر طالع فرخنده تر فال
زمیرت نهصد [هفصه] و پنجاه و یکسال

بنظم آوردم این درد دل ریش
بهر کس باز کفتم قصه خویش

The poem is mentioned as **عشاق نامه** by Sprenger, Oude Catalogue, p. 527, and by Flügel, Vienna Catalogue, no. 567, art. 2.

III. Fol. 69b. **نواور الامثال**, rare proverbs, or maxims of prophets and sages, in prose and verse; Arabic.

Beg. للحمد لله المنزرة عن الانداد والامثال

See the Vienna Catalogue, no. 567, art. 4.

IV. Fol. 85b. **فصل در تعریفات**, humouristic definitions of current words, in ten chapters, also called **تعاریفات**.

Beg. شکر و ثنا حضرت خالق را جل ذکره

See Fleischer, Leipzig Catalogue, no. 306, fol. 67; the Vienna Catalogue, no. 567, art. 7; and Pertsch, Berlin Catalogue, no. 9, art. 9.

V. Fol. 89b. **اخلاق الاشراف**, a satire on contemporary manners.

Beg. شکر نا مخصوص و محمد نا محدود حضرت واجب
الوجودی را

See Fleischer, *ib.*, fol. 59; Vienna Catalogue, *ib.*, art. 3; and Pertsch, Berlin Catalogue, no. 14, art. 69.

VI. Fol. 106b. **رساله دلکشا**, a collection of witty sayings and comic anecdotes in Arabic and Persian.

Beg. للحمد لله على نعمه و نواله ومنه

See Fleischer, *ib.*, fol. 72, and the Vienna Catalogue, no. 567, art. 5.

VII. Foll. 140b—146b. **رساله ریش**, a humouristic treatise on beard.

Beg. شکر و سپاس پادشاهی را که بدست مشاطه
قدرت

It ends abruptly with this first line of a Rubā'i:

آن نوع بلا که ریش میخوانندش

See the Vienna Catalogue, *ib.*, art. 6.

Some of the above writings have been edited in a volume printed at Constantinople, A.H. 1303, under the title **منتخب لطائف نظام الدين مولانا عبید زکانی**. That edition contains a notice of the poet and the following treatises: *Akhlaq ul-Ashraf* (above, art. v.), *Rish Nāmah* (art. vii.), *Tarifat* (art. iv.), *Masnawi i Jalk* (fol. 37b of this MS.), *Tazmīnāt u Kitā'at* (art. 1., 6), and *Risālah i Dilgushā* (art. vi.).

265.

Or. 2815.—Foll. 317; 8 in. by $4\frac{1}{2}$; 17 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalik, with three 'Unvāns, gold-ruled columns, and gilt headings; dated A.H. 883 (A.D. 1478).

[SIDNEY CHURCHILL.]

دیوان سلمان الساوهی

Collected poems of Salmān Sāvaji, who died A.H. 779 (see the Persian Catalogue, p. 624b), as follows:

I. Fol. 2a. Kasidahs and Tarjī'-bands, wanting the first page, beginning with the 14th Bait of the opening Kasidah in praise of God, the first line of which is, هر دل که در هوای هویت مجال یافت. See the Oude Catalogue, p. 555; Pertsch, Berlin Catalogue, no. 837; and Ethé, Bodleian Catalogue, no. 807.

The contents, which are not alphabetically arranged, consist mostly of Kasidahs in praise of Amir Shaikh Ḥasan, of his wife Dilshād Khātūn, and of his son Sultan Uvais. The section breaks off with the tenth Bait of a

Kasidah in praise of the latter prince, which begins :

ذره از پی خورشید بجان میکردید
له الحمد که آن ذره بخورشید رسید

II. Foll. 106b, Book of the Tarji's. Of this section the first page is alone extant. It contains the beginning of a Tarji' which is found entire in Add. 27,314, foll. 326b—328. It begins :

ما مریدان کوی خاریم
سر بمسجد فرو نمی آریم

III. Fol. 117a. Ghazals, in alphabetical order, slightly imperfect at the beginning. The first extant Ghazal begins :

نظری نیست بحال منت ای ماه چرا
سایه برداشت ز من پیرو تو ناکاه چرا

IV. Fol. 219b. Rubā'is, beginning :

دستت جو بکارد کلک را بتراشید
دانی که سرانگشت تو جون بخراشید

V. Fol. 223b, Khwurshīd u Jamshīd, a Masnavi. See the Persian Catalogue, no. 837, art. 2, and the Persian Catalogue, p. 625a, i.

VI. Fol. 284b. فراق نامه, the book of absence, a Masnavi. See the Persian Catalogue, p. 625b, ii.

Copyist : عبد الوهاب بن سلیمان خاکی

266.

Or. 4909.—Foll. 376; 6 $\frac{3}{4}$ in. by 5; 15 lines, 2 $\frac{1}{2}$ in. long, with ten additional lines in the margin; written in small and neat Nestalik, with gold-ruled columns and with illuminated titles and gold headings; apparently in the 15th century.

The Divan of the same poet, with the usual beginning : هر دل که در هوای جلالت مجال یافت :

Contents : Kasidahs and Tarkibs, fol. 1b. Marāši, fol. 138a, beginning :

ای صبحدم جه شد که کربیان دریده
مukaṭṭa'at, fol. 146a, beginning :

حبذا صدر صنه که بهشت [بهشت]

بهمه بایه از بهشت برین

Tarji'at, fol. 171b, beginning :

ما مریدان کوی خاریم

Ghazals, in alphabetical order, fol. 176a, beginning :

اکر حسن تو بکشاید نقاب از چهره دعوی را

Rubā'is, fol. 269a, beginning :

نقشیست درین خانه اکر وا خواند

Khurshīd u Jamshīd, fol. 275b. Firāk Nāmah, fol. 349a.

The last poem is imperfect at the end. At the bottom of the last page is written ۷۹۵, در هجرة نبوی, i.e. A.H. 795; but whether this was the original date of the MS. is uncertain.

267.

Or. 2710.—Foll. 207; 4 $\frac{1}{2}$ in. by 2 $\frac{3}{4}$; 12 lines, 1 $\frac{1}{4}$ in. long; written in small and neat Nestalik, with two double-page 'Unvāns, gold-ruled columns, and miniatures; dated Wednesday, 14 Jumāda I, A.H. 1025 (A.D. 1616). Bound in painted and glazed covers.

دیوان حافظ

The Divan of Hāfiẓ, who died A.H. 791. See the Persian Catalogue, p. 627b.

Contents : Preface of Gulandām, fol. 3b (see the Persian Catalogue, p. 628b). It may be added that Kivām ud-Din 'Abdullah, whose lecture-room, according to Gulandām, Hāfiẓ used to attend, was the greatest doctor

of Shīrāz in his day. He died, as stated in the Shadd ul-Izār, Or. 3395, fol. 45b, A.H. 772). Kasidahs, fol. 9b, beginning:

شنا کویم خداوندی که بسی مثل است و بسی هست
پس ازو نعت پیغمبر ز جان و دل کنم انشا

This section ends with a Tarjī' in praise of the Imām Shāh i Khurāsān, and with a Masnavi beginning:

ایا نسیم سحر جانم فدای تو باد

Ghazals in alphabetical order, fol. 25b, with the usual beginning: الا یا ایها الساقی :

Masnavis, fol. 198b, beginning:

مساقیا سایه ابر است و نهار و شب حی

(This section includes the Sāki Nāmah, fol. 200a, and the Mughanni Nāmah, fol. 201a, both abridged.)

Kitāhs, fol. 202b, beginning as in the Calcutta edition of 1791, fol. 134b:

خسروا دادکرا بحدلا شیر کفا
ای جلال تو به انواع هنر از افانی

Rubā'is, fol. 204b, beginning, as in the Calcutta edition of 1791, fol. 150:

جز نقش تو در نظر نیاید مارا
جز کوئی تو رهکنر نیاید مارا

Copyist: محمد رحیم

The MS. contains five miniatures, nearly whole-page, in modern Persian style, at foll. 57, 73, 106, 129, and 160.

To the editions of the Divan mentioned in the Persian Catalogue may be added that of Major H. S. Jarrett, founded upon Brockhaus's text, and printed in Calcutta, 1881. A literal English translation with notes, by H. Wilberforce Clarke, Calcutta, 1891, is based upon Major Jarrett's text. For MSS. see Rosen, Institut, nos. 66—76; Pertsch, Berlin Catalogue, nos. 840—53; and Ethé, Bodleian Catalogue, nos. 815—53.

268.

Or. 3247.—Foll. 75; 13 in. by 8 $\frac{3}{4}$; 12 lines, 4 $\frac{1}{2}$ in. long; written in large and elegant Nestalik, with a whole-page and a single-page 'Uvān, gold headings, and gold-ruled margins, and with two whole-page miniatures in good Persian style, about A.H. 907 (A.D. 1501-2). The wide margins are covered with coloured designs.

[SIDNEY CHURCHILL.]

The Divan of Hāfi, with a preface by Bayāni.

Beg. of preface:

این کنج معانی که تهی از عیب است
نقشی است که از صحیفه لا ریب است
یا کریم حمد متولیان نظم بقدرته بیان المتكلمين . . .

The writer's name appears in the following line, fol. 6a:

رسید اشارت عالی که نام خویش بکن
بیانی لات بیانی درین صحیفه رقم

This recension of the Divan was compiled, as stated in the preface, from various MSS., A.H. 907, by the Shāhzādah Abu'l-Faṭḥ, son of Sultān Husain Baiķurā. The writer of the preface was the successor of Mir 'Ali Shīr, Khwājah 'Abdullah Marvārid, poetically surnamed Bayāni, who died A.H. 922. See the Persian Catalogue, p. 1094a.

The Divan contains only Ghazals in alphabetical order, with the usual beginning, and three Rubā'is at the end.

The first page is covered with 'Arzdīdahs and seals of the reign of Shāh Jahān. The earliest of the latter is dated A.H. 1042.

269.

Or. 4773.—Foll. 203; 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$; 12 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, with

two 'Unvâns and gold-ruled columns, apparently in the sixteenth century.

The Divan of Hâfiz, with the preface of Gulandâm, foll. 1—7a.

Contents: Ghazals, alphabetically arranged, with the usual beginning, fol. 7b. A Masnavi, fol. 186b, beginning :

سر فتنه دار دکر روزگار
من و مسقی فتنه چشم بار

A Sâki Nâmah, fol. 189a, beginning :

بیا ساقی از من برو پیش شاه
بکو این سخن کین شه جم کلاه

Kitâ'hs, fol. 191b, beginning :

نور خدا نمایدست آذینه مجردی

Mukhammas, fol. 196b, beginning :

در عشق تو ای صنم چنانم
کز هستی خویشتن بجانم

Tarkîb, fol. 198b, beginning :

ماهی جو تو آسمان ندارد
سر روی جو تو بوستان ندارد

Rubâ'is, fol. 200b, beginning :

هردی ز کنندۀ در خیبر پرس
اسرار کرم ز خواجه قنبر پرس

The original text breaks off at fol. 201b. A last folio has been supplied by a modern hand.

270.

Or. 4388.—Foll. 150; 5 in. by 3; 15 lines, $1\frac{1}{2}$ in. long; written in small and neat Nestalik, with a double-page 'Unvân, gold-ruled columns, and gilt borders, apparently in the 17th century. [WALLIS BUDGE.]

The Divan of Hâfiz, consisting chiefly of Ghazals in alphabetical order, with the usual beginning. They are followed, fol. 139a, by

a Tarjî'-band (Calcutta edition of 1791, fol. 139b) beginning :

ای داده بیاد دوستداری
این بود وفا و عهد داری

After this come a few Kitâ'hs, Masnavis, and Rubâ'is; but the latter part of the MS., foll. 143—150, as well as foll. 3—7 at the beginning, is disfigured by holes, and more or less of the writing is lost.

271.

Or. 3588.—Foll. 182; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; written in fair Nestalik in three gold-ruled columns, with about 18 oblique lines in each column; dated (foll. 115 and 160) Zulhijjah, A.H. 1086 and A.H. 1088 (A.D. 1676—78).

[SIDNEY CHURCHILL.]

I. Foll. 1—115. The Divan of Hâfiz.

Contents : Preface of Gulandâm, wanting the first leaf, fol. 1a. Kasidahs, fol. 3a, beginning :

ای در رخ تو بیدا انوار پادشاهی
وز فکرت تو پنهان صد حکمت الهی

The same beginning is noticed by Pertsch, Berlin Catalogue, no. 849.

Khîr Mقدم مرحبا, beginning ای طاییر میمون قدم (Brockhaus's edition, no. 2).

Ghazals, in alphabetical order, slightly imperfect at the beginning, fol. 8a. The first lines belong to the Ghazal beginning ای فروغ ماه حسن (Brockhaus's edition, no. 2).

Tarjî'-bands, fol. 98a, beginning as in Or. 4388 :

ای داده بیاد دوستداری

Masnavis, fol. 99b, beginning :

شاهی که پناه ملک و دینست
در خورد هزار آفرینست

Mukatṭa'āt, fol. 106a, beginning :

بسم اشرف فردوسی زمانه رسان
که ای زری توروشن چراغ دیده حور

See Pertsch, Berlin Catalogue, no. 849.

Rubā'is, in alphabetical order, fol. 111a, beginning :

جز نقش تو در نظر نباید مارا

See Pertsch, *ib.*, and supra, no. 267.

II. Foll. 115b—160a. دیوان شیخ علی بابا کوھی.

The Divan of Shaikh 'Ali Bābā Kūhi.

Beg. بنام حضرت بیهود خالق دانا.

که دردهان دلم اوست اینزمان کویدا

'Ali Bābā, poetically surnamed Kūhi, was a disciple of Shaikh Abu 'Abdallah Muḥ. Khafif Shīrāzī, surnamed Shaikh Kabir, who died in Shiraz on the 23rd of Ramazan, A.H. 371 (Shīrāz Nāmah, Add. 18,185, fol. 109b; Shadd ul-Izār, Or. 3395, fol. 26; and Pertsch, Berlin Catalogue, no. 605). Kūhi lived to a great age, and died, according to the Shadd ul-Izār, fol. 155b, A.H. 442, in great renown of sanctity, at Shiraz, where his tomb was an object of pilgrimage.

The Divan consists of religious poems in Ghazal form, arranged in alphabetical order. At the end there are some Rubā'is beginning, fol. 158b, as follows :

بیواسطه چشم خدارا دیدم

جهنی رخ دار مصطفی را دیدم

III. Foll. 160b—166a. An anonymous commentary expounding the mystic sense of the Ghazal of Hāfiẓ (Brockhaus, no. 525), beginning : در همه دیر مغان نیست چو من شیدائی

Beg. در نیست تا بحکم وجوب اداء حق اخوت در
شع قنوت

It is followed, fol. 164b, by similar com-

ments on this line of Hāfiẓ (Brockhaus, no. 237) :

بپر ما کفت خطاب بر قلم صنع نرفت
آفرین بر نظر پاک خطاب پوشش باد

IV. Foll. 169b—182a. An alphabetical series of Ghazals by a poet who designates himself by the takhalluṣ Fāris.

Beg. ای در کتف ذات تو آسوده زبانها
وی راهروان سر کوی تو روانها

This is the poet mentioned as Fāris by Sarkhush, Or. 470, fol. 102b. The line quoted there,

عشق آمد و زلایش تن ب اثرم کرد

is found in our MS., fol. 175b. The poet is probably the same as Mirza Muḥammad Fāris mentioned in several Tazkirahs without any further notice. See Şuhuf Ibrāhīm, Berlin Catalogue, no. 663, ف, 8; Makhzan ul-Ghara'ib, Bodleian Catalogue, col. 361, no. 1947; and Rüz i Rūshan, p. 499. He must have lived before A.H. 1087, the date of the present copy.

Prefixed to the above, as a separate section, foll. 167b—169a, are a few Kasidahs probably due to the same poet.

Beg. ای از تو ریاض دل ما طور تمنا
یاد تو جگر سوزتر از آتش موسی

272.

Or. 4745.—Foll. 120; 8½ in. by 6; 16 lines, 5¼ in. long; written in the Hebrew character; dated the 8th day of Ailūl, A.M. 5499 (A.D. 1739).

[SIDNEY CHURCHILL.]

The Divan of Hāfiẓ, with the heading :

הַפִּיז כָּנָה חֲנֵפֶת שִׁירָאִזִּי

[دیوان خواجه حافظ شیرازی]

followed by the usual beginning :

אלא יא אידל סאקי אדר כסוך ונאיוליה
כה עשק אסאו נכoid אול ולי אופטאד מושבליה
[אלא يا ابها الساتي ادر كاسا و ناولها]
קה عشق آسان فهو اول ولی افتاد مشكلها]

At the end of the alphabetical series of Ghazals are found the following sections :
ولهه ; [فی المقطعات] פ' אל בקאמעת
ولهه ، [ولهه تاریخات] תאריכאות
Nâmah (סאקי נאמה) , fol. 113b ; a Masnavi
(رباعیات) (مسنون) , fol. 116b ; and the Rubâ'is (رباعیات) (مسنون) , fol. 115b.

273.

Or. 3206.—Foll. 240 ; 9 in. by 6 ; 21 lines,
3½ in. long ; written in Nesksi, A.H. 966
(A.D. 1559). [KREMER, no. 184.]

The latter half of Surûri's commentary upon the Divan of Hâfiż. See the Turkish Catalogue, p. 157b, and Ethé, Bodleian Catalogue, no. 853.

274.

Or. 3205.—Foll. 518 ; 8 in. by 5½ ; 23 lines,
3¾ in. long ; written in Nesksi; 17th century.
[KREMER, no. 183.]

Südi's commentary upon the Divan of Hâfiż. See the Turkish Catalogue, p. 158b.

275.

Or. 2950.—Foll. 217 ; 7½ in. by 4 ; 14 lines,
2½ in. long, with about 27 slanting lines in
the margin ; written in small and neat Nes-
talik, with gold-ruled columns and some
illuminated headings ; dated Tuesday, 4 Sha'-
ban, A.H. 888 (A.D. 1483).

[SIDNEY CHURCHILL.]

دیوان کمال خجندی

The Divan of Kamâl Khujandi, who died A.H. 803. See the Persian Catalogue, p. 632b.

It begins with a Kasidah in praise of God, the first line of which is :

افتتاح سخن آن به که کند اهل کمال
بنخای مملک الملک خدای متعال

This is immediately followed by Ghazals in alphabetical order, beginning :

ایها العطشان فی وادی الهوی
جوی جویان جانب دریا بیا

Muqâṭṭâ'ât, fol. 203b, beginning :

جو دیوان کمال افتاد بدستت
نویس از شعر او جندان که خواهی

Fardîyyât, fol. 213a ; Rubâ'is, fol. 213b, beginning :

تا فکرت من بنهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Foll. 216-17 should be taken after fol. 6. For other MSS. see the Strassburg Catalogue, no. 13 ; the Berlin Catalogue, no. 854 ; and the Bodleian Catalogue, no. 857.

شاہبور بن خزادان شاهابور اصفهانی : Copyist :

The margins form a continuous text. It consists of extracts, mostly Ghazals in alphabetical order, from the Divans of the following ten poets :

Khusrau (Dihlavi), foll. 2—6, 216-7, 7—38.

باز دل کم کشت در کوش دیوانه را

Hâfiż Shirâzi, fol. 38b.

ساقی بنور باده بر افزار جام را

Qâsim (ul-Anvâr), who died A.H. 837 (Persian Catalogue, p. 635), fol. 63b.

بسوخت آتش عشق تو زهد و تقوی را

Jāmi, fol. 83b.

ای در هوای مهربن تو ذرات کاینات

Beg. Suhaili (died A.H. 907; see the Persian Catalogue, p. 756a, and Ethé, no. 981), fol. 115b.

خوان نوال تست غذا بخش جان ما

Beg. Saifi (Yādgār Beg, d. 870; see Ethé, no. 888), fol. 143b.

تا باو کردم عین عشق نهان خوبش را

Riyāzi (d. 884; Persian Catalogue, p. 1074a, and Ethé, no. 890), fol. 166b.

চনع او آن دم که نقش کنبد افلاک بست

Muhyi (probably Muhyi Lāri, who died, however, about 45 years after the date of the MS.; v. Persian Catalogue, p. 655), fol. 184b.

در غم عشق تو زان نکذشت کار دل مرا

Kātibi (d. 838; v. Persian Catalogue, p. 637, Berlin Catalogue, no. 864), fol. 201b.

آفاق بر صداست زکوه کناه ما

Hātīfī (d. 927; v. Persian Catalogue, p. 652b), foll. 212b—215b.

تا بیرفت آن سنك دل از دیده روشن مرا

276.

Or. 3303.—Foll. 202; 8½ in. by 5; 15 lines, 2¾ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled columns, apparently early in the 16th century.

[SIDNEY CHURCHILL.]

The Divan of Kamāl, with the same beginning and nearly the same contents as in the preceding copy.

The Muqāṭṭa'at begin, fol. 196a, with the same piece as in no. 275. The Rubā'is begin, fol. 202a, also with the same line.

277.

Or. 3313.—Foll. 195; 7 in. by 4½; two distinct MSS. bound together.

[SIDNEY CHURCHILL.]

I. Foll. 2—65; 21 lines, 2½ in. long; written in small Turkish Nestalik, with 'Unvān and gold headings, probably about A.D. 1600.

دیوان مغربی

The Divan of Maghribi, of Tabrīz, who died A.H. 809. See the Persian Catalogue, p. 633.

At the beginning is a short prose preamble of four lines, the initial words of which are:
لَمْدَهُ لِهِ الَّذِي أَنْشَأَ عَرْوَضَ الْكَوْنَ بِسَبَبِ لِجْسَ التَّقِيلِ
وَالرُّوحُ الْحَقِيفُ

Contents: Ghazals in alphabetical order, beginning:

خورشید رخت جو کشت پیدا

ذرات دو کون شد هویدا

Tarjī'āt, fol. 51b, beginning:

آفتاد و جود کرد اشراق

نور او بنکر بسر [sic] کوفت آفاق

Rubā'is, fol. 62b (with a few Kit'ahs at the end), beginning:

ای کشته عیان روی تو از جام جهان

پیدا شده از نام خوشت نام جهان

A copy with the same beginnings is described by Ethé, Bodleian Catalogue, no. 859. See also Pertsch, Berlin Catalogue, no. 855, and Majma' ul-Fuṣahā, vol. ii., p. 30.

II. Foll. 66—195; 13 lines, 2¾ in. long; written in fair Nestalik with gold heading and ruled margins; dated Bagdad, 15 Ju'māda II., A.H. 953 (A.D. 1546).

دیوان الشیخ شمس المشرقی

The Divan of Shams Mashriki.

The author was a holy personage and a Sufi poet; but he cannot be identified with the great mystic, Shams i Tabriz, who is not known by the name of Mashriki. In the inscription prefixed to the Divan he is designated by the following titles:

ديوان شيخ المحققين حبر المدققين قدوة المشايخ والعارفین مولانا
شمس الله والدین المشرقی التبریزی قدس سرہ

He must have lived before A.H. 855; for that year is stated at the end to have been the date of an early copy, from which the present MS. was transcribed.

At the beginning of the Divan are two Kasidahs, respectively in praise of God and of the Prophet. The former begins:

یا ناظم الجواهر یا عاقد الالٰ
سل ناظم المناظم نظماً بل انفصال [sic]

The further contents are as follows:
Ghazals in alphabetical order, fol. 68a, beginning:

انکس که نهان بود پس پرده اشیا
شد در رخ هر ذره چو خورشید هویدا

A Tarkib and two Tarjī' bands, fol. 170a, beginning:

ساتی بیار باده گه هشیار مانده ایم
با ما تو بیار باش که بی بیار مانده ایم

Mukattāfāt, fol. 183a, beginning:

ز توحیدم شبی پرسید درویشی سخن دانی
خمش کشتم بر آشافت او ز لاحش بر آشافتمن

Rubā'is, fol. 187a, beginning:

الشمس لشمس ذاتکم مرأت
الشمس المصباحکم مشکات

In the Ghazals the author uses three forms of takhallus, namely, مشرق, شرقی and شمس. In the colophon he is designated as follows: مولانا شمس الله والدین المشرقی التبریزی الشهیر بالقطابی. He is not to

be confounded with Mirza Malik Mashriki, of Mashhad, who lived in the time of Shāh ‘Abbās I. See Maikhānah, fol. 60b, and Khair ul-Bayān, fol. 311b.

278.

Or. 2997.—Foll. 46; 9 in. by $5\frac{1}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in neat Nestalik, with 'Uvān and gold-ruled margins, mounted on tinted paper; dated A.H. 992 (A.D. 1584).

[SIDNEY CHURCHILL.]

روضه العاشقین

A poem of the class known as Dah Nāmah. It is a collection of letters in verse addressed by an imaginary lover to his mistress, with a prose preface; by ‘Azīz-ullah, called Zāhidi, who uses ‘Azīz as his poetical surname.

سیاس بیقیاس صانعی را :
که از صنعت تجییس و ترصیع در احسن کلام وجود
تحسین ذهاد

The poem begins, fol. 4a, as follows:

چون بسر آورده دل نواز آغاز
نامه کرد دل نواز آغاز
حال ره جست و آبجیوان یافت
خواند فصلی ز باب حیوان یافت

We learn from the preface that the author had repaired to Herat, A.H. 810, and had spent there about ten years, engaged in study. Having found a patron in Sultan Bāisunghar Bahādur Khān, he composed for him the present poem, A.H. 820. It consists of a thousand Baits, in which Tajnis and other rhetorical figures, enumerated in the preface, are illustrated by examples.

The epilogue contains the above date of composition and a panegyric on Sultan Baisunghar.

279.

Or. 4135.—Foll. 404; 9½ in. by 6½; 17 lines, 3½ in. long; written in neat Nestalik, with tasteful 'Unvān and gold-ruled columns, apparently in the 15th century.

[SIDNEY CHURCHILL.]

ديوان سيد نعمت الله ولی

The Divan of Ni'mat-ullah Vali, who died A.H. 834. See the Persian Catalogue, p. 634b.

After a short doxology in prose, beginning *الحمد لله الذى عين عين الاعيان بفيضه القدس*, comes a short Masnavi, with this initial line:

خوش بکو ای یار بسم الله بکو
هرچه میتوی ز بسم الله بچو

The first section consists of a mixture of pieces of various forms, Masnavis, Ghazals, Dubaitis, and Rubā'is. The alphabetical series of Ghazals which form the main bulk of the volume begins, fol. 32b, with this verse:

جام کیتی نماست سید ما
جان و جانان نماست سید ما

The remainder of the Divan comprises—

Pious precepts in Masnavi verse, fol. 342b, with other Masnavis, beginning:

باطن و ظاهر ارکنی طاهر
پاک باشی بیاطن و ظاهر

Dubaitis in alphabetical order, fol. 349a, beginning:

سر محیوب خود مکن پیدا
کرجه بیداست در همه اشیا

Rubā'is, alphabetically arranged, fol. 376b, beginning:

بنواخت مرا لطف آلهی به خدا
هر درد که بود از کرم کرده دوا

Fardiyyāt, also in alphabetical order, fol. 394b, beginning:

در آینه تمام اشیا
بنمود جمال جمله اسماء

Very similar contents will be found in an edition lithographed at Teheran, A.H. 1276. For MSS. see Sprenger, Oude Catalogue, no. 419, and Pertsch, Berlin Catalogue, nos. 856—58. Copious extracts, with a biographical notice, are to be found in Majma' ul-Fuṣahā, vol. ii., p. 42.

280.

Or. 3304.—Foll. 261; 8½ in. by 5¾; 15 lines, 3 in. long; written in elegant Nestalik, with 'Unvān and gold-ruled columns; dated Ju-mādā II., A.H. 857 (A.D. 1453).

[SIDNEY CHURCHILL.]

ديوان قاسم الانوار

The Divan of Kāsim ul-Anvār, who died A.H. 837. See the Persian Catalogue, p. 635b.

من بیجاره سودا زده سرکردانم
که باوصاف خداوند سخن حون رانم

Contents: Ghazals in alphabetical order, fol. 2a, beginning:

ای صبح سعادت ز جبین تو هویدا
این حسن جه حسنست تقدس و تعالی

Tarjī'-band, fol. 199b, beginning:

بیا ای عشق عالم سوز بی غم
قدم بر جشم من نه خیر مقدم

(See Aumer, no. 85.)

Muqaṭṭa'āt, fol. 204a, beginning:

قبله جان من توئی کیل فرشته رنگ و بو

This section includes several pieces written entirely or partly in Turki.

Rubā'is, fol. 211a, beginning:

مستدیم از حضرت سلطان قدم
یک جرعه شراب را که سر تا بقدم

A Masnavi relating to Timūr's death, beginning:

لا ای شاهباز ملک لاهوت

(see Add. 18,874, fol. 219, and Ethé, no. 862, fol. 231), and other Masnavis.

II. Foll. 221b—243. A Sufi tract in Masnavi verse, known as Anis ul-Ārifin, *انیس العارفین*, by the same author, with a prose preface beginning: منت خدایرا حلت عظمتہ و عالت کلمتہ کہ بشمشعة انوار اسرار. See the Persian Catalogue, p. 636b, II.; Aumer, no. 85, fol. 185; and Ethé, no. 862, fol. 233.

III. Foll. 244—261. Another Sufi tract in prose, diversely called *انیس رسالہ الامانہ* or *رسالہ العاشقین*, by the same author.

شکر و سپاس و حمد بی قیاس سزاوار.
 Beg. حضرتیست

(See the Persian Catalogue, p. 636b, III.; Ethé, no. 862, fol. 257; and Aumer, no. 85, fol. 205.) It concludes with a separate chapter designated as “نصیحت درویشان” *Advice to Dervishes*, fol. 255b, beginning: اول نصیحتی که سلامت دین

Copyist: سلطان علی بن محمد مشهدی

For other copies of the Divan, see Pertsch, Berlin Catalogue, nos. 859—63; the Leyden Catalogue, vol. v., no. 2587; Ethé, Bodleian Catalogue, nos. 862—66; and, for the author's life and poetical extracts, Majma' ul-Fuṣahā, vol. ii., p. 27.

281.

Or. 2951.—Foll. 235; 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$; 17 lines, 4 $\frac{1}{2}$ in. long; written in fair large Nestalik,

with three 'Unvāns and gold-ruled margins; dated 10 Zulka'dah, A.H. 877 (A.D. 1472).

[SIDNEY CHURCHILL.]

Another copy of the Divan of Kāsim ul-Anvār, with the same beginning and nearly the same contents as the preceding, namely:

Ghazals (wanting a leaf at the beginning), foll. 21. Tarjī', fol. 176a. Muqāṭṭa'at, fol. 180b. Rubā'is, fol. 186b. Masnavis, fol. 191b. Anis ul-Ārifin, fol. 195b. Anis ul-Āshiḳin, with the heading حورایه رسوله، fol. 215b. The Masnavi relating to Timūr's death, with a preface beginning: برادر عزیز را سعادت ابدی مساعد باد, fol. 232b. (The Masnavi is also included in the Divan, fol. 191b.)

عبد الله بن جعفر:

282.

Or. 3500.—Foll. 326; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 17 lines, 3 $\frac{1}{2}$ in. long; written in elegant Nestalik, with a neat 'Unvān and gold-ruled columns; dated Jumāda I., A.H. 864 (A.D. 1460).

[Presented by AMĪN US-SULTĀN 'ALI ASGHAR KHĀN.]

دیوان عصمت بخارائی

The Divan of 'Ismat of Bukhārā. See the Persian Catalogue, p. 736b.

Beg. تعالیٰ اللہ زہی قیوم دانا
تعالیٰ اللہ زہی حی توانا

The date A.H. 829 assigned by Daulatshāh to the death of 'Ismat, and generally adopted, is too early. He died A.H. 840, as testified by chronograms quoted by Rākim, Rosen, Institut, p. 121, and by Ethé, Bodleian Catalogue, no. 861.

Contents: 1. Kasidahs and Tarkibs arranged under the names of the persons praised. These are mostly princes of the

house of Timūr, principally Sultan Khalil, son of Mirānshāh, foll. 61—101; Ulugh Beg, foll. 27—53; Baisunghar and Ibrāhīm Sultān. This section includes a piece of Turki prose, foll. 123-4, with the heading قیس اولنک لارکا روح الله اثر کورکوزدی احیا دین روح الله اثر کورکوزدی احیا دین

2. Marāši, or elegies on the death of Sultan Khalil, Shaikh Saif ud-Dīn, Khwājah ‘Abd ul-Avvāl, Muḥ. Pārsā, and Khwājah ‘Isām ud-Dīn, fol. 125b, beginning:

ای فلک خرکاه ویران کن که سلطان غایبست
بخت کو بر خالک بنشین جون سلیمان غایبست

3. Muqāṭṭa‘āt, without alphabetical arrangement, fol. 146a, beginning:

با خود کفتم ای مدبر کار
که بدانش جو تو نشان ندهند

4. Ghazals, also without alphabetical order, fol. 183b, beginning:

ای ز عشق آوازه در کون و مکان انداخته
آفریده حسن دانش در جهان انداخته

5. Rubā‘is, fol. 306b, beginning:

ای سایه رحمت بناء همه کس
وی خاک درت کریزکاه همه کس

6. Mu‘ammals or logographs in verse, fol. 311a.

7. Ornate compositions in mixed prose and Masnavi verse, addressed to Baisunghar and others, foll. 316b—326b.

A MS. with similar contents is described by Sprenger, Oude Catalogue, no. 275.

283.

Or. 3306.—Foll. 23; 6½ in. by 4; 12 lines, 2½ in. long; written in neat Nestalik, with gold-ruled columns; dated Herat, A.H. 875 (A.D. 1470-71). [SIDNEY CHURCHILL.]

حال نامه

Häl Nāmah, also called Gūy u Chaugān, a Masnavi by ‘Ārifī, who died A.H. 853. See the Persian Catalogue, p. 639b, and Ethé, Bodleian Catalogue, no. 872.

Beg. زان بیش که حسب حال کویم
از صانع ذو للبلال کویم

This copy does not contain any date of composition; but the poet says in the epilogue, fol. 21b, that fifty years of his life had elapsed at the time of writing:

پنجاه کذشت سال عمر
یکنیمه شکست بال عمر

Copyist: محمد بن اظہر لخطاط

284.

Or. 3283.—Foll. 86; 6 in. by 3; 11 lines, 1½ in. long; written in neat Nestalik, with ‘Uvān and gold-ruled columns; dated Mu-harram, A.H. 882 (A.D. 1477).

دیوان امیر شاهی

The Divan of Amīr Shāhī, who died A.H. 857. See the Persian Catalogue, p. 640a, and Taķī Kāshi, St. Petersburg Catalogue, p. 311.

Beg. یا رب بسوز سینه زندان بالک باز
یا رب با پای دیده مستان ما بناز

The third piece in the MS. is the first of the alphabetical series of Ghazals, and that with which most copies begin. Its first line is: ای نقش بسته نام خطط بر سرشت ما

At the end, fol. 80a, are a few Muqāṭṭa‘āt, beginning:

دران کوش من بعد شاهی بدھر
که روزی بانصف ازین خوان خوری

An edition lithographed in Constantinople, A.H. 1288, has nearly the same contents, but differently arranged. It begins with this line:

بیا ای از خط سیزت هزاران داغ بر دلها

which is found at fol. 10b of the present copy. For other MSS., see Pertsch, Berlin Catalogue, no. 866; Ethé, nos. 875—81; and Rosen, Institut, nos. 65, 2, 77-8.

ابو اسحاق محمد بن محمد کواری
Copyist:

285.

Or. 3384.—Foll. 79; 6 in. by $3\frac{1}{2}$; 12 lines, $1\frac{1}{2}$ in. long; written in neat Nestalik, with three 'Unvāns and gold-ruled columns; dated (fol. 42) 1 Rajab, A.H. 924 (A.D. 1518).

[H. A. STERN.]

I. Foll. 1—42. دیوان شاهی

The Divan of Shāhi (see the preceding MS.), consisting of Ghazals in alphabetical order, with some Rubā'is at the end.

ای نقش بسته نام خطت با سرشت ما
وین حرف شد ز روز از ل سرنوشت ما

Kiṭ'ahs and Rubā'is, fol. 38b, beginning :

شی با صراحی همی کفت شمع
کای هر شبی مجلس آرای دوست

II. Foll. 44—71. دیوان ریاضی

The Divan of Riyāzī Samarkandi, who died A.H. 884. See the Persian Catalogue, p. 1074a, and Ethé, no. 890.

চনع او آندم که نقش کنبد افلاک بست
نامه حیرت ببال طایر ادران بست

The Divan consists of Ghazals in alphabetical order, with three Rubā'is at the end. The Ghazal the first line of which is given in the Persian Catalogue and by Ethé is the second in the present MS.

III. Foll. 71b—79. دیوان موالی

The Divan of Muvāli, beginning:

آثار صنع بیچون در تست آشکارا
بکذار تا ببینم در روی تو خدارا

Muvāli was a native of Tūn, and a skilled physician. He lived in Yazd, and was often in the society of Shāh Nūr ud-Dīn Ni'matullah (who died A.H. 834). See Haft Iklim, fol. 334. He is also mentioned under Tūn in the Atashkādah, p. 73, but the date of his death is uncertain.

The Divan consists of Ghazals in alphabetical order, but it breaks off with the second of the Ghazals rhyming in a.

286.

Or. 3305.—Foll. 113; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 12 lines, $2\frac{3}{4}$ in. long; written in elegant Nestalik, with five 'Unvāns and gold-ruled columns, apparently about the close of the 15th century.

[SIDNEY CHURCHILL.]

Select Ghazals by the following poets, alphabetically arranged under each poet :

1. Tūsi, who died A.H. 869 (Persian Catalogue, p. 735a, no. 11), fol. 1b.

موییست یا خیال میانست بجشم ما
ای سرو راست کوی میان تو و خدا

This is the seventh Ghazal in Tūsi's Divan, Add. 16,561, fol. 81b. There are six Kiṭ'ahs of two Baits each at the end.

2. Jāmi, fol. 28b, beginning :

ای مه خرگه نشین از رخ برافکن پرده را

3. Ashraf, who died A.H. 854 (see the Persian Catalogue, p. 735a, and Ethé, no. 874), fol. 43b.

کر بحکایت آورم این غم عاشقانه را
آتش دل برون کند از دهنم زبانه را

4. Amīr Ḥasan, who died A.H. 727 (Persian Catalogue, p. 618a, and Ethé, no. 780), fol. 56b.

Beg. ای کمر بسته بی وفا را
یک طرف کرده آشنایی را

This is the twelfth Ghazal in the poet's Divan, Add. 24,952, fol. 38b.

5. Kamāl Khujandi, who died A.H. 803 (see above, no. 275), fol. 62b.

Beg. بگذار دران کوی من اشک فشانزا
تا دیده دهد آب کل و سرو رو ازرا

There are fifteen Kit'ahs at the end.

6. Tāli'i, who died A.H. 858 (Persian Catalogue, p. 735b), fol. 89.

Beg. از خدا خواهم که تیر او کند در سینه جا
پی بمقصد می برم کر راست می آرد خدا

There are three Kit'ahs at the end.

7. 'Ārifī, who died A.H. 853 (see above, no. 283), foll. 108b—113b.

Beg. ای بر سر بر مملکت حسن پادشا
بنشین بشنه نشین رواق دو جشم ما

On every page of this last section there are two Ghazals, the first of which is by 'Ārifī and the second, composed in the same metre and with the same rhyme, by Shaukī. The first Ghazal of the latter poet begins :

از آه دل نشد قدت از دیده ام جدا
آن سرو نیست این که ببادی رود زجا

Judging from the apparent date of the MS., this last poet cannot be much later than the ninth century of the Hijrah. He cannot be identified with the later Shaukīs mentioned in the Tazkirahs.

287.

Or. 4123.—Foll. 284; 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 15 lines, 2 $\frac{3}{4}$ in. long; written in choice Nestalik, with

four highly-finished 'Unvāns, the first of which consists of a rich border enclosing two pages, with gold-ruled columns and gilt headings; dated Monday, 7 Rabi' II., A.H. 894 (A.D. 1489). Bound in fine stamped and gilt leather covers.

[Tho. Fiott Hughes.]

دیوان جامی

The Divan of Jāmī, with a prose preface beginning : موزون تربیت کلامی که غزل سرایان الجمن : انس و محبت

This is the earliest collection of Jāmī's poems, dedicated to Sultan Abu Sa'id, about A.H. 867. The same preface is found in two previously described MSS., Persian Catalogue, p. 644a, as well as in the Vienna Catalogue, no. 595; the Petersburg Catalogue, no. 439; and the Bodleian Catalogue, nos. 947—954. It is also found in the edition lithographed in Lucknow, 1876, under the title *کلیات جامی*, the contents of which are nearly the same as those of the present MS., but somewhat differently arranged. Compare Rosen, Institut, p. 257.

Contents : Preface, fol. 2b. Kasidahs, with the heading ف التوحید, mostly of a religious character, fol. 5b, beginning :

بسم الله الرحمن الرحيم
اعظم اسماء حكيم علیم

Ghazals, alphabetically arranged, fol. 10b, beginning :

يا من بدا جمالك في كل ما بدا
بادا هزار جان مقدس ترا فدا

ف مناقب حضرت علي، امير المؤمنين على كرم الله وجهه

سلام على صاحب الدللي
امام الورى مرتضى كاملی

Four Tarjī'āt, fol. 251a, beginning :

ماء معین جیست خاک بای محمد
حبل متنیں ربقة ولاه محمد

Marṣiyahs, fol. 263b, beginning :

صاحب دلان که پیشتر از مرک مرده اند
اب حیات از قدم مرک خورده اند

Mukāṭṭa'āt, fol. 267b, beginning :

دلا منشین درین ویرانه جون جند
سوی مرغان قدسی اشیان بر

(the same as with Rosen, Institut, p. 238).

Rubā'is, fol. 270a, beginning :

با زلف تو نافع را سر مسکینیست
با روی تو ماه رسته از خود بینیست

Mu'ammayāt, fol. 279a, beginning :

در شهر دو جا کرفته ارباب مقر
یک جای یکی و دیگران جای دکر

It will be seen that most of the contents of this early Divan have found their way into the first of the three later Divans of Jāmi, as described by Baron Rosen, Institut, pp. 234—39.

This precious copy was written in the lifetime of the poet.

288.

Or. 4681.—Foll. 168; 7½ in. by 4; 17 lines, 2¾ in. long; written in small and neat Nestalik, with gold-ruled columns; dated Rabi' I., A.H. 868 (A.D. 1463).

[SIDNEY CHURCHILL.]

This precious MS., written thirty years before Jāmi's death, contains another early collection of his poems, without preface.

Beg.

بسم الله الرحمن الرحيم

اعظم اسماء عليم حكيم

The contents agree in a great measure with those of the first Divan, or فاتحة الشباب, as described by Baron Rosen, Institut, pp. 234—38, especially in the alphabetical series of Ghazals, where the initial lines under most letters are the same as those given in the above work.

Contents : Poems in praise of God and Muḥammad, with the heading في التوحيد (including the Tarjī' in praise of the latter, which begins with ماء معین, and has been noticed in the preceding MS., fol. 251), fol. 1a.

Alphabetical series of Ghazals, fol. 8a, beginning as in the preceding MS.

Three Tarjī'āt, fol. 151a, beginning :

ای بروی تو جشم جان روشن
وز فروع رخت جهان روشن

Two Tarkib-bands, fol. 158b, the first of which occurs in the preceding MS. under the heading of Marṣiyahs, and begins thus :

صاحب دلان که پیشتر از مرک مرده اند

Mukāṭṭa'āt, fol. 162a, beginning :

رخ زد دارم ز دوری آن در
زده داغ و دردم درون دل آذر

Rubā'is, fol. 164b, beginning :

یا من ملکوت کل شیع بیده
طوبی من از فناک ذخرا نمده

Mu'ammayāt, fol. 165b, the first of which is headed سلطان عبد اللطیف, and begins :

یکی در سلطنت تابنده بین خورشید فرماهی

The following colophon is found at the end of this last section, fol. 166b : تمت الكتاب :
بعون الملك الوهاب حررة العبد الفقير عبد الرحيم
تقرجي للسيني في ربيع الاول بالسنة ثمان وستين
وثمانمائة

Fol. 167, containing Rubā'is, is misplaced ; it should come after fol. 164.

Fol. 168 contains the latter part of the poet's epilogue, namely, the end of a Masnavi in praise of the reigning Sultan (Abu Sa'id) and a few lines of prose, with two Rubā'is, partly obliterated, at the end, in the first of which Jāmi alludes to his age as being fifty :

در بیج دیجهم کنون افتاده

289.

Or. 4513.—Foll. 275; $9\frac{1}{2}$ in. by 6; 23 lines, $4\frac{3}{4}$ in. long; written in Neskhi in four ruled columns, with seven rude 'Unvāns; dated from Rabi' I., A.H. 907, to Jumāda I., A.H. 908 (A.D. 1501-2).

[SIDNEY CHURCHILL.]

هفت اورنگ جامی

The Haft Aurang, or seven Masnavi poems, of Jāmi. See the Persian Catalogue, p. 644b.

The MS. wants the first leaf, and begins with the second page of Jāmi's preface. The seven poems are placed in the order in which they are enumerated in that preface, viz., 1. Silsilat uz-Zahab, fol. 1b (the second Daftar begins at fol. 45b, the third at fol. 64b). 2. Salāmān u Absāl, fol. 78b. 3. Tuhfat ul-Ahrār, with preface, fol. 92b. 4. Subhat ul-Abra'r, fol. 113b. 5. Yūsuf u Zulaikhā, fol. 148b. 6. Laili u Majnūn, fol. 204b. 7. Khirad Nāmah i Iskandari, fol. 249b.

Copyist: درویش علی بن مولانا درویش محمد
کاتب

Two of the above poems, Yūsuf u Zulaikhā and Laili u Majnūn, are in a later and more cursive hand.

The Haft Aurang forms the first part of the Kulliyāt i Jāmi, an early MS. of which, supposed to be the poet's autograph, has been minutely described by Baron Rosen, Institut, pp. 215—259. For other copies see Pertsch, Berlin Catalogue, no. 876, and Ethé, Bodleian Catalogue, nos. 897—902.

290.

Or. 2935.—Foll. 284; $9\frac{1}{4}$ in. by 6; 21 lines, 4 in. long; written in small and fair Nestalik in four gold-ruled columns, with nine 'Unvāns; dated Herat, A.H. 934 (A.D. 1528).

[NATH. BLAND.]

Another copy of the Haft Aurang, containing the seven poems in the same order, viz., 1. Silsilat uz-Zahab, with Jāmi's preface, fol. 2b (Daftar II., fol. 52b, Daftar III., fol. 73b). 2. Salāmān u Absāl, fol. 87b. 3. Tuhfat ul-Ahrār, fol. 103b. 4. Subhat ul-Abra'r, fol. 126b. 5. Yūsuf u Zulaikhā, fol. 164b. 6. Laili u Majnūn, fol. 215b. 7. Khirad Nāmah i Iskandari, fol. 255b.

Copyist: علی هجرانی

The first part of the MS., foll. 2—102, is by a later hand, that of 'Abd ur-Rahīm B. Māhmūd, and is dated 1 Rabi' I., A.H. 1009 (A.D. 1600).

291.

Or. 4122.—Foll. 178; 16 in. by $10\frac{1}{2}$; 12 lines, $4\frac{3}{4}$ in. long; written in fine large Nestalik, with a gorgeous double-page 'Unvān, illuminated borders and headings, and whole-page miniatures, apparently in the 17th century. Bound in rich stamped and gilt leather covers. [THO. FIOTT HUGHES.]

یوسف و زلیخا

Yūsuf u Zulaikhā, by Jāmi. See the Persian Catalogue, p. 645a, iii.

The miniatures are in fair Persian style and cover the entire page. There are two on opposite pages at the beginning, two similarly placed at the end, and ten in the body of the volume, viz., at foll. 33, 51, 69, 73, 76, 87, 98, 101, 140 and 155.

An English translation by R. T. H. Griffith was published in London, 1882.

شاعر محمد الکاتب

292.

Or. 4535.—Foll. 156; 11 in. by $6\frac{1}{2}$; 14 lines, $3\frac{1}{4}$ in. long; written in neat Nestalik with a richly illuminated double-page 'Unvān, gold-ruled columns, and twenty-six miniatures, mostly whole-page or nearly so, in fair Persian style, apparently in the 16th century. Bound in gilt leather covers.

[ZUHŪR UD-DĪN AHMAD KHĀN.]

Another copy of Yūsuf u Zulaikhā.

The first page is covered with notes of former owners. The earliest of these states that the MS. was bought at the price of six thousand rupees for the library of Sultan 'Alā ud-Dīn Sikandar Shāh, A.H. 913. But the handwriting betrays a suspicious likeness to that of a much later note, written by the last owner, Maulavi Hājī Zuhūr ud-Dīn Ahmad Khān.

Appended to the volume are descriptions of the subjects of the miniatures in Persian and English by the same Zuhūr ud-Dīn, foll. 157—183.

293.

Or. 4389.—Foll. 139; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in small and elegant Nestalik, with a rich double-page 'Unvān, gold-ruled columns, gilt headings, illuminated marginal ornaments on every page, and two whole-page paintings, foll. 58-9, in fair Persian style; dated Bukhara, Sha'bān, A.H. 975 (A.D. 1568). [WALLIS BUDGE.]

A third copy of Yūsuf and Zulaikhā.

It wants a folio in the epilogue, the last lines of which are misplaced at fol. 34.

294.

Or. 4390.—Foll. 129; $7\frac{1}{4}$ in. by 4; 15 lines, $2\frac{1}{2}$ in. long; written by several hands in a cursive character, probably in the 18th century. [WALLIS BUDGE.]

A fourth copy of the same poem.

295.

Or. 2867.—Foll. 135; 10 in. by $6\frac{3}{4}$; 20 lines, 4 in. long; written in fine small Nestalik in four gold-ruled columns, with two tasteful 'Unvāns and gold headings, about A.D. 1500. [SIDNEY CHURCHILL.]

Four poems by Hātīfī, who died A.H. 927, viz. :

I. Fol. 2a. **هفت منظر**, Haft Manzār, a Masnavi in imitation of the Haft Paikar of Nizāmi. See the Persian Catalogue, p. 653b, and Ethé, Bodleian Catalogue, no. 1016.

This copy wants the first page. It begins with this verse :

پادشاهی کسی بتو نسپرد
کز تواش دیکری تواند برد

II. Fol. 24b. **شیرین خسرو**, Shirīn Khusrau, the second poem of the Khamsah of Hātīfī.

خداوندا بعشقم زندگی ده
بفترم قاج عز بندگی نه

See the Oude Catalogue, p. 422; the Vienna Catalogue, vol. i., p. 581; Pertsch, Berlin, nos. 906-7; and Ethé, Bodleian Catalogue, nos. 1013—15.

III. Fol. 50a. **لیلی مجنون**, Lailī Majnūn, the first poem of the Khamsah. See the Persian Catalogue, p. 652b; Pertsch, Berlin Catalogue, nos. 903—5; and Ethé, Bodleian Catalogue, nos. 996—1005.

This copy wants the first page. It begins with this verse :

مایم و ندامت و تحر
سر کشنه وادی تحریر

IV. Fol. 74b. *تعریف نامہ*, Timur Nāmah, a poetical history of Timūr, the fourth poem of the Khamsah. See the Persian Catalogue, p. 653b; Pertsch, Berlin Catalogue, nos. 908-9; Ethé, Bodleian, nos. 1006—12; and Rehatsek, Mulla Firuz Library, p. 69.

This fine MS. was written by Sultān Muhammād Nūr, a pupil of Sultān ‘Alī, and one of the penmen employed by Mir ‘Alishir.

296.

Or. 3316.—Foll. 97; 7 in. by $4\frac{1}{8}$; 11 lines, $2\frac{1}{4}$ in. long; written in choice Nestalik, with a neat ‘Unvān and gold-ruled columns; dated Herat, 5 Ramazan, A.H. 892 (A.D. 1487).

[SIDNEY CHURCHILL.]

لیلی مجنون

Laili Majnūn, by Hātifi. See the preceding MS., art. III.

Copyist: علی بن نور

297.

Or. 2838.—Foll. 140; 9 in. by $5\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalik, with a neat ‘Unvān, gold-ruled columns, gold headings, and three whole-page miniatures in good Persian style (foll. 20, 76, and 121); dated A.H. 945 (A.D. 1538).

[ZUHŪR UD-DÍN AHMAD KHÁN.]

تمور نامہ

Timur Nāmah, by Hātifi. See no. 295, iv.

Copyist: کمال نشابوری

298.

Or. 3280.—Foll. 109; $5\frac{3}{4}$ in. by $3\frac{1}{2}$; 10 lines, $1\frac{7}{8}$ in. long; written in Neskhi; dated 27 Shawvāl, A.H. 1240 (A.D. 1825).

لیلی و مجنون

Laili u Majnūn, a Masnavi by Maktabi.

Beg. ای بر احديقت ز آغاز
خان ازل و ايد هم آواز

Maktabi took his takhallus from his profession, that of a schoolmaster. He lived in Shiraz at the same time as Aḥli Shīrāzī (d. A.H. 942), and composed the present poem A.H. 895. That date, conveyed by the chronogram کتاب مکتبی, and the number of distichs, amounting to 2160, are given in the following lines of the epilogue (fol. 109a) :

جون مکتبی این کتاب بکشود
تاریخ کتاب مکتبی بود
ایيات که در حساب پیوست
آمد دو هزار و ششصد و شست

The correct reading of the last line is, according to the next and other copies, **بیکصد ششصد** instead of **ششصد**.

For notices of Maktabi see Taki, 'Oude Catalogue, p. 38, no. 56; Riyāz ush-Shu'arā, fol. 414a; Ātashkadah, p. 309; and Majma' ul-Fuṣḥā, vol. ii., p. 40. For other MSS. see the Leyden Catalogue, vol. ii., p. 121; Oude Catalogue, no. 344; Aumer, no. 101; and Ethé, Bodleian Catalogue, no. 892.

Copyist: محمد رضا

299.

Or. 2985.—Foll. 90; $5\frac{3}{4}$ in. by $3\frac{3}{4}$; 12 lines, 2 in. long; written in Nestalik; dated 24 Shawvāl, A.H. 1261 (A.D. 1845).

[HENRY A. STERN.]

Another copy of the *Laili u Majnūn*, of Maktabi.

300.

Or. 3379.—Foll. 75 ; 11 $\frac{1}{4}$ in. by 8 ; 15 lines, 4 $\frac{3}{4}$ in. long ; written in fine Nestalik in the 18th century. [SIDNEY CHURCHILL.]

The Turki Divan of Sultān-Husain Baiķarā, with a Persian paraphrase by Muḥammad Raffī'. See the Turkish Catalogue, p. 299.

301.

Or. 3633.—Foll. 50 ; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$; 15 lines, 2 $\frac{3}{4}$ in. long ; written in Neskhī, with two 'Unvāns and gold-ruled columns ; dated Mecca, Sunday, 14 Ramazan, A.H. 951 (A.D. 1544). [J. LEE.]

فتوح الحرمين

A poetical description of the rites of the pilgrimage to Mecca and Medina, by Muhyī. See the Persian Catalogue, p. 655.

ای دو جهان غرّه الای تو
کون و مکان قطّرہ دریای تو

The text agrees closely with the edition lithographed in Lucknow, 1875. The above beginning, which is also that of the Berlin MS. described by Pertsch, no. 214, is the twenty-second Bait of the MS. noticed in the Persian Catalogue, while the latter has the beginning given by Haj. Khal., vol. iv., p. 385. The first line of the Vienna copy, no. 893, 2, is the fifteenth Bait of the present MS.

The second part of the poem, treating of Medina, has a distinct frontispiece, and begins :

باد صبا دان کل بر فشاند
نکهت یثرب بمشام رساند

There are numerous coloured drawings representing the Haram and the various places visited by pilgrims at Mecca and Medina. They correspond closely with the drawings of the Lucknow edition.

At the end, and by another hand, is a certificate of pilgrimage delivered to Hāji Ḥāider Maḥmūd Shāh Zamaki, A.H. 951.

This MS. is noticed in the catalogue of Dr. John Lee, no. 176.

302.

Or. 4124.—Foll. 114 ; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 12 lines, 2 $\frac{1}{2}$ in. long ; written in small and elegant Nestalik, with a rich and highly-finished double-page 'Unvān at the beginning, and a single-page one further on, gold designs in the margins, and gold-ruled columns ; dated A.H. 957 (A.D. 1550). Bound in tastefully painted covers.

[THO. FIOTT HUGHES.]

Two *Masnavis* by Hilālī, who died A.H. 935 or 936. He was put to death, as stated in *Ahsan ut-Tavārikh*, fol. 86b, on account of some obnoxious verses, by 'Ubaid Khān Uzbek. The later date, 936, is given by Rākim ; see Rosen, Institut, p. 126. Sām Mirza assigns a still later date, A.H. 939, to Hilālī's death. See the Persian Catalogue, p. 656.

I. Foll. 1—59. صفات العاشقین, *Sifāt ul-Āshikīn*, or "Qualities of Lovers," a mystic poem.

Beg. خداوندا دری از غیب بکشای
جهان شاهد لا ریب بدمای

For other MSS., see the Oude Catalogue, no. 263 ; Pertsch, Berlin Catalogue, no. 913 ; and Ethé, no. 1026.

II. Foll. 60—114. شاه و درویش, King and Dervish. See the Persian Catalogue, pp. 656 and 1090b ; Pertsch, no. 914 ; and Ethé, no. 1022.

The poem has been translated into German verse by Ethé, *Morgenländische Studien*, 1870, p. 197.

This copy is due to the well-known calligrapher, Sultān Muḥammad Nūr.

303.

Or. 2848.—Foll. 275; 10½ in. by 7½; 19 lines, 5 in. long; written in fair Nestalik in four gold-ruled columns; dated Zulka'dah, A.H. 965 (A.D. 1558).

[SIDNEY CHURCHILL.]

كتاب مجازات

A Masnavi poem treating of the lives and miracles of Muḥammad, of 'Ali and of the Imams, by Ḥairati, who died A.H. 961. See the Persian Catalogue, p. 874b.

The MS. is somewhat imperfect at the beginning. The first extant chapter has the heading سبب نظم کتاب و تذییل بمدح نواب کامیاب شاه عالم پناه, and begins as follows:

مرا عمری هوای شاعری بود
دین رنگم خیال ساحری بود

After speaking boastfully of the fame he had achieved in various kinds of poetry, such as Ghazals and Kasidahs, the author says that he had not yet tried his hand at Masnavi. On one occasion, when he was present at Court, a book entitled Bahjat, and treating of Muḥammad, 'Ali, and the holy family, having been brought from Shiraz to the Shah, he obtained his Majesty's leave to turn it into Masnavi verse. Hence the present work, which was completed, as stated at the end, A.H. 953. The date is expressed by the title, slightly altered by 'Imālah,' as stated in the following lines, fol. 275a :

جو دانایان بی تاریخ اتمام
کمال سعی را دادند اجمام

هم از اعجاز این ایيات فاخر
كتیب مجازات آمد بخطاط
ازین معنی دل من فیض یابست
که هم تاریخ و هم ذام کتابست

The prologue concludes with a panegyric on Shāh Tahmāsp. The work, it is hardly necessary to say, displays the most extravagant 'Ali-worship and the usual Shi'ah perversion of history. The names of the three predecessors of 'Ali in the Khilafat are duly accompanied by the customary imprecation

عليه اللعنة

The work is divided into forty-four sections, the first of which, fol. 2b, has this heading : الفصل الاول در بعضی از علامات نبی علیه الصلوٰۃ والسلام. The contents may be briefly described as follows: Faṣl 1—16. Life and miracles of Muḥammad. Faṣl 17. در مجرّات امیر المؤمنین علیه السلام, Prodigies of 'Ali, thirty-nine of which are enumerated, fol. 87b. Faṣl 18. Incidents of his life, در بعضی ایام امیر المؤمنین, forty in number, fol. 106a. Faṣl 19. His merits and eminent parts, fol. 123a. Faṣl 20. Election of Abu Bakr, fol. 127b. Faṣl 21. Opposition to Abu Bakr, fol. 130a. Faṣl 22. History of Fadak, fol. 134a. Faṣl 23. Election of 'Umar, fol. 136a. Faṣl 24. Proclamation of 'Osman, fol. 139a. Faṣl 25. Succession of 'Ali, fol. 143a. Faṣl 26. Battle of the Camel, fol. 145a. Faṣls 27—29. Battle of Ṣiffīn, fol. 152b. Faṣls 30—31. War with the Khawārij, fol. 182b. Faṣl 32. Hasan and Ḥusain, fol. 188a. Faṣl 33. Zain ul-Ābidin, fol. 195a. Faṣl 34. Muḥammad Bākir, fol. 202b. Faṣl 35. Ja'far Sādik, fol. 211a. Faṣl 36. Müsa Kāzim, fol. 226a. Faṣl 37. 'Ali Rīza, fol. 233a. Faṣl 38. Muḥ. Javād, fol. 246a. Faṣl 39. 'Ali Nakī, fol. 251b. Faṣl 40. Hasan 'Askari, fol. 260a. Faṣls 41—44. Ḥujjat-ullah Kā'im bīkūstās (the Mahdi) and his future advent, foll. 266a—274.

304.

Or. 2870.—Foll. 36; 6 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in Shikastah, with gold-ruled margins; dated A.H. 1140 (A.D. 1727-8). [SIDNEY CHURCHILL.]

رند و زاهد

"The Rake and the Ascete," in prose and verse, by Fuzūlī, who died A.H. 963. See the Turkish Catalogue, p. 39b.

Beg.
ای بر تو سجود زاهدان وقت نیاز
وی رغبت رندان بتو هنکام نیاز

The text agrees with the edition lithographed in Teheran, A.H. 1275. The MS. contains seven miniatures in late Persian style, corresponding exactly in their disposition and the attitude of the two personages with the drawings of the Teheran edition. It was written for Muḥammad Mu'min Khān Shirāzī by his father. A copy is noticed by Pertsch, Berlin Catalogue, no. 683, art. 4.

305.

Or. 4911.—Foll. 244; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in plain Nestalik; dated Constantinople, 2 Zulka'dah, A.H. 1036 (A.D. 1627).

دیوان فضولی

The Divan of Fuzūlī, with a preface by the poet, beginning:

الله الله چه خزانه ایست :
معاف که از ابتدای خلقت اشیا اصحاب شرایع و اهوا
باختلاف مذاهب و آراء

A part of the preface is lost. From the remaining portion it appears that the poet collected these erotic poems, written in an easy Persian style, to comply with the desire of a fair youth who had no taste for his

Turkish and Arabic compositions. The collection is far richer than the Divan noticed in the Persian Catalogue, p. 659b. It has no fewer than fifty Ghazals rhyming in Alif against twelve in the latter.

Contents : Ghazals in alphabetical order, fol. 4b, beginning :

باسمك اللهم يا فتاح ابواب المنا
يا غنى الذات يا من فيه برهان الغنا

Tarkīb, fol. 103b, beginning :

خیز ساقی بساط می بر چین
می بستان بده زیاده ازین

Mukattā'at, fol. 107b, beginning :

در صد صدق جناب متولی
کز رای منیرش عقباییست منور

Sāki Nāmah, a Masnavi, fol. 118b, beginning :

سر از خواب غفلت چو برداشت
لوائی فراست بر افراشتم

Rubā'is, fol. 130b, beginning :

ای کرده بلطف خود مکرم مارا

Rind u Zāhid, a Masnavi (see the preceding MS.), foll. 141b—167b. Imperfect at the end. The lost portion corresponds with the last fifteen pages of the Teheran edition.

II. Foll. 168—238. هفت منظر

Haft Manzār, a Masnavi by Hātifi. See no. 295, I.

This copy wants the prologue and the introductory part of the story. It begins with this line :

چون بچیران او فتادش کار

which is found at fol. 12b of the complete copy, Add. 26,166.

306.

Or. 4616.—Foll. 283; 8½ in. by 5; 15 lines, 3 in. long; written in small Nestalik, apparently in India in the 18th century.

دیوان اشکی

The Divan of Ashki, imperfect at the beginning.

Mir Ashki, a native of Kum, went to India and died at Agra, or Delhi, A.H. 972. See the Oude Catalogue, p. 30, no. 349, pp. 56 and 118. The Divan consists almost exclusively of Ghazals in alphabetical order. The first extant begins as follows :

ویران جهان ز دیده تر میکنم بیا
عالم ز کریه زیر و زیر میکنم بیا

The Ghazals rhyming in ب begin, fol. 26b, with this line :

دوش وقت صبح دیدم روی آن مه را بخواب
چون شدم بیدار دیدم در مقابل آفتاب

At the end are a few Rubā'is, fol. 281b, beginning :

ای آنکه مه از شرم رخت کاشته است
با سیزه لب لعل تو آراسته است

and, fol. 283a, some Kit'ahs, the first line of which is :

مطلوب مال در جهان اشکی
تا نکردی اسیر محنت و غم

The MS. is dated in the twenty-fifth regnal year, probably of Muhammad Shāh (A.H. 1155) : تمت تمام شد بتاريخ دهم ماه محرم سنّة ١١٥٥

307.

Or. 3504.—Foll. 164; 8½ in. by 6¼; 21 lines, 4½ in. long; written in small and rather

cursive Nestalik in four columns; dated Wednesday, 13 Rabī' II., A.H. 973 (A.D. 1565).

[SIDNEY CHURCHILL.]

I. Foll. 1—64. A poem in Masnavi verse, written in imitation of Sa'di's Bustan, and designated in the epilogue by the title بوسستان خیال, by 'Abdi.

بنام بزرگ جهان آفرین
که کوید ز جانش جهان آفرین

After the usual sections in praise of God and the Prophet, and a description of the Mi'rāj, the prologue contains a eulogy on the reigning sovereign, Shāh Tahmāsp, whose name the poet says he will raise to the sky, as Sa'di immortalised that of Abu Bakr B. Sa'd, fol. 9b :

اکر سعدی از نام ابو بکر سعد
خط شاهد نظم را کرد جعد
کنون عبدی از نام طهماسب شاه
سخن را زند ببر فلک بارگاه

In a subsequent chapter, fol. 10a, سبب 'Abdi gives some account of his life and works. Finding that poetry enjoyed but scant favour in his day, he turned to an official career, and obtained a high post in the royal Divan. But, remaining true to his poetical vein, he composed, under the surname of Nuvīdī, Kasidahs, Ghazals, and a Masnavi on the subject of Salāmān and Absāl. He subsequently adopted the above takhallus, 'Abdi, and wrote a Masnavi entitled جوهر فرد, in imitation of the Kirān i Sa'dain of Khusrau, and another Masnavi in imitation of Khizr Khān u Duval Rāni, by the same poet. These formed the first two poems of a contemplated Khamsah, the present poem being the third. It is divided like its prototype, the Bustan, into ten Bābs, enumerated at the end of the prologue, fol. 11a. The

author says that his anecdotes are drawn from genuine records, and especially from the recent work of an eminent historian, whose name was Ahmād (meaning, no doubt, Kāzī Ahmād Ghaffārī, author of the *Nigār-iṣṭān*; see the Persian Catalogue, p. 106).

The headings of the ten Bābs are as follows:

- | | |
|----------------|--|
| I. Fol. 12a. | در شرح حال پادشاهان |
| II. Fol. 20a. | در شرح حال وزرا |
| III. Fol. 24b. | در شرح حال مستوفیان و کتاب |
| IV. Fol. 28b. | در شرح حال علماء |
| V. Fol. 32a. | در شرح غازیان ظفر فرجام و
سپاهیان مریخ انتقام که بمردی و مردانکی
بدرجات عالی رسیده آند |

This section concludes with a poem, in the style of Firdausi, on the story of Bīzhan, بیژن ذامه, foll. 35—42.

- | | |
|-----------------|---|
| VI. Fol. 43a. | در باب شعر |
| VII. Fol. 49b. | در شرح حال اغنية و ترغیب
بجیود و سخا |
| VIII. Fol. 53a. | در شرح حال فقرا |
| IX. Fol. 56b. | در شرح حال عاشقان |
| X. Fol. 61a. | در شرح حال جوانان |

The work was completed on the second day of Rabi' I., A.H. 961, as stated in the following lines, fol. 64b :

بروزی که فردوس من شد درست
دوم روز بود از ربیع نخست
نوشتم بامداد مشکین مداد
مرین خاتمه بر ورق با مراد
چو کستره لکم ظلال جلال
فلک یافت تاریخ نظم ظلال

We learn from Taki Kāshi, Oude Catalogue, p. 37, no. 499, that the poet, whose real name was Khwājeh Zain ul-‘Ābidīn ‘Ali, of Shirāz, filled for many years the office of Mustaufi, that he wrote two Khamsahs in imitation of Nizāmi, a poem entitled *جام چشید*, and three Divans, and that he died in Ardabil, A.H. 988.

خزانهُ الملكوت

Khazā'in ul-Malakūt, a religious poem by the same ‘Abdi.

Beg. ان اولی الشروع بسم الله
ابتدى بسمه واحمد له

The poem deals chiefly in praises of Muhammad, of the Imams, of the Shāh, and in anecdotes of saints and Sufis. In a short prose-preamble the author enumerates the seven sections, termed *Khizānah*, into which it is divided. They have the following headings :

- | | |
|-----------------|--|
| I. Fol. 65b. | خزانهُ اول موسم بصحیفه لا ربیب
مشتمل بر بسمله و حمله وما يتعلق بهذا الباب |
| II. Fol. 77b. | خزانهُ دوم منوط بلوح مسطور
در نعت خاتم الانبیا |
| III. Fol. 93b. | خزانهُ سیوم مشهور بمحر مسجور
محتوى بر مناقب ائمه معصومین |
| IV. Fol. 114b. | خزانهُ چهارم معروف بمنثور
شاهی در حسن سیر شاه دین بروز |
| V. Fol. 129b. | خزانهُ پنجم مسمی بروج الاسواق
در خیرخواهی خواص و عوام |
| VI. Fol. 146b. | خزانهُ ششم مکنی بهمیج الاشواق
در حقیقت عشق و محبت |
| VII. Fol. 158b. | خزانهُ هفتم مدعو بنهايت الاعجاز
در خاتمهُ کتاب |

The date of composition, A.H. 968, is conveyed in the following lines, fol. 164a:

فُراغِ اَيْنِ فَكْرٍ
نَهْصَدْ وَ شَصَتْ وَ هَشْتَ اَزْ هَجْرَتْ
حَظْ جَانْهَا سَتْ اَيْنِ خَجْسَتْ كَتَابْ
سَالْ خَتْمَشْ اَزْ حَظْ جَانْهَا يَابْ

308.

Or. 2986.—Foll. 92; 6 $\frac{3}{4}$ in. by 4; 13 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with 'Uvān and gold-ruled margins, about the middle of the 19th century, with eleven miniatures in modern Persian style.

[H. A. STERN.]

فرهاد و شیرین

Farhād u Shīrīn, a Masnavi by Vāshī, who died A.H. 991 (Persian Catalogue, p. 663b), with a continuation by Viṣāl Shīrāzī, who died A.H. 1263 (v. Majma' ul-Fuṣahā, vol. ii., p. 528).

Beg. الله سینه ده آتش افروز
دران سینه دلی وان دل همه سوز

For other MSS. see the Persian Catalogue, p. 663b, iii.; the Berlin Catalogue, no. 918; Ethé, Bodleian Catalogue, nos. 1039—42; and Rosen, Institut, p. 262.

The continuation by Viṣāl begins, fol. 43a, as follows:

هزاران بُرده بِر قانون عشقست
بهر بُلک نغمها ز افسون عشقست

Vāshī's original poem with the continuation of Viṣāl has been lithographed in Teheran, A.H. 1263. Both are included in the Divan of Viṣāl, lithographed in Teheran, A.H. 1275.

309.

Or. 4913.—Foll. 175; 8 in. by 4 $\frac{1}{2}$; 14 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik; dated 1 Muḥarram, A.H. 1048 (A.D. 1638).

I. Foll. 1—90.

The *Divan* of Ṣanā'i's *Mashhadi*.

در روش حسن ناز هست بسی خوش نما.

عشهه بطریز ستم غمزه بر نک جفا

The poet, whose proper name was Mīr Husain B. Ghīyāṣ ud-Dīn, lived in Khorasan in the reign of Shah Tahmāsp, and visited India under Akbar. There he associated with Faizi and 'Urifi. He died A.H. 996. See the Oude Catalogue, pp. 43, 120; Sham'i Anjuman, p. 102; and Khair ul-Bayān fol. 244b.

Contents: Kasidahs in alphabetical order, fol. 1b. Muqāṭā'at, fol. 65a, beginning:

شهریار بچالک در که تو

که خدایش نیافرید سما

A Masnavi, fol. 68b, beginning:

بیا دل بیخانه اهل راز

بکش جام معنی صورت کداز

Ghazals alphabetically arranged, fol. 74a, beginning:

راندی بخشم از بر خود ای پسر مرا

صد خار حسرتست ازین در جکر مرا

Ruba'iis, fol. 85a, beginning:

فریاد که دیده غرق خون کرد مرا

دل از ره عقل و دین برون کرد مرا

For other copies see the Oude Catalogue, p. 578; Ethé, Bodleian Catalogue, no. 1045; and Pertsch, Berlin Catalogue, no. 919.

II. Foll. 93—175. Kasidahs of 'Urifi without alphabetical arrangement. They begin,

as in the Divan noticed by Sprenger, p. 528, with this line :

اتبال کرم میکزد ارباب هم را
همت خورد نیشتر لا و نعم را

The MS. breaks off in the middle of a Kasidah beginning :

سری در عهد سامانی نداره
کسی کر آب دارد نان ندارد

310.

Or. 2979.—Foll. 217; 9 in. by 5; 17 lines, $2\frac{3}{4}$ in. long; written in cursive Nestalik; dated Tuesday, 22 Rabī' II., A.H. 1033 (A.D. 1624). [H. A. STERN.]

دیوان عرفی شیرازی

The Divan of 'Urfi Shirāzī.

دادم بچشم او دل اندیشه بیشه را
غافل که زود میشکنند مست شیشه را

Contents: 1. An alphabetical series of Ghazals, the first of which, beginning as above, is found in the Cawnpore edition of the Kulliyāt, A.H. 1297, p. 5, margin. The series ends with the first Ghazal in (ib. p. 108, margin), beginning :

ساغر لبریز وصل بر کف مشتاق نه

2. Another alphabetical series of Ghazals, extending from ا to ش, beginning, fol. 19b:

روشن شد آنقتاب چراغش زداغ ما

The last Ghazal (Cawnpore edition, p. 77, margin), begins :

کجاست نشتر میزکان دوست تا دل بش

3. Kasidahs, without alphabetical arrangement, fol. 57b, with the usual beginning :

ای متاع دره در بازار جان انداخته

4. The latter part of an alphabetical series of Ghazals from ن to ی, fol. 94a, beginning

with the first Ghazal in ن (Cawnpore edition, p. 103), the first line of which is :

پیش بدم در قمار عشق جانان باختن

5. Another series of Kasidahs, fol. 99b, beginning (Cawnpore edition, i., p. 15):

جهان بکشم و دردا که هیچ شهر و دیار

This is the Kasidah known as ترجمة الاشواق. See no. 419, XII.

6. Muqāṭṭa'at, fol. 136b, beginning (ib., p. 120):

منم عرفی امروز کز کشت طبع
بود خرم افshan کف خوش چینان

7. Majma' ul-Abkār, a Masnavi in imitation of the Makhzan ul-Asrār of Nizāmī, followed by some other Masnavis, and beginning, fol. 144b :

بسم الله الرحمن الرحيم
موج نحسست ز بحر قدیم

See the Persian Catalogue, p. 667b, III.; the Berlin Catalogue, no. 920, art. 2; the Bodleian Catalogue, no. 1051, no. 114b; and the Cawnpore edition, p. 138.

8. Fragments of a Masnavi on Farhād and Shirīn, the same as in the following MS., art. II., and in the same order, fol. 186b :

9. Rubā'is, fol. 199b. The same as in the following MS., art. I.

10. Twenty-one additional Rubā'is, foll. 215b—217a. Compare the کلیات عرفی, described by Rosen, Institut, no. 84.

311.

Or. 3204.—Foll. 28; $9\frac{1}{2}$ in. by $4\frac{1}{2}$; 19 lines, $2\frac{1}{2}$ in. long; written in Nestalik, apparently in the 18th century. [KREMER, no. 182.]

I. Foll. 1b—17a. Rubā'is by 'Urfi, about

two hundred in number, without alphabetical arrangement.

Beg. *يا رب نفسی ده که تنا برازم*
وین نعمه باهشک نوا برازم

The same Rubā'i, with سزا instead of نوا, is found in the Cawnpore edition of the *Kulliyāt*, A.H. 1297, p. 134. The last Rubā'i contains in its last hemistich,

اول دیوان عرف شیرازی

a chronogram for A.H. 996, the year in which the Divan of 'Urfī was completed.

II. Foll. 17b—28a. Some *Masnавis*, also by 'Urfī.

Beg. *صبحی دلکشا جون خنده حور*
که شادی مست بود اندوه مخمور

The first and longest relates to a meeting of Shirīn and Farhād. Some of the next-following pieces also relate to Farhād. The name of 'Urfī appears in the following line, fol. 25b :

کرامت کن بعرف چند جامی
من آرام سوزی دره نامی

These are evidently detached fragments of the *Masnavi* Farhād u Shirīn, mentioned in the Persian Catalogue, p. 667b, iv. The opening line quoted there, خداوندا دلم بی نور, is noticed in the Oude Catalogue, p. 527; in the Berlin Catalogue, no. 920, art. 3; and by Rosen, Institut, p. 262.

312.

Or. 2872.—Foll. 245; 9½ in. by 5¾; 15 lines, about 3 in. long; written in fair Nestalik in two gold-ruled columns, with an 'Unvān, apparently in the 17th century.

[SIDNEY CHURCHILL.]

دیوان امانی

The Turkish and Persian Divans of Amāni, an Amir of Turkish race, who lived under Shāh Tahmāsp and Shāh 'Abbās I., and died probably shortly after A.H. 1016. See the Turkish Catalogue, p. 301.

The Persian Divan occupies foll. 90—245. It begins with an alphabetical series of Ghazals, wanting the first page or two. The first complete Ghazal begins as follows:

بود يا رب دمد صح وصال اين شام هجرانرا
صبا آرد بسوی ما شمیم بعد جانانرا

The last Ghazal, which breaks off before the end, fol. 175b, begins :

تشریف بویرانه ام اوردی و رفقی
انزوده بدرد دل و جان دردی و رفقی

The remainder of the Divan is not in its original order. Some folios are lost and others are transposed. It contains : 1. *Masnāvis*, the first of which, fol. 176, is imperfect at the beginning. The second, fol. 177a, begins as follows :

آفرید آنریدکار غفور
پیش از هردو کون آن یکنور

2. Rubā'is, in alphabetical order, fol. 190b, with the exception of the first, which begins :

آذانکه بدرکهت پناه آوردند
عفوی عجیبی پی کنایه آوردند

3. *Mukāṭṭa'at*, fol. 204a, beginning :

بکاشان یکی اهرمن کشته آصف
که از خلق او خلق را دل دو نیمست

4. *Tarjī'at*, fol. 212a. The first piece wants the beginning. The next is in praise of Shāh Tahmāsp and has the following burden :

پادشاه عادل و ظل الله
سید عالی نسب طهماسب شاه

5. Kasidahs, fol. 225b, beginning :

يا شقیع الذنوب شد پیدا
بطفیلت دو کون وما فیها

313.

Or. 2839.—Foll. 23; 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 15 lines, 2 $\frac{7}{8}$ in. long; written in fair Nestalik on gold-sprinkled paper, with 'Unvān, gold-ruled margins, and three whole-page miniatures, in highly finished Indian style, 17th century.

[HAJI ZUHŪR UD-DĪN.]

سوز و کداز

"Sūz u Gudāz," a poem by Nau'ī. See the Persian Catalogue, p. 674a; the Bodleian Catalogue, no. 1064; and the Berlin Catalogue, no. 928.

At the beginning are two seals, one with the name Sulaimān and the date A.H. 1146, the other bearing the name of Archibald Swinton Rustam Jang Bahādur, in the Persian character, and the date 1174 (A.H.).

314.

Or. 3274.—Foll. 102; 7 $\frac{1}{4}$ in. by 3 $\frac{1}{2}$; 15 lines, 2 $\frac{1}{4}$ in. long; written in fair Nestalik in two gold-ruled columns, on gold-sprinkled paper, apparently in the 17th century.

[S. DE SACY.]

خسرو و شیرین

"Khusrau u Shirin," a Masnavi by Ja'far.

Beg. خداوندا رهی از غیب بنمای
ز غیبم جسم دل بر عیب بکشای

The author is Ja'far Beg Kazvīnī, afterwards Āṣaf Khān, who died under Jahāngīr, A.H. 1021. See the Persian Catalogue, p. 118a. It is stated in Ma'āṣir ul-Umarā, fol. 26b, that, in the opinion of many judges,

no one after Nizāmi had told the story of Khusrau and Shirin better than Ja'far Beg.

In the prologue the poet says that he had been from an early age addicted to poetry, and that, having been compelled by adverse fortune to seek employment by the pen and the sword, he had repaired from Iran to Hindustan, and had found a generous patron in the person of the sovereign Jahāngīr, to whom a long panegyric is devoted. The narrative begins on foll. 11b, and the last section, foll. 78b, has the heading کابین کردن شیرین خسروا. The last line is :

ز زر چندانکه کان زان بیش و کم داشت
ز کوهر اججه دریا در شکم داشت

The poem has apparently been left unfinished. For another copy see Ethé, Bodleian Catalogue, no. 1069.

II. Foll. 80—101. Kasidahs, Kit'ahs, Ghazals, &c., by the same Ja'far, without any systematic arrangement.

بیهی سلاسل زلفت کمند کردن جان.
شکست خوده ز چشم تو لشکر ایمان

Some of the Kasidahs are addressed to Akbar, others to Jahāngīr. Among the Kit'ahs are chronograms for the death of the former and the accession of the latter. Towards the end, foll. 98b, is a Tarjī' of some length, beginning :

انسوس که روزگار بر کشت
غم آمد و غمکسار بر کشت

The MS. is described in S. de Sacy's Catalogue, Paris, 1842, "Manuserits," p. 45, no. 262.

315.

Or. 3275.—Foll. 62; 7 in. by 3 $\frac{1}{2}$; 15 lines, 2 in. long; written in neat Nestalik with gold-ruled columns, apparently in the 17th century.

فرهاد و شیرین

An earlier recension of the poem noticed under the preceding no., art. I., endorsed
نسخه فرهاد و شیرین

Beg. خداوندا دلی ده شاد از آندوه
درو کنجایش غم کوه تا کوه

It is substantially the same work as the Khusrau u Shirin, in a somewhat shorter form. The second line,

دلی از خارخار عشق پر نیش
ز هر نیشی دو صد جا بیشتر ریش

is identical with the sixth in the preceding text.

The present MS. ends with this line :

که حال جوی شیرین باز داند
باستقبالش ارد کر تواند

The same line, slightly altered, is found in the preceding copy, fol. 66b. It is the thirteenth Bait of the section inscribed رفتن خسرو بقصر شیرین و شکار را بهانه مساختن.

A MS. with the same beginning, and dated as early as A.H. 995, is described by Ethé, Bodleian Catalogue, no. 1068. The present MS., however, contains a text of later date; for the prologue includes a panegyric on Jahāngīr, who is explicitly named in this line, fol. 9a:

جوان شد بار دیگر عالم پیر
بعهد شاه نور الدین جهانگیر

The above beginning is given by Haj. Khal., vol. iii., p. 138, as that of the Khusrau u Shirin of Āṣaf Khān.

316.

Or. 3255.—Foll. 231; 8½ in. by 4½; 17 lines, 2½ in. long; written in fair Nestalik; dated Rabi' I., A.H. 1070 (A.D. 1659).

[SIDNEY CHURCHILL.]

دیوان نظیری

The Divan of Nazīri, of Nishapur, who died in India, A.H. 1022. See the Persian Catalogue, p. 817b.

Contents: Ghazals in alphabetical order, beginning :

اذاما شیت ان تجیی حبیة حلوة الحبیا

Rubā'is, fol. 150b, beginning :

ای از تو صور نکار هر جا کوری

Kasidahs, fol. 159b, beginning :

ای جلالت خلوت از اغیار تنها ساخته

For other copies see the Oude Catalogue, p. 515; Ethé, no. 1074; and Pertsch, Berlin Catalogue, no. 929.

317.

Or. 2952.—Foll. 145; 8¼ in. by 5; 12 lines, 2 in. long; written in fair Nestalik with a rich double-page 'Unvān, gold-ruled columns and gilt headings; dated Monday, 14 Rabi' II., A.H. 1058 (A.D. 1648). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

محمد و آیاز

"Mahmūd u Āyāz," a Masnavi by Zulālī, who died about A.H. 1025. See the Persian Catalogue, p. 677a.

Copyist : محمد سعید

There are two whole-page miniatures in Persian style, foll. 65 and 71.

For other copies see Pertsch, Berlin Catalogue, no. 933, and Ethé, Bodleian Catalogue, no. 1081, art. 7.

318.

Or. 3667.—Foll. 96; 7½ in. by 4½; 12 lines, 2½ in. long; written in small and neat Nestalik, with four 'Unvāns and gold-ruled columns, A.H. 1049 (A.D. 1639).

[SIDNEY CHURCHILL.]

I. Foll. 1—49. دیوان ابو تراب بیک
The Divan of Abu Turāb Beg.

دکر ز لاله نو رسته کوهه فصل بهار
Beg. چو مادر بست که فرزند بروند بکنار

The author was a native of Jūshkān, who lived in Kashan in the reign of Shāh ‘Abbās I. He asked Sādīki Beg, a poet of Isfahan, to bestow upon him a takhallus, but before he had time to use it, he took to opium and left off writing verses. He died A.H. 1026 (Subhi Gulshan, p. 10). Taķi Kāshi, Oude Catalogue, p. 24, no. 258, speaks of him as one of his contemporaries. In Khair ul-Bayān, fol. 320b, he is mentioned as the favourite poet of Shāh ‘Abbās I., and as being still alive (A.H. 1019).

Contents: Kasidahs, &c., fol. 1b. A Sāki Nāmah in Tarjī‘ form, fol. 5b, beginning:

ساقی بدہ آن جام که ماه شب تارست
آن باده که لککونه رخسار بهارست

A Narrative in Masnavi verse, fol. 16b, beginning:

راوی افسانه ارباب جود
پرده رخسار معانی کشود

Chronograms relating to contemporary events in Kashan, with dates ranging from A.H. 1005 to 1012, fol. 22b.

Ghazals alphabetically arranged, fol. 23a, beginning:

ای ز تو بند بروزیان نقط سخن سرای را
فکر تو باعث جنون عقل کره کشای را
Rubā‘is, fol. 48a, beginning:
روزی که لبت را بشراب اندازد
یاتوت لبت بشک ناب اندازد

II. Foll. 50—73. دیوان نصیر

The Divan of Naṣir i Hamadāni, with a short preface by the author, beginning:
یکاه که هزار و یک دام مبارکش هزار و یک شمع برافروخت

Khwājah Naṣir ud-Din B. Khwājah Maḥmūd, also called Naṣirā, of an ancient and noble family of Hamadān, went to India to the court of Akbar, and thence to that of Kuṭubshāh (Riyāz ush-Shu‘arā, fol. 456a). He died A.H. 1030 (Nigāristān i Sukhan, p. 122).

Contents : Kasidahs, fol. 52b, beginning:

زهی نقاب تو فانوس چشم بزم حضور
بملک حسن تو صحرا نشین تجلی طور

Sāki Nāmah in Tarjī‘ form, fol. 65b, beginning:

ساقی بدہ آن می که چکر کوشہ جامست
زن شیشه که در بزم طرب بیش سلامست

Mukattā‘at, fol. 69a, beginning:

ایکه از تاب شعله طبعت
خشک شد خل وادی این

At the end is a chronogram for the taking of Ganjah, by Shah ‘Abbās, A.H. 1015.

Ghazals beginning, fol. 73b, with a separate ‘Unvān :

خدا ز شهر بکرداند آفت مار
که داده کریه ما سر بکوه و صحرا را

Rubā‘is, fol. 88b, beginning:

وقتست که دهقان فلک کردد سست
در سنبله اش حبه نماند چو نخست

319.

Or. 2998.—Foll. 126; 7 in. by 4; 10 lines, 2 in. long; written in elegant Nestalik, with three double-page ‘Unvāns and gold-ruled columns, apparently early in the 17th century.

[SIDNEY CHURCHILL.]

دیوان نظام دست غیب

The Divan of Nizām Dast i Ghaib.

The author, whose full name is Mirza Nizām ul-Mulk, son of Amīr Amin ud-Dīn

Husain, belonged to an illustrious family of Sayyids of Shiraz, called Sādāt i Dast i Ghaib. The author of Khair ul-Bayān speaks of him, fol. 347, as a highly talented young man, whom he met on his way to Mecca (A.H. 1017), and gives copious specimens of his poetry.

In a preface occupying the first eighteen pages of the MS., Abu Ḥayyān Māli, an intimate friend of the poet, dwells on his remarkable genius and poetical taste, and deplores his premature death, which took place on Sunday the 25th of Zulhijjah, A.H. 1029, adding that he was buried opposite the tomb of Hāfiẓ. The above date was embodied by the poet's uncle in the following chronogram:

پرسیدم از ارباب خود تاریخش
کفتند نهانده پادشاه شعر

The Divan, which spread rapidly in the author's lifetime, is described as consisting of about 2500 Baits and being chiefly devoted to praises of the Prophet and the Imams. The preface was written in the last decade of Ramazan, A.H. 1030. Tāhir Naṣrābādi gives also A.H. 1029 as the date of Nīzām's death, adding that he was then only thirty years of age (Add. 7087, fol. 204).

Contents of the Divan: Kasidahs, fol. 10b, beginning:

ز دیده بیرخ او دل نمیشود روش
چو آنتاب نباشد چه سود از روزن

Ghazals, fol. 30b, beginning:

ذوق محبتی کو تا سر کنم فغافرا
ویران کنم باهی بنیاد آسمانرا

Rubā'is, fol. 83b, beginning:

آن رفت که دل وصل نکاری میخواست
در بزم پری رخان قراری میخواست

Masnavis, fol. 96b, beginning:

دلا چند بینی شکست از خمار
شکستی کرت هست در تو به آر

Tarjī'āt and Tarkibs, the first of which is a Sāki Nāmah, fol. 105a, beginning:

ساقی بده آن می که بزنگ لب یارست
آن می که رخ ساقی ازو رشت بهارست
محمد قاسم کاتب

320.

Or. 3505.—Foll. 211; 10 in. by $6\frac{1}{2}$; 11 lines, $4\frac{1}{4}$ in. long; written in large Nestalik, apparently in the 17th century.

[SIDNEY CHURCHILL.]

دیوان علی نقی کمره

The Divan of 'Ali Naqī Kamara'i, who died, according to Tāhir Naṣrābādi (Oude Catalogue, p. 91), A.H. 1030. See the Persian Catalogue, p. 818a, iv., and Or. 2975, v. Mir Husain mentions him in Khair ul-Bayān, fol. 310, as still alive.

To the Divan is prefixed a prose preface by the author, containing a dedication to Imām Kūli Khān (see the Persian Catalogue, p. 681a), whom he begs to excuse him for not attending his court. It begins as follows, fol. 1b:

حمدی که شاه بیت قصیده کمال را شاید

در خور خداوندیست

Contents of the Divan: Kasidahs in praise of Shāh 'Abbās, Hātim Beg, Murshid Kūli Khān, Imām Kūli Khan and others, beginning:

چو خفتگان خد را صباح روز نشور
ز خواب مرک جهاند نهیب نفعه صور

Chronograms, fol. 66a, beginning:

اعتماد الدوّله حاتم بیک کامد
اسماش بندہ کیوان غلامی

This section contains two chronograms for A.H. 1018. This shows that the date A.H. 1013, assigned in Riyāz ush-Shu'arā to the author's death, is too early.

Ghazals in alphabetical order, fol. 82b, beginning:

ای نام همایونت طغراچه فرمانها
خوشید صفت طالع از مطلع دیوانها

Rubā'is, fol. 200b, beginning:

کم حوصلکیست اینکه سالک بیکاه
خواهد شود از حقیقت عشق آگاه

321.

Or. 3324.—Foll. 160; 9 in. by 6; 5 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Uvāns and gold-ruled columns, in the 17th century. Bound in stamped leather covers.

[SIDNEY CHURCHILL.]

دیوان شاپور

The Divan of Shāpūr, of Teheran, who died about A.H. 1030. See the Persian Catalogue, p. 674b, and Ethé, Bodleian Catalogue, no. 1072.

Contents: Kasidahs, mostly in praise of 'Ali and the Imams, beginning:

چه مزده دارد ازان شاخ کل نسیم بهار
که رقص میکند از شوق بر سرم دستار

Two Tarjī's, fol. 21b, beginning:

عشق از سر زلف صید بندی
تابیده بعض من کمندی

Masnavis, fol. 29b, beginning:

صبحی زاب کوثر روی شسته
کلی از چشم خوشید رسته

Ghazals in alphabetical order, fol. 38, beginning with the same line as the Divan described in the Persian Catalogue.

Rubā'is, fol. 152b, beginning:

بر خیز چه خفته ای ندیم سحری
کاورد سفیده دم شیم سحری

This last section appears to be imperfect at the end.

Shāpūr went twice to India, A.H. 996, and again A.H. 1019, and was treated there with great distinction. He returned thence to Persia, where he was still living when Mir Husain wrote his Khair ul-Bayān (see fol. 314), i.e. A.H. 1019—1035.

322.

Or. 4912.—Foll. 191; 11 in. by 7; 12 lines, 4 in. long; written in fair large Nestalik, with 'Uvāns, illuminated headings, and ornamental borders throughout, dated A.H. 1054 (A.D. 1644).

دیوان میراک

The Divan of Mirak, composed in close imitation of the Divan of Hāfiẓ, with a prose preface by the author, beginning: تمجید و تحمید خالقی که قابل کلام مجzen نظام انا افضل العرب والعمجم الخ

Mirak Nakkāsh, or Mirak the painter, says in the preface that he was at heart a Dervish and a worshipper of the great mystic Hāfiẓ. His Divan includes, fol. 182b, a Masnavi in praise of Shah 'Abbās II., and a chronogram for his accession, A.H. 1052. It appears from a short epilogue that the Divan was composed in the next following year in the space of four months. The date is expressed by this chronogram :

جستی تاریخش از خرد کفت
بی جهد بکو جواب حافظ

Contents: A long Tarjī-band, fol. 4a, beginning:

قا مهر رخ تو شد دل آرا
شد دیده عقل و عشق بینا

A Saki Nāmah, fol. 13a, with this burden :

ساقی بده آن باده که در ظل سحابیم
لب تشنہ رخساره آن آتش و آیم

Ghazals in alphabetical order, fol. 14b, beginning :

بده سانی می کلزنک تا شوید غم از دلها
که از ملک دل هر یک بر آرد کام حاصلها

Masnавis with the heading نامه مناجات, fol. 177b. Chronogram on the accession of 'Abbās, and Rubā'is alphabetically arranged, fol. 183b. A Masnavi entitled حکایت قصا, fol. 187b.

طاهر این محمد جان نقاش کاشی
Copyist:

323.

Or. 3319.—Foll. 315; 11 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 15 lines, 3 in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled columns; dated Zul-hijjah, A.H. 1071 (A.D. 1661).

[SIDNEY CHURCHILL.]

دیوان قدسی

The Divan of Kudsi, who died in India A.H. 1056. See the Persian Catalogue, p. 684b.

Contents : Preface by Mulla Tughrā, fol. 1b. See the Persian Catalogue, p. 685, v., and Ethé, no. 1102, art. 1.

Kasidahs in alphabetical order, fol. 8b, beginning :

من آن نیم که کنم سرکشی ز تبعیغ جفا

The same beginning in the Oude Catalogue, p. 536; Berlin, no. 941; and Bodleian, no. 1102, art. 6.

Tarkibs, fol. 93a, beginning as in the Persian Catalogue, p. 685, ii.:

سنگ زیر سر ز سرکردانیم سنگ اسیاست

Ghazals alphabetically arranged, fol. 119a, beginning :

داده عشقم باده نای که میسوزد مرا

See the Oude Catalogue, l.c., and Berlin, no. 940, art. 3.

Rubā'is in alphabetical order, fol. 190a, beginning :

سر حلقة مباش بنم روزردان

A long Masnavi called ظفر نامه, on the victories of Shāhjahān, fol. 199b, beginning :

بنام خدائی که داد از شهان
جهان پادشاهی بشاه جهان

and other Masnavis. See the Persian Catalogue, p. 685, viii.; Ethé, no. 1106; and Berlin Catalogue, no. 940, art. 1.

محمد جعفر بن محمد طاهر للسمیی قدم :
کاهی

324.

Or. 3234.—Foll. 257; 9 in. by 5; 21 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik with gold-ruled columns; dated Muḥarram, A.H. 1029 (A.D. 1619). Bound in gilt and stamped leather covers.

[SIDNEY CHURCHILL.]

دیوان فیاض

The Divan of Fayyāz Lāhiji.

چو زهروقت صبوج ازانق بسازد جنک

زمانه نیز کند ناله مرا آهنک

Fayyāz is the takhallus of the celebrated philosopher, Mullā 'Abd ur-Razzāk B. 'Ali Lāhiji, who died under Shāh 'Abbās II., about A.H. 1060. See above, no. 9, and Kişās ul-Khākāni, fol. 157. His Divan contains poems in praise of his master Mullā Ṣadrā, of Mir Bākir Dāmād, and of Shāh Safi.

Contents : Kasidahs, fol. 1b. Muḳatṭa'āt, fol. 79a, beginning :

صدر جهان و عالم جان و سپهر فضل

Tarkibs, fol. 85b, beginning :

السلام ای کوهرت در پای عدل و داد و دین

Ghazals, in alphabetical order, fol. 105b, beginning :

الهی فیض مشرب ده که دلکیرم ز مذهبها
نیدانم چه میخوانند این طفلان بمکتبها

Rubā'is, fol. 235b, beginning :

فیاض ازل که بزم هستی آراست
جام سخن از می معافی بپراست

A Sāki Nāmah and other Masnavis, fol. 244a, beginning :

بیا ساقی اسباب می ساز کن
سر خم بنام خدا باز کن

325.

Or. 4391.—Foll. 347; 10 in. by $5\frac{3}{4}$; 12 lines, $4\frac{1}{4}$ in. long; written in large and cursive Nestalik, apparently in the 17th century.

[WALLIS BUDGE.]

دیوان حاذق

The Divan of Hāzīk, beginning :

حاذق ز کجا ترا چه سان آوردند
زارعکه عدم دوان آوردند

From several passages of the Divan (foll. 33b, 31b, 35b) it appears that the author lived in India under Shāh Jahān, and was over seventy years of age at the time of writing. This is sufficient to establish his identity with Ḥakim Hāzīk B. Humām B. Maulānā ‘Abd ur-Razzāk Gilāni, who was born at Fathpūr Sikri, near Agra, in the reign of Akbar, was sent by Shāh Jahān on a mission to the Uzbek prince Imām Kuli Khān, and was afterwards appointed, in the fourth year of the reign, to the confidential post of عرض مکرر. In his old age he retired to Agra, where he died A.H. 1068. See Ma’āṣir ul-Umarā, Add. 6565, fol. 154; Riyāz ush-Shu’arā, fol. 122; Makhzan ul-Gharā’ib,

fol. 116b; and Sham’i Anjuman, p. 127. Verses quoted in the Makhzan are found in the present MS.

The Divan has a marked religious and Shi’ah character. It is divided into two sections, the first of which, foll. 1—39, contains Rubā’is, and the second, foll. 40—347, Ghazals in alphabetical order. The latter is imperfect at the beginning. The first complete Ghazal begins :

آنکه می نوشد زعلت بشکند بیمانه را
آنکه در کوی توره یابد بسوزد خانه را

There is a lacuna extending from the beginning of letter ش to that of letter م, and in the latter part the original order has been disturbed in the binding.

The original colophon has been erased, and a spurious one, with the date سنته سته مایه عشرين, has been substituted for it.

326.

Or. 2849.—Foll. 43; $6\frac{1}{4}$ in. by $3\frac{1}{2}$; 15 lines, $1\frac{3}{4}$ in. long; written in small and neat Nestalik, with gold-ruled columns, probably in the 17th century. [SIDNEY CHURCHILL.]

دیوان شیدا

The Divan of Shaidā, imperfect at beginning and end.

Shaidā was born in Fathpūr, a town near Agra, where his father, a native of Mashhad, had settled. He served under Jahāngīr and Shāh Jahān, and died in Kashmir about A.H. 1080. See the Persian Catalogue, p. 1083a; Riyāz ush-Shu’arā, fol. 246b; Sham’i Anjuman, p. 220; and Hamīshah Bahār, Oude Catalogue, p. 124.

The MS. contains only Ghazals in alpha-

betical order. The first extant begins as follows :

نه موج آب نکارد نکار زلف ترا
نه دست باد زند شانه مار زلف ترا

The Ghazals come to an end on the last page, at the bottom of which the Rubā'is begin as follows :

ای همچو سرمشک ازمه بر جسته زمن
ای بوده ترا کریز چون بسته زمن

327.

STOWE, Or. 15.—Foll. 196; 9 in. by $5\frac{1}{2}$; 12 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, probably about the close of the 17th century.

دیوان فرج

The Divan of Faraj-ullah Shūshtarī, who uses Faraj as his poetical name.

Beg. اذا ذاولتني الصهباء ذقها ثم ناولها
کزان لب نشأة کوثر رساند باده در دلها

Faraj-ullah, a native of Shūshtarī, went over to India, and was seen by Taki Auħadi in Kambāyat (Riyāz ush-Shu'arā, fol. 333b). He settled in Haiderabad, and was raised to rank and wealth by the Kuṭubshāh, namely 'Abdullah Kuṭubshāh, who reigned A.H. 1035—83, and is mentioned in the following line of the Divan, fol. 58b :

رشک ایران شد دکن در عهد عبد الله شاه
هر چه خواهی است اما باده شیراز نیست

See Sham'i Anjuman, p. 374. His Arabic verses are praised by Sayyid 'Ali Ma'sūm (Arabic Supplement, p. 625), who saw him in his father's house in Haiderabad, and says that the poet was then (about A.H. 1080) seventy years old. See Sulāfat al-'Aṣr, Or. 120, fol. 440b. Faraj-ullah is also mentioned by Tāhir Naṣrābādī among contemporary poets. See the Oude Catalogue, p. 98.

The Divan consists mainly of Ghazals in alphabetical order. These are followed, foll. 183b, by a few Kit'ahs, and, foll. 184b—194a, by Rubā'is beginning :

ای رازق و حش و طیر و بی نطق و فصح
قسمت بحسن رسان و روزی بقیعیج

On the first page is a note of a former owner, Aḥmad B. Müsa Ruhāvi, dated A.H. 1122.

328.

Or. 3282.—Foll. 512; $10\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in Nestalik, with four 'Unvāns and gold-ruled columns; dated A.H. 1104 (A.D. 1692-3). [S. DE SACY.]

دیوان صائب

The Divan of Ṣā'ib, of Tabriz, who died A.H. 1088. See the Persian Catalogue, p. 693a.

Contents : Kasidahs, fol. 1b, beginning :

بادها مشکین نفس شد ابرها کوهر نثار
خوش با آینین تمام امسال آید نو بهار

Ghazals, in alphabetical order, fol. 18b, beginning, as in the Lucknow edition of A.H. 1292, and several MSS. :

اکر نه مد بسم الله بودی تاج عنوانها

Fardiyyāt, also alphabetically arranged, fol. 421b, beginning :

نیست سوی حق بجز تسلیم راه بندۀ را

Short pieces of two or three Baits, in alphabetical order, foll. 430b—512b, beginning :

ای خار و خس بجز ثناي تو سخنها

Copyist : عبد الجلیل ولد شاه خلیل خراسانی

The MS. is mentioned in the Catalogue of S. de Sacy's Library, Manuscrits, p. 49, no. 288. For other copies see Rosen, Institut, p. 264; Pertsch, Berlin Catalogue, no. 956; and Ethé, no. 1131.

329.

Or. 2694.—Foll. 779; 10 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 16 lines, 3 $\frac{1}{4}$ in. long; written in cursive Nestalik, with 'Urvān and ruled columns; dated 15 Zulka'dah in the 26th regnal year of Muhammad Shāh=A.H. 1156 (A.D. 1743).

[E. B. EASTWICK.]

The second volume of a most extensive collection of Sā'ib's poems.

It contains the latter half of the Ghazals in their alphabetical arrangement from letter ڏ to letter ڻ.

The first Ghazal, which is found at p. 484 of the Lucknow edition of A.H. 1292, begins:

ای بیاد لعل میکون تو کام جان لذید
در فراقت در دل شبهای تار افغان لذید

The latter part of the volume contains the following sections :

1. Initial verses of the Ghazals in ڏ, fol. 709a.

2. Fardiyāt, fol. 738b, beginning :

حضرت اوقات غفلت چون ز دل بیرون رو

3. Pieces of two or three Baits, in alphabetical order, fol. 746b, beginning :

خدایا در بدر این نفره مستانه مارا

مکن نویید از حسن قبول افسانه مارا

4. Turkish Ghazals, foll. 773b—777b, beginning :

نه احتیاج که ساقی و بیره شراب سنکا

که اوز پیاله‌سی و روزی آفتاب سنکا

The MS. was written for Rustam 'Ali Khān by Hidāyat-ullah, dwelling in Kāshān.

330.

Or. 3541.—Foll. 263; 10 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 17 lines, 2 $\frac{1}{4}$ in. long; written in neat Shikastah-āmīz,

with 'Urvān and ruled columns, apparently about the close of the 17th century.

[SIDNEY CHURCHILL.]

دیوان ارشد

The Divan of Arshad.

ای که هر سو سر زلفی بربشان کرده
از کلی رخسار عالم را کلستان کرده

Mirza Muhammad Arshad, son of Mirza 'Ali Akbar, born at Barnābād, lived mostly in Herat in the time of Shah 'Abbās II., and excelled especially in Masnavi. The author of Kişās ul-Khākāni, who wrote A.H. 1076, Add. 7656, fol. 179, describes him as being then past forty years of age. Arshad himself states his age very precisely, fol. 77b, in a chronogram relating to a son who was born to him, A.H. 1084, when he had reached his fifty-ninth year :

؛ امید فرزند بودم مسلول
که عمرم به پنجاه و نه در رسید

He must therefore have been born A.H. 1025. The Divan includes chronograms ranging from A.H. 1048 to 1089. Most of the Kasidahs are in praise of the Imams and of the successive viceroys of Khorasan, Hasan Khān Shāmlu and his son and successor 'Abbās Kuli Khān. The latter, who ruled over Khorasan A.H. 1050—90, appears to have been the special patron of the poet.

Contents : Kasidahs, fol. 1b. Tarkibs and Tarjīhs, fol. 48b. Mukattāt, fol. 54a. Masnavis and chronograms, fol. 77a. Ghazals, in alphabetical order, fol. 82b, beginning :

ای در ره تحقیق تو سر کشته خبرها
در شعشه حسن تو آشقة نظرها

Rubā'is, fol. 251b, beginning :

آنده که ز اسرار ازل آکاه است
دست طلبش ز غیر حق کوتاه است

Prose preface to a *Masnavi* entitled ابرکهربار which the poet completed by desire of his patron in Herat, fol. 261b.

لله الحمد که نسیم نو بهار نفسم تاز چمن دل
و مرغزار جکر وزیدن آغاز کرده

331.

Or. 3634.—Foll. 126; 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$; 17 lines, 2 $\frac{1}{2}$ in. long; written in small cursive Nestalik, partly on tinted paper with flowery designs, in Kabul and Kandahār; dated Monday, 21 Zulhijjah, in the 42nd year of the reign (of Aurangzib), i.e. A.H. 1109 (A.D. 1698). [SIR GORE OUSELEY.]

دیوان مجدوب

The *Divan* of Majzūb, whose proper name was Mir Muḥammad, of Tabriz, and who died A.H. 1093. See the Persian Catalogue, p. 696b, and the Oude Catalogue, p. 479.

Contents : *Kasidahs*, fol. 4b, beginning as in the previously described MS., Or. 309.

Ghazals, alphabetically arranged, fol. 14a, beginning :

الهي عبدك العاصي اتاكا
مقرا بالذنوب فقد دعاكا

Mukhammas, *Tarjī'*, *Masnavis*, and chronograms, fol. 110b, beginning :

حسن را آینه در کار بود
جوهر دل قابل دیدار بود

Rubā'is, foll. 120a—125b.

The MS. is noticed in Dr. John Lee's Catalogue, no. 182.

332.

Or. 3487.—Foll. 206; 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$; 14 lines, 2 $\frac{1}{4}$ in. long; written in fair Nestalik, with

two 'Unvāns and gold-ruled columns, apparently in the 17th century.

[SIDNEY CHURCHILL.]

دیوان راقم

The *Divan* of Rākim, with a preface in prose.

Beg. of the preface :

ای بروون از احاطه ادراك
قدست از نسبت تقدس پاک

تعظیم دربار کبربانی که کرسی نشینان عرش المراج
معرفت

Beg. of the *Divan*, fol. 8b :

ای ذکر تو سر رشته تسبیح سخنها
بی حمد تو پیمانه خالیست دهنها

Rākim is the takhallus of Mirza Sa'd ud-Din Muḥammad, son of Khwājah 'Ināyat, a merchant of Mashhad. He went with his father to India in the time of Shāh Jahān. After his return to Persia he was appointed by Shāh Sulaimān (A.H. 1078—1105) Vazir of Herat, and, afterwards, of the province of Khorasan, and became known as a liberal patron of poets. See Riyāz ush-Shu'arā, fol. 191b, and Sham'i Anjuman, p. 167. A copy of his *Divan*, described by Sprenger, Oude Catalogue, p. 540, contains a chronogram for A.H. 1084.

In the preface Muḥ. Sādīk Mashhadi, who appears to have been a dependant of the poet, enlarges on the praises of his patron, and states that, although he had received from the Shāh the office of Dastūr, with the title of Āṣafi, and was fully engrossed by the affairs of state, he yielded at times to poetical inspiration.

The *Divan* consists exclusively of short pieces in the form of Ghazals arranged in alphabetical order.

333.

Or. 3644.—Foll. 173; 8½ in. by 5¼; 11 lines, about 3 in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled columns, about the close of the 17th century.

[SIDNEY CHURCHILL.]

ديوان نورس

The Divan of Nauras.

چن شکفت و کل آرست نم رو حانی
رساند باغ بساغر شراب ریحانی

Nauras is the takhallus of Muḥammad Husain Dumāvandi, who came as a young man from his native place, Dumāvand, to Isfahan, and was recommended by the famous poet Šā'ib to Muḥammad Zamān Khān. Tāhir Naṣrābādi mentions him among his living contemporaries, and Ḥazīn says that he died in Isfahan. See Add. 7087, fol. 300b; the Oude Catalogue, pp. 103, 139; and Riyāz ush-Shu'arā, fol. 472a. The Divan contains several Kasidahs in praise of the reigning sovereign, Shāh Sulaimān, an occasional poem on a Ḥammām built in the town of Dumāvand, and chronograms for dates ranging from A.H. 1084 to 1105 (the last is an addition to the original text, fol. 170a).

The contents are: 1. Kasidahs in praise of Imam 'Ali Riza, the first of which is entitled فخر المذاق. 2. A second series of Kasidahs, with an 'Unvān, fol. 10b, beginning:

بسته ام تا در رهش بر بادپا نعل شتاب

چون فلک بوسد رکاب سایه ام را آفتاب

The first Kasidah is again in praise of the same Imam, but the others are addressed to Shāh Sulaimān, to Zamān Khān, Ṣafi Küli Khān, and Shaikh 'Ali Khān I'ttimād ud-Daulah. 3. Ghazals, in alphabetical order, fol. 35b, beginning:

طراز از اسم اعظم داشت چون خاتم سلیمان زرا

ز بسم الله داد اکلیل کلکم فرق دیوان زرا

4. Opening verses and various pieces, مطلع و متفرقات, fol. 124a, including chronograms.

5. Masnavis, fol. 138b, two of which are of some extent, and are respectively entitled حاتمیه and قضا و قدر. 6. Mu'mmas, or riddles, fol. 153a. 7. Prose pieces, foll. 160b—169a, the first of which is a letter relating to the Mir'at ul-Jamāl of Šā'ib.

The margins of a great part of the volume, and foll. 170—173 at the end, contain additional verses by the same hand as the text, but in a smaller character.

334.

Or. 4774.—Foll. 212; 10 in. by 6; 15 lines, 3½ in. long; written in fair Nestalik, with gold-ruled columns, apparently early in the 18th century.

ديوان واعظ

The Divan of Rafī' ud-Dīn Vā'iz Kazvini, who died about A.H. 1105. See above, no. 152, and Ethé, Bodleian Catalogue, no. 1144.

This copy wants the first page, and begins with the second Ghazal of the complete MS., Add. 7812, the first line of which is:

ای بار داده کعبه کوبیت براها
کستانج بارکاه قبول تو آهها

Contents: Ghazals, in alphabetical order, fol. 1a. Kit'abs, fol. 117b. Fardiyāt, fol. 121b. Kasidahs, fol. 130b, beginning:

فصل دی شد آتش سوزی هوا را در سر است

سرد مهربهای دورانزا ظهور دیکر است

(See Add. 7812, fol. 181b.) A Tarkīb, fol. 160b. Rubā'is, fol. 162b, beginning:

از بهر خلافت پیغمبری کفت

طاقست انگس که بود زهرا را جفت

Chronograms, fol. 172a. *Masnavis*, fol. 184b. The longest of these, foll. 191b—204a, relates to the famous battle of Shāh Ismā'il and Shaibak Khān. It begins as follows :

فرازنه دست و نیغ زیان
چنین کرده تسبیح ملک بیان

335.

Or. 3285.—Foll. 242; 9 in. by 5; 15 lines, 3 in. long; written in cursive Nestalik, apparently in India, in the 18th century.

دیوان سوروی

The *Divan* of Surūri, with a preface in prose, beginning :
لَهْمَدُ اللَّهُ عَلَى نُوَالَةِ الْمَصْلُوَةِ عَلَى :
مُحَمَّدٌ وَآلُهُ سُرُورُ الدَّلَهَى دَانِشَ آمَى بِلَاغْتَ سَجْنَانَ

Beg. of the *Divan* :

الهی در طریق عشق آسان ساز مشکلها
بیابانها خطرناک و بسی دورست منزلها

The preface was written, at the request of the poet, by Sāki, who is better known by the title of Musta'idd Khān, مشهور به مستعید خان, conferred upon him A.H. 1119, and died A.H. 1136 (see the Persian Catalogue, pp. 936b, 1083b). He praises the author of the *Divan*, whom he calls Sikandar Surūri, as the great mystic poet of the period:

فِي زَمَانِنَا هَذَا تَبَسَّمْ آمُوزْ غَنْجَةَ سُخْنَ جَهَرَ افْرُوزْ شَاهِدْ
اين فن ناشناس غمکده دوری سکندر سوروی

The *Divan* consists chiefly of Ghazals of a religious or mystic character, in alphabetical order. One of these, fol. 202b, is in praise of 'Ālamgīr. The Rubā'is which follow, fol. 208a, contain many eulogies on Muhyi ud-Dīn Jilāni, to whose order, the Kādirī, the author evidently belonged.

The *Mukatṭa'at*, fol. 233b, begin with this verse :

بیاد حق سروی زنده کن دل
اکر خواهی حیات جادانی

They include some chronograms. The last of these gives A.H. 1114 for the compilation of the *Divan*, which is here designated as کلادسته اسرار :

بِحَمْدِ اللَّهِ كَهْ دِیوَانْ سُرُورِی
شَدَهْ کَلْزَارْ ازْ کَلَهَای اسْرَار
رَقْمْ زَدْ خَامَهْ امْ سَالْ بَهَارَش
بَهِیْنْ کَلَمَتَهْ کَلَهَای اسْرَار

At the end is a Kasidah entitled قصيدة عمان, foll. 237—242, beginning :

کَارْ دَیْنْ کَنْ اَرْ سَرِ اَنْدَرْ سَرْ توْ کَرْ سَرَاست

336.

Or. 2936.—Foll. 357; 12 in. by 7½; 25 lines, 4½ in. long; written in neat Nestalik, in four columns divided by illuminated borders, ornamented with three rich 'Unvāns and seventy-nine miniatures of Indian style, and gilt between the lines throughout, apparently about the beginning of the 19th century.

[NATH. BLAND.]

حمله حیداری

Hamlah i Haidari, a poetical account of 'Ali's life, by Bāzil, who died A.H. 1124 (see the Persian Catalogue, p. 704), with the continuation of Mīr Ghulām 'Ali Āzād, which is noticed in the Persian Catalogue, p. 705, Add. 25,806.

The poem of Bāzil is divided into two parts, the second of which is marked by an 'Unvān, fol. 227b, and begins with the Khuṭbah of Muḥammad, corresponding with p. 175

of the Lucknow edition. The continuation of Āzād begins, also with an ‘Unvān, fol. 310b. For other MSS., see Ethé, Bodleian Catalogue, nos. 518-19.

337.

Or. 3668.—Foll. 16; $7\frac{3}{4}$ in. by 5; 9 lines, $2\frac{7}{8}$ in. long; written in neat Nestalik, with gold-ruled margins, in the 19th century.

[SIDNEY CHURCHILL.]

کل کشتنی

Gul i Kushti, a Masnavi, by Mir Najāt, who died about A.H. 1126. See the Persian Catalogue, p. 821b, v.

The date of composition, as given in the following line of the epilogue, is somewhat ambiguous :

غنجہ کل کہ بود بر سر دل تاریخ است

This means, according to the Indian commentators, that the numerical value of غنجہ کل, namely 1108, is to be added to that of دل, viz. 34. Accordingly, the date would be A.H. 1142. This, however, is inadmissible; for Najāt died before that date, and there exists a copy of the poem dated A.H. 1128 (see Rosen, Institut, p. 269). The true interpretation of بر سر دل is that only the head, *i.e.* the initial letter, of دل is to be taken into account, which gives 1108+4, or A.H. 1112.

The poem has been lithographed, with a commentary by Ratan Singh, in Lucknow, 1881, and with another by Gobind Rām in Murādābād, 1884. For MSS., included in the Divan of Najāt or separate, see Pertsch, Berlin Catalogue, no. 674, 10, and Ethé, Bodleian Catalogue, nos. 1162, 1164-5.

338.

Or. 3542.—Foll. 135; $10\frac{3}{4}$ in. by $5\frac{1}{2}$; 20 lines, $2\frac{3}{8}$ in. long, with oblique lines round the

margins; written in a cursive Indian character; dated 9 Rabī I., A.H. 1133 (A.D. 1720).

[SIDNEY CHURCHILL.]

رباعیات بیدل

The Rubā'is of Bidil (Persian Catalogue, p. 706b), in alphabetical order.

آنکس که منزله است از آب و کل ما
بی او عدم است خلوت و محفل ما

At the end of the alphabetical series, fol. 126, is a colophon, in which the copyist states that, while he was engaged in transcribing these verses, the poet, Mirza ‘Abd ul-Kādir Bidil, died on Thursday the fourth of Ṣafar, A.H. 1133.

The latter part of the MS., foll. 126b—135, is occupied by a section of mixed contents, consisting of satires in Kasidah form, Mu-khammasāt, and Rubā'is, by the same poet, and imperfect at the end.

این دور دور خیراست وضع متنین که دارد
پاد بروت مردی غیر از سرین که دارد

A similar collection of Rubā'is is noticed in the Berlin Catalogue, no. 969. The first piece there mentioned is the seventh of the present MS. See also the Oude Catalogue, no. 175.

339.

Or. 3286.—Foll. 87; $6\frac{1}{2}$ in. by 4; 14 lines, $2\frac{1}{2}$ in. long; written in neat Nestalik, with two ‘Unvāns and gold-ruled margins; dated 21 Shavvāl, A.H. 110 (for 1205, A.D. 1791).

دیوان طبیب

The Divan of Tabib, with a prose preface by the author.

هر چند تمهد بساط عریضه
نکاری بعنوانی که شایسته نظر الهوت

Beg. of the Divan, fol. 10b :

حاشا که کشم بهر طرب ساغر خم را
از غم چه شکایت من خوکده بغم را

The author, Mirzā ‘Abd ul-Bākī, of the Mūsavi Sayyids, was the son of Mirzā Muḥ. Raḥīm, who had been Ḥakim Bāshī, or head physician, to Shāh Sultān Husain Ṣafavī. He served in the same capacity under Nādir Shāh. After that sovereign's death, he became Kalāntar of Isfahan, but resigned that charge in favour of his younger brother Mirzā ‘Abd ul-Vahhāb, and died A.H. 1168. See Atashkadah, p. 412, and Majma‘ ul-Fuṣahā, vol. ii., p. 340, where it is said that Ṭabib's Divan amounted to two or three thousand Baits. The verses quoted there are found in the present MS.

In the preface the author refers, in extremely prolix and involved style, to his retirement from worldly pursuits after the death of Nādir Shāh, and to his pilgrimage to the holy places.

The Divan consists of Ghazals in alphabetical order. At the end, fol. 79b, are some Rubā'is, beginning :

رفق تو و رفت زندگانی افسوس
آمد پیری و شد جوانی انسوس

and a Masnavi on Maḥmūd and Ayāz, قطعه محمود و ایاز, fol. 83b, beginning :

شنیدم من که محمود جوانیست
که بودش در جهان هم تاج و هم تخت

Copyist: علی اصغر الهمدانی

340.

Or. 3236.—Foll. 349; 9½ in. by 5¾; 17 lines, 3½ in. long; written in neat Nestalik Shikastah-āmīz, with two ‘Uvvāns and gold-ruled columns; dated A.H. 1200 (A.D. 1786).

[SIDNEY CHURCHILL.]

دیوان عاشق

The Divan of ‘Āshīk.

درین خرابه پر غم که نیست جای سور. خوش آنکه بیش نکیرد بجز طریق عبور

Akā Muḥammad ‘Āshīk, of Isfahan, was a poor man, earning his livelihood as a tailor; but he had poetical genius, and excelled especially in amatory poems. Āzur, who mentions him among his contemporaries (Ātashkadah, p. 414), says that he died A.H. 1181. See also Makhzan ul-Gharā’ib, fol. 304; Bodleian Catalogue, col. 356, no. 1755; Majma‘ ul-Fuṣahā, vol. ii., p. 346; and Sham‘i Anjuman, p. 293. This poet must not be confounded with an earlier ‘Āshīk, who wrote a Masnavi entitled عیش و طرب, A.H. 1079 (Oude Catalogue, p. 339).

Contents : Kasidahs, fol. 1b. Ghazals in alphabetical order, fol. 42b, beginning :

زهی مثالی که چون جمالت نبسته نقشی زمانه زیبا
بخندۀ مشیرین بدلله شکر بغمه لیل بعشوه سلمی

(The same beginning is found in a Berlin MS., Pertsch, no. 948, which contains only the Ghazals.) A Mukhammas, fol. 302b. Rubā'is, fol. 303a, beginning :

زاده بهوس که خلد در بکشاید
عابد کوید که قرب حق میباشد

Chronograms, with dates ranging from A.H. 1154 to 1181, fol. 326b. The first relates to the accession of Shāh Sulaimān II., A.H. 1163, and begins :

افراخت بتسخیر جهانی علم فتح
دارای فلق مرتبه همچون شه انجام

341.

Or. 2869.—Foll. 130; 8 in. by 5¾; 16 lines, 3½ in. long; written in cursive Nestalik,

apparently about the close of the 18th century.
[SIDNEY CHURCHILL.]

Another copy of the Divan of 'Âshik, containing only Ghazals in alphabetical order, beginning as the corresponding section of the preceding MS.

The colophon states that this Divan of Aka Muhammād Iṣfahāni, poetically called 'Âshik, was completed on Thursday in Tafriš, no more precise date being added.

342.

Or. 2850.—Foll. 152; $6\frac{1}{2}$ in. by $3\frac{3}{4}$; 14 lines, $2\frac{1}{4}$ in. long; written in small and neat Shikastah; dated Safar, A.H. 1195 (A.D. 1781).

[SIDNEY CHURCHILL.]

دیوان طوفان

The Divan of Tūfān.

Beg. قاصد بیاد وعده وصل آورده ز دار
هجرم هزار مرتبه بهتر ز انتظار

Mirza Tayyib, of Hazār Jarīb, Māzandarān, poetically styled Tūfān, lived in Isfahan, and was dreaded for the pungency of his satires. At last he repented of his wicked ways, and retired to Najaf, where he died A.H. 1190. See the Persian Catalogue, p. 808a, iii.; Ātashkadah, p. 413; and Majma' ul-Fusulāh, vol. ii., p. 341.

Contents: Kasidahs, foll. 2b. Masnavis, foll. 61b, beginning:

آنکه پر آواز دارد در زمن
بهر دانش را ز طوفان سخن

Ghazals, in alphabetical order, foll. 104b, beginning:

باشک سرخ کردم چاره رخسار کاهی را
ولی درمان ندانم چیست دره رو سیاهی را

Rubā'is, fol. 150b, beginning:

ای راش عشقت بدلم سوز امروز
وی سوز تو در جان غم اندوز امروز

At the end are written verses composed by Āzur on the poet's death, the last hemistich of which is a chronogram for A.H. 1190:

آسود چو در خاک نجف آذر کفت
طوفان در دریای نجف شد ز صفا

343.

Or. 2868.—Foll. 137; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 12 lines, $2\frac{7}{8}$ in. long; written in elegant Nestalik on gold-sprinkled paper, with an 'Unvān, gold-ruled columns, and gilt headings; dated in the thirty-first year of Muhammad Shāh, A.H. 1161 (A.D. 1748).

[SIDNEY CHURCHILL.]

واله و سلطان

"Vālih u Sultān," a romantic poem in Masnavi rhyme, by Fakīr.

Beg. ای واله حسن دلکشت جان
عشق تو بهر دو کون سلطان

Mir Shams ud-Dīn Faķīr 'Abbāsi, an eminent poet and scholar, was born at Delhi, A.H. 1115, of an ancient and noble family. He wrote two able treatises on prosody and on poetical figures, a Divan, and several Masnavis. He composed the present one at the request of its hero, 'Ali Kuli Khān Vālih (Persian Catalogue, p. 372a), with whom he was intimate. It treats of the love-story of Vālih and his affianced bride Khadijah Bigam, poetically surnamed Sultān, who had been seized by force and married to one of the Afghan officers of Ashraf. The author of 'Iqd i Surayyā (Add. 16,727, fol. 68b), writing A.H. 1199, says that he had

been lately informed that Fakir had perished in a shipwreck near Başrah on his return from a pilgrimage to Najaf. For other notices, see Sham'i Anjuman, p. 378, and Makhzan ul-Gharā'ib, Or. 4610, fol. 344, Bodleian Catalogue, col. 362, no. 1993.

In the section entitled در سبب نظم کتاب, fol. 10b, the poet relates in the following verses how he had been sent for by Vālīh, who suggested to him the subject of the present poem :

لرکی صنی است قبله من
عشقش زده آتشم بخمن
آن لحظه مرا بلب رسد جان
کارم بر لب خدیجه سلطان
آواره چو کرد باد ازویم
که غمکین کاه شاد ازویم

The date of composition, A.H. 1160, is fixed by two chronograms in the following lines of the epilogue, fol. 132b :

آمد چو بدل خیال تاریخ
شد نظم منیع سال تاریخ
تاریخ دکر ز شخص معنی
ظاهر شودت اکر بجوانی

Further on, fol. 133b, the poet says that he had embodied in his poem the contents of letters written by Khadijah Sultan to her lover, as well as the passionate outpourings of the latter.

This fine copy has been revised by the author, who writes at the end : بنظر تصحیح شمس الدین فقیر عباسی دهلوی عفی الله عنہ در آمد

Copyist : محمد رفیع

344.

Or. 3239.—Foll. 167; 7 in. by 4; 11 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with

three 'Unvāns and gold-ruled columns ; dated (fol. 131b) A.H. 1174 (A.D. 1760).

[SIDNEY CHURCHILL.]

دیوان وفا

The Divan of Vafā.

مبادا هچجو من بینجا کسی از خان و مان خیزد.
که زندسان هر که خیزد آتشش از مغز جان خیزد

Mirza Sharaf ud-Din 'Ali Husaini Kummi, called Akāsi Beg, and poetically surnamed Vafā, was born A.H. 1137 in Kum, where his father was in charge of the sanctuary of the Imāmzādah Fātīmah. Having reasons to fear Nādir Shāh, he escaped, with great difficulty, from Persia, and reached Delhi A.H. 1162. There he was warmly received by 'Ali Kuli Khān Vālīh, who devotes to him a long and sympathetic notice in the Riyāz ush-Shu'arā, Or. 2693, fol. 452, and quotes a Kasidah which the young poet had composed in his (Vālīh's) praise, and which is found in the present MS., fol. 21b. It is stated in Sham'i Anjuman, p. 520, that Vafā stayed thirty years in India and died A.H. 1200. The same date is given in Rūz i Rūshan, p. 760. A copy of the Divan is described in the Oude Catalogue, p. 584.

Contents : 1. Kasidahs in praise of the Imams, of Vazir Āsafjāh, of Vazir Ṣafdar Jang, and of 'Ali Kuli Khān Zafar Jang. At the end are two chronograms, Turkish and Persian, for the accession of 'Ālamgīr II., A.H. 1167, and additional Kasidahs in a smaller and closer character.

2. Ghazals in alphabetical order, fol. 31b. The first, which has been completely obliterated, was apparently the same as in the Oude Catalogue. The end of the first hemistich, زبانم را, is still visible. The second Ghazal begins :

شد بلند از بس بوصفت قامت افعان ما
دم زدیوان قیامت میزند دیوان ما

3. Rubā'is, fol. 132a, beginning:

فی باغ طلب دارم و نی ساغر می
فی نعمه ار غنون و نی ناله نی

4. Tarkibs, Mukhammasāt and Tarjī's, fol. 142a.

5. A Masnavi, fol. 163a, beginning:

الهی شور عشم در سراندز
فروزان احکم در مجرم انداز

It breaks off at fol. 164b. The next three folios, which contain Ghazals, are misplaced; they should come after foll. 59 and 100.

II. and to Shaikh Bahā'i (Bahā ud-Din 'Āmili) as men of a remote past (see foll. 193a, 206a). He probably did not live much earlier than the date of the present MS.

The Divan consists of mystic and religious poems in Ghazal form, arranged in alphabetical order. At the end, fol. 205b, is a Masnavi beginning:

شنید ستم ز شاه عباس ثانی
که از دل کوده ترک دار فانی

It relates how Shāh 'Abbās brought to shame and confusion the strict rigorists who passed a severe judgment on his conduct.

345.

Or. 2851.—Foll. 207; 8 in. by 5; 14 lines, 3 in. long; written in cursive Nestalik, with ruled margins; dated A.H. 1241 (A.D. 1826).

[SIDNEY CHURCHILL.]

ديوان سيد كوجاك

The Divan of Sayyid Kūchak.

بیا ساقی بدہ جامی ازان خمخانه دلها
Beg.
که تا فان شوم از خود بکیم راه و اصلها

The author, who uses mostly كوجاك alone, but sometimes سید کوجاک as his takhallus, is not mentioned in the Tazkirahs. He is designated in the colophon as a great mystic and religious guide, تحفه الرضویه مولانا قدوّة العارفین و مرشد الفقراء والمسکین مولانا آقا سید کوجاک رفع الله مراجعة

From the contents of the Divan, which is designated in the colophon as Tuḥfat ur-Rizaviyyah, he appears to have been a Sufi Fakir living in Mashhad and a devout worshipper of the great Imam known as Shāh i Khurāsān, to whom several of his odes are addressed. No precise date is found in the Divan, but the author refers to Shāh 'Abbās

346.

Or. 2999.—Foll. 161; 7½ in. by 4½; 14 lines, 2½ in. long; written in Shikastah; dated 27 Rabī' I., A.H. 1199 (A.D. 1785).

[SIDNEY CHURCHILL.]

خسرو شیرین

"Khusrau Shirīn;" a Masnavi by Nāmi.

بنام آنکه در عنوان نامه
بود نامش نخستین نقش خامه

Nāmi is the poetical surname of Mirza Muḥammad Ṣādīk Müṣavī, the historian of the Zand dynasty, who died A.H. 1204. See the Persian Catalogue, p. 196a; Ātash-kadah, p. 439; and Majma' ul-Fuṣāḥā, vol. ii., p. 523.

This poem is designated in the prologue as the first composition of the author. It was written at the time when the poet came to Shiraz in the suite of Karīm Khān, who is praised as the reigning sovereign :

مرا در موكب سالار کشور
خدیو ظلم سوز عدل پرور

وکیل قایم آل محمد
که دور دولتش بادا مخداد
کدار افتاد سوی ملک شیراز
چه شیراز آنکه بر جنت کند ناز

The prologue concludes, fol. 11b, with a laudatory address to Āzur, author of the Atashkādah.

For another copy see Ethé, Bodleian Catalogue, no. 1191.

347.

Or. 3321.—Foll. 182; 6 in. by $3\frac{3}{4}$; 12 lines, $2\frac{1}{4}$ in. long; written in neat Shikastah, with 'Unvān, gold-ruled columns, and eight miniatures, apparently early in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

Another copy of the preceding poem.

It wants the last section, ممناجات بدرا، which occupies foll. 159—61 in the preceding MS.

At the beginning is a note showing that the MS. was given, A.H. 1260, by Nāṣir ud-Dīn Shāh to his servant Husain 'Ali.

348.

Or. 4515.—Foll. 82; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long, with oblique lines round the margins; written in Shikastah-āmīz; dated Friday, 22 Jumāda II., A.H. 1240 (A.D. 1825).

I. Foll. 3—57. وامق و عذرًا

Vāmīk u 'Azrā, a Masnavi by the same poet, Nāmi. See the Persian Catalogue, p. 813a, iv., and Ethé, Bodleian Catalogue, nos. 1192-3.

ای بنامت افتتاح هر کلام
ای ز نامت نامه نامی تمام

The narrative begins, fol. 7a, with these verses:

قصه پردازان این نیکو سیر
می دهند از داستان زینسان خبر
کز ملوک بیش شاهی نیک خواه
در یمن بودش سربر عز و جاه

II. Foll. 57b—72b.

Dah Nāmah, or ten love-letters, by Ibn 'Imād.

الحمد لخالق البرايا والشكرا لواهب الطابيا
ای نام تو صدر هر کتابی
آرایش فضل هر خطابی

Ibn 'Imād is placed by Daulatshāh, who quotes the above beginning of his Dah Nāmah, among the contemporaries of Hāfiẓ, v., 15. He was a native of Khorasan, but lived in Shiraz, where he died, according to Rūz i Rūshan, p. 17, A.H. 800. A copy is mentioned by Pertsch, Berlin Catalogue, no. 687, 3.

III. Foll. 72b—74a. A Masnavi by Mulla Hasan.

ز تنهائی دلم خون شد خدارا
بمن کن مهریان باد صبارا

It is a love-letter written by a prisoner to his beloved.

IV. Foll. 75b—82. An alphabetical glossary to the poems of Kā'āni, لغات مشکله کتاب حکیم قاآنی

It does not proceed beyond letter ش.

349.

Or. 2953.—Foll. 58; 7 in. by 4; 20 lines, 2 in. long; written in small and neat Shi-

kastah-āmīz ; dated Saturday, 28 Sha'bān, A.H. 1262 (A.D. 1848).

[SIDNEY CHURCHILL.]

Another copy of the Vāmik u 'Azrā of Nāmī, wanting the prologue.

Beg. [sic] قصه پردازان این پیکر سهر
میدهند از داستان زینسان خبر

Copyist : محمد وکیل این مرحوم فصل الله تبریزی

350.

Or. 3488.—Foll. 162; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$; 17 lines, 3 $\frac{1}{4}$ in. long; written in Shikastah-āmīz, with two 'Unvāns, silver-ruled columns, and gold headings, about the beginning of the 19th century.

[SIDNEY CHURCHILL.]

دیوان رفیق

The Divan of Rafīk, or, as he is called in the colophon, Maulānā Husain Iṣfahānī, دیوان املح المتأخرین مولانا حسین مخلص برفیق اصفهانی

Beg. زامد و رفت روز و شب بجهان باز آمد بهار و رفت خزان

Mulla Husain was the son of a greengrocer in Isfahan, and he carried on his father's trade; but he cultivated the society of the men of letters, who appreciated his poetical talent. He reached an old age, and died A.H. 1212. See Safinat ul-Mahmūd, fol. 184a; Anjuman i Khākān, fol. 132b; Atash-kadah, p. 390; and Majma' ul-Fuṣahā, vol. ii., p. 142.

Contents: Kasidahs, fol. 1b. Chronograms, with dates ranging from A.H. 1187 to 1202, fol. 19a. Ghazals, alphabetically arranged, fol. 43b, beginning:

بود که در کذرند از کناء کاری ما
که بیش از کنه ماست شرمزاری ما

Masnavis, fol. 131b, beginning:

بشنوید ای دوستان احوال من
بنکرید ای دوستداران حال من

Mukāṭṭa'at, fol. 139b, beginning :

ای بردہ رشم جام تو جمشید را زهوش
وی داده نور روی تو خورشید را ضیا

Rubā'is, in alphabetical order, fol. 152b, beginning :

داران که وفادار شنیدم همه را
عمری بوفا ز پی دویدم همه را

On the first page are some notes of former owners, the earliest of which is dated A.H. 1239.

351.

Or. 4238.—Foll. 105; 13 $\frac{1}{2}$ in. by 8; 17 lines 6 in. long; written in Nestalik; dated Bom-bay, in the year 1256 of Yazdagird (A.D. 1886).

[JAMES DARMESTETER.]

جنگنامه نواب غلام محمد خان

A poetical account of the life of Ghulām Muḥammad Khān, by Maulavi Ghulām Jilāni Rāmpūri, with the following heading : آرای جنود مجده مضامین حمد حضرت رحمن و هزیمت نمای افواج دریای امواج خیالات فاسدة نفس شیطان

بنام شهنشاه بی تخت و تاج
که بخشند زر مهر و مهرا رواج

Ghulām Muḥammad was the second son of the famous Rohilla chief Faiz-ullah, of Rāmpūr. His political career was a very brief one. Shortly after the death of his father, on the 18th of Zulhijjah, A.H. 1208 (A.D. 1794), he put his elder brother Muḥammad 'Ali to death, and, after various encounters with the British troops and those

of Ḵṣaf ud-Daulah, he was obliged to surrender, and was sent a prisoner to Benares. See the history of the Rohillas, Or. 1639, foll. 76—78; Mill's History of India, vol. vi., p. 46; and the "Ruhela Afghans," Calcutta Review, vol. 61, p. 224.

The poem begins with a long prologue, foll. 2—20. The historical portion starts from the death of Faiz-ullah and the ensuing conflict among his sons, fol. 21a, with this heading: شروع داستان عبرت بیان وفات نواب : فیض الله خان مغفور و قوع مجازعه و مشاجره در میان اخلاق آن امیر میرور

The sending of Ghulām Muḥammad to Benares is recorded on fol. 53a. The rest of the volume is taken up by a narrative of his wanderings to Mecca and Medina and his journeys to Rāmpūr, fol. 59b, to Kābul, fol. 72a, and to Kashmīr, fol. 78a, on all of which the author appears to have accompanied him; and by an account of his dealings with the Vazirs of Oude and the English authorities.

In one of the concluding chapters the author speaks of the Indian campaign of Zamān Shāh (A.H. 1213) and of the offers of service made to him by Ghulām Muḥammad, fol. 96.

In the next chapter, fol. 100, he relates, with great exultation, the murder of Mr. Cherry by Vazir 'Ali at Benares (in the same year). In the last, fol. 101, the death of his hero is rather hinted at under cover of mystic phrases than explicitly told.

In the epilogue, fol. 104b, the date of composition is indicated by the following chronogram:

زنطی در در یکتا برآر
که تاریخش سالش بود آبدار

But the text is evidently corrupt and the date uncertain.

The title of the poem and the author's name are found in the following colophon transcribed from the original MS.: لله مدحه والملة كه كتاب فيضي نصاب مسمى به جنگنامه نواب غلام محمد خان صاحب بهادر المعرفه بجهنك ذوخواه از تصنیف مجمع فضایل و کمالات و منبع فوایل نکات جناب مولوی غلام حیلاني صاحب مرحوم مغفور رامپوری در شهر رجب المربج سنه ۱۲۹۱ بتاریخ یکم روز هفتاده صورت اتمام پذیرفت

موبد خداداد اردشیر ایرانی :

On the fly-leaf is a note by Prof. James Darmesteter ascribing the poem to "the well-known Derwish Monshee Jumal eddeen." Lower down: "J'ai fait copier ce manuscrit à Bombay sur un MS. prêté par G^{al} Azimeddin Khan, général en chef du Nabab de Rampur et son Vakil. Il m'a dit qu'il n'y avait que deux copies de ce MS. dans le Rohilkand, l'original (dans la Bibl. du Nabab ?) et sa copie."

352.

Or. 2817.—Foll. 59; 13½ in. by 9; 17 lines, 4½ in. long; written in elegant Nestalik in four gold-ruled columns, with two highly finished 'Unvāns and illuminated headings; dated Muḥarram, A.H. 1194 (A.D. 1780).

[SIDNEY CHURCHILL.]

I. Foll. 1—52.

خسرو شیرین
"Khusrau and Shirin," a Masnavi imitated from the poem of Niẓāmi, by Shihāb.

درة الناج نامه نام خدای
کاسمان وزمین از اوست بیانی

The poet designates himself only by his

takhalluš, which occurs twice in the prologue, foll. 2a, 10b :

در سخن بیش ازین میچ شهاب
بر کران دار زورق از کرداب
ز کناهان غمین مباش شهاب
دل قوی دار و روز عیش متاب

His proper name, as found in the following MS., was Mirza 'Abdullah B. Ḥabib-ullah Turshizi. He was successively the panegyrist of Shahzādah Maḥmūd, the Afghan, in Herat, and of Agha Muḥammad Kājār, in Persia, and died A.H. 1215. See *Safīnat ul-Maḥmūd*, fol. 238b, and *Majma' ul-Fuṣāḥā*, vol. ii., p. 253.

The prologue contains a panegyric on 'Ali Murād Khān, who is addressed as the reigning sovereign, fol. 4b :

افتاق سپهر سلطانی
تاجدار سریر کیوانی
خان خانان علیمراد که هست
آسمان بیش قصر جاھش پست

'Ali Murād Khān, son of Allah Murād Khān, and step-son of Ja'far Khān Zand, is stated in the *Ta'rikh i Gitī-Gushā'i*, Add. 23,524, fol. 91a, to have assumed sovereignty in Isfahan shortly after the death of Karīm Khān, A.H. 1193. He made himself afterwards master of Shiraz, and remained the virtual head of the Zand empire until his death, which took place A.H. 1198.

As to his own life, the author only says (fol. 5b), that he had been for five years wandering through every land in great distress, lavishing praises on the great without obtaining any reward. The narrative, which begins fol. 6a, follows the main incidents of the poem of Nizāmi, but on a much reduced scale.

The poem was completed on the 15th of

Rabi' I., A.H. 1194, as stated in the following lines of the epilogue, fol. 51b :

پانزده روز از ربیع نخست
چون بر آمد شد این سواد درست
سال تاریخ آن ز روی شمار
از هزار و نود فزوں صد و چار

The date of transcription, "Muḥarram, 1194," is apparently a mistake for "Muḥarram, 1195."

In a Persian note written on the first page, درة الناج, the first words of the poem, are given as its title : *كتاب درة الناج احوالات خسرو شیرین از مصنفات شهاب احوالات علیمراد خان*

II. Foll. 53—59. An unfinished poem by the same Shihāb on the career of 'Ali Murād Khān, to whom it is dedicated.

سر نامه حمد جهان آفرین
کراو شد پدید آسمان و زمین

The poet's name is found in this line, fol. 54b :

بوصف تو بادا زبان شهاب
شناور چو ماهی بدربای آب

The narrative begins on fol. 56b. The author relates how his hero marched from Shiraz to Isfahan, crushed the rebellion of Zulfakār Khān (Afshār), and ordered that chief to be beheaded. The last leaf, which is disconnected from the preceding, treats of the same prince's victorious encounter near Hamadān with 'Ali Naqī Khān (son of Ja'far Khān Zand), and of the latter's defeat and flight to Shiraz.

353.

Or. 3318.—Foll. 289; 10½ in. by 5¾; 18 lines, 3¾ in. long; written in fair large Neskhi;

dated Friday, 18 Ramazan, A.H. 1232 (A.D. 1817).
[SIDNEY CHURCHILL.]

I. Foll. 1—221. دیوان شهاب

The Divan of Shihâb (see the preceding MS.), with a preface by the author, which begins as follows: مطلع دیباچه دیوان سخن: و مقطع دفتر معانی نو و کهن حمد و سپاس فردیست

Beg. of the Divan, fol. 4b:

ای بسته ترنجیر فلک پای زمانزا
وز پرده تقدیر بر اورده جهانزا

In the preface the author gives his proper name in full: Ibn Habib-ullah Turshizi 'Abdullah, with the takhallus Shihâb, and states that he compiled this Divan by desire of his patron, Shâhzâdah Mahmûd, A.H. 1206, and divided it into four parts (Kîsm), viz., 1. Kasidahs in praise of the Imams and of royal persons. 2. Kasidahs in praise of Amirs and Vazirs. 3. Mukâṭṭâ'ât. 4. Hazliyyât u Ahâjî, i.e., humoristic pieces and satires. The Rubâ'is are included partly in the third, and partly in the fourth part. The preface concludes with an enumeration of the other works of the author, namely Khusrau Shîrîn, Yûsuf Zulaikhâ, Bahrâm Nâmah, Tazkirat ush-Shu'arâ, 'Ikhd i Guhar on astrology, Murâd Nâmah, a history of 'Ali Mardân Khân Zand, all of which are in verse. The Tazkirat ush-Shu'arâ and the Murâd Nâmah were not yet completed. Two prose works, Tazkirat ul-Vuzarâ and Ta'rîkh i Mujadval, were also still unfinished.

The contents of the Divan are as follows: 1. Kasidahs in praise of the Prophet, the Imams, and of royal personages. The latter are Timûr Shâh, Shâhzâdah Mahmûd, to whom most pieces are addressed, Shâhzâdah Kâmrân and Abu'l-Fath Khân.

2. Kasidahs in praise of Amirs and Vazirs, fol. 35a.

3. Ghazals, fol. 60b, beginning:

ایز کارستان صنعت شمه کلزارها
در کلستان جمالت غنچه رخسارها

4. Muḳâṭṭâ'ât, fol. 63a.

5. Hazliyyât, fol. 104a, beginning:
منت خدای را که مرا در جمیع خلق
داد ان تسلطی که بشاهنشهان نداد

6. A supplement to the Divan, consisting of pieces composed subsequently to the date of its compilation, foll. 142a—241. It contains Kasidahs in praise of Shahzâdah Mahmûd, a Marsiyah on the death of Timûr Shâh (A.H. 1207), Muḳâṭṭâ'ât, including chronograms for A.H. 1207-1208, a long Masnavi, foll. 172—193, being a satirical biography of Muṣṭafa Ḳuli Khân, governor of Turshiz and the sworn enemy of the poet, and numerous satirical pieces.

II. Foll. 222b—289. دیوان میرم

The Divan of Miram, with a preface in prose and verse by the author, beginning with a Tarjî', the first line of which is:

عشق سلطان بینشان آمد
مالک الملک لا مکان آمد

and the burden:

غیر یکذات در دو عالم کو
لیس فی الکائنات الا هو

The prose part of the preface begins, fol. 224a, as follows: حمد بیحد دانای را که صورت: نظم بدیع کاینات رقم زده کلاک تصویر او است

The author says that, having composed a few jocular Ghazals, he had collected them at the request of some friends. He had followed, he says, the example of Shaikh Sa'dî, and had, like him, conveyed spiritual thoughts under the veil of sensual images.

The poet, who calls himself, fol. 283a, Miram Siyâh, was a native of Kazvîn, but

lived chiefly in Herat from the time of Sultān Husain Baiķarā to that of Humāyūn. Sām Mirza, who mentions him in Tuhfah i Sāmi (written about A.H. 957), fol. 118^b, as still living, says that he led a dissolute life and that his verses reflected his character. He is mentioned in Khair ul-Bayān, fol. 262^b, as an imitator of 'Ubaid Zākāni. It is stated in Shubh i Gulshan that he composed two Divans, the second of which was of a jocular character and had been written by desire of Khwājah 'Abd ul-Hayy. A Divan of his composition, but with a different beginning, is mentioned by Ethé, Bodleian Catalogue, no. 1029.

Contents: Ghazals in alphabetical order, fol. 225^b, beginning:

ای لطف توره نمای هر کمراهی
وز سر تو اکه دل هر اکاهی

Muḳatṭa'āt, fol. 276^b, beginning:

شئی کفت میرم بهه پاره
که بود از رخش مهر قابان خجل

Rubā'is, fol. 279^b, beginning:

ای قادر قیوم رفیع الدرجات
وای آینه ذات تو اسمای صفات

Another collection of Rubā'is of an extremely coarse and licentious nature, with a short preface, beginning: اما بعد چذین کوید : عرق دربای کناء ابلیس با تلبیس کمراه میرم سیاه که دربین زمان لطیف 'Abd ul-Hayy, fol. 283^a.

Beg. دوشینه سر کیر من شعبدارا
پر باد چو ساخت کفتم آن رعنارا

354.

Or. 3543.—Foll. 137; 9½ in. by 5¾; 17 lines, 3¼ in. long; written in fair Shikastah-āmīz,

with three 'Unvāns and gold-ruled columns, in the 19th century. Bound in handsome painted and glazed covers.

[SIDNEY CHURCHILL.]

کلیات مجمر

The collected works of Mijmar.

Mijmar was the poetical surname of Akā Sayyid Husain, of the family of Tabāṭabā'i Sayyids in Ardīstān. He lived at first in Isfahan under Fath 'Ali Shāh. Having repaired to Teherān, he received through the protection of Mirza 'Abd ul-Vahhāh, Munshi ul-Mamālik, the title of Mujtahid ush-Shu'arā. He died still young, A.H. 1225. See Safinat ul-Mahmūd, fol. 107^b; Anjuman i Khākān, fol. 85^b; Zinat ul-Madā'ih, fol. 164^b; Nigāristān i Dārā, fol. 120^a; and Majma' ul-Fuṣḥā, vol. ii., p. 465.

Contents: Some anecdotes in prose and verse, in the style of the Gulistan, بعضی از حکایات بسیاق لکستان شیخ علیہ الرحمۃ

خواجہ کاینات فرماید الظلہم ظلمات یوم القیامہ

A Masnavi, fol. 9^b, commenting on Ḥadīths relating to Creation, and beginning:

ای سوز درون سیته ریشان
سوزان ز تو سینهای ایشان

Kasidahs and Tarkībs, fol. 20^b, beginning:

که کرد بی مدد غیر باز کونه بنا
براز اساس جهان سقف کنبد مینا

Most Kasidahs are in praise of Fath 'Ali Shāh and relate to events of his reign and occurrences at Court. They have headings indicating their subjects. Some are addressed to the Vazir i A'zam Mirza Muḥammad Shafī and other officials. Another series of short Kasidahs, fol. 74^b.

Ghazals, alphabetically arranged, fol. 90b, beginning :

ای نام تو ز دیپ داستانها
عنوان صحیفه بیانها

Mukâttâ'ât in three distinct series, beginning respectively foll. 107b, 112a, and 120b.

Rubâ'is, fol. 134b, beginning :

یا رب بسبوکشان مستم بخشای
بر مخیگان می برستم بخشای

Fardiyyât, fol. 136b.

355.

Or. 3544.—Foll. 81; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 16 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, about A.H. 1232 (A.D. 1817).

[SIDNEY CHURCHILL.]

دیوان فرخ

The Divan of Farrukh.

تا آن نکار کرده ز خونم نکار دست
بیرون بقتل آمده از هر کنار دست

Muhammad Ḥasan Khân, commonly called Khânlar Khân, and poetically styled Farrukh, was the son of 'Ali Mardân Khân Zand, and, on his mother's side, a grandson of Muhammad Ḥasan Khân Kajar. He was therefore a near relative of Fath 'Ali Shâh, with whom he was a great favourite. He died, according to Rîza Kuli Khân, in Kirman, A.H. 1237. See Majma' ul-Fuṣahâ, vol. ii., p. 383, and, for other notices, Safinat ul-Mahmûd, fol. 47b; Zinat ul-Madâ'ih, fol. 195a; Anjuman i Khâkân, fol. 83a; and Nigâristan i Dârâ, fol. 111b.

Contents : Kasidahs, fol. 2b. Ghazals, in alphabetical order, fol. 40a, beginning :

روز بفغان شب شد شب روز بیا ربها
یا رب بود آن روزی کاخ شود این شیها

Mukhammas, &c., fol. 73a. Rubâ'is, fol. 76b, beginning :

ای داد ز آتش جکرسوز فرق
فریاد ز محنث غم اندوز فرق

The Rubâ'is are followed, fol. 79a, by a few Kitâ'ahs and Kasidahs.

From notes written on the first page and at the end, it appears that this copy was presented by the author to Prince Iraj Mirza, A.H. 1232. It afterwards passed into the hands of Shahzâdah Sultan Muṣṭafa, who substituted his name for that of the first owner.

356.

Or. 2984.—Foll. 277; 8 $\frac{1}{4}$ in. by 6; 11 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik Shikastah-āmîz, about A.H. 1237 (A.D. 1822).

[H. A. STERN.]

درة الناج

A miscellaneous volume in prose and verse, designated in the following heading as the fourth volume of Khamsah i Dâ'ûd-shâhi by Ḥasan Chelebi, poetically surnamed Shaidâ, جلد چهارم از خمسه داودشاهی دام اقباله العالی کتاب درة الناج وغرة الابتهاج کلیات وقایع مطابق شهر رجب سنه ۱۲۳۷ ق تا رمضان سنه ۱۲۳۷ زاده طبع حسن چابی

The author was evidently a dependant of Dâ'ûd Pasha, governor of Baghdad; and the main part of the volume, foll. 56—212, is occupied by a rhymed chronicle, in which the movements of the Pasha and the daily occurrences at the residence, from Rajab A.H. 1236 to Ramazan A.H. 1237, are minutely recorded. It begins as follows :

بنام انکه نام او عظیم است
خداآوندی کربی کان قدیم است

It is divided into short sections, the subjects of which are indicated by rubrics.

The first part of the volume, foll. 5—55, contains the author's prose compositions, namely, 1. Panegyrics upon Dā'ūd Pasha and upon his son Yūsuf Beg, beginning:

بهرین فصل که طوطی ناطقه در دوستان آفرینش و شکرستان دانش و بینش. 2. Precepts of Buzurj-mihr to Anushirvān, fol. 14a. 3. A tract on divine power as manifested in human souls, در صفات و آثار نقوس از قدرت ربیعی, fol. 21a. 4. Story of the Vazir and the thought-reader, حکایت وزیر و مرد رداد سخن anecdotes, fol. 28a. 5. On the faculties of man, fol. 45a. 6. Sayings of great Sufis, کفتار مشاعن, fol. 51b.

The latter part of the volume contains the Divan of the author, namely, 1. Kasidahs, mostly in praise of Dā'ūd Pasha and of Yūsuf Beg, beginning, fol. 213b :

ای درخشان آفتاب شاهی از سیمای تو
شادراه شرع روشن خسروا از رای تو

2. An astrological treatise in Masnavi, رساله منظومیه جویمیه, fol. 241b, beginning:

مرد دانا سخن ادا نکند
تا بنام حق ابتدآ نکند

3. Ghazals, in alphabetical order, fol. 261b, beginning :

به بین بر عارضش ای شیخ زلف عنبر افشارنا
ز حق مکذر نکهدارم چسان ناموس ایمانزا

4. Rubā'is, fol. 271b. 5. Khātimah, fol. 276b.

A full tabulated index of the contents of the volume occupies two pages at the beginning. From a note written on the outer edge of the MS., it appears to have belonged to Yūsuf Beg.

357.

Or. 3489.—Foll. 198; 8 in. by $5\frac{1}{2}$; 12 lines, 3 in. long; written in fair Nestalik, with

'Unvān and ruled margins, about the middle of the 19th century. [SIDNEY CHURCHILL.]

دیوان قطره

The Divan of Kātrah, beginning:

سپاس نیست مزا جز بخالق بر حق
قدیم و عالم و قادر خدای بر مطلق

Mirza 'Abd ul-Vahhāb Kātrah, of Chahār Mahall, Isfahan, was a panegyrist of Fath 'Ali Shāh. He attached himself to the Shah's son, Māhmūd Mirza, then governor of Nuhavend. Besides a Divan of great extent, he composed a Masnavi on the expeditions of Muhammād and 'Ali, and another, entitled Fath Nāmah, on the campaign of Mukhtār. Rīzā Kuli Khan, writing A.H. 1284, speaks of him as still living. See Majma' ul-Fuṣāḥā, vol. ii., p. 422, and, for earlier notices, Anjuman i Khākān, fol. 175a; Safinat ul-Māhmūd, fol. 176; Nigāristān i Dārā, fol. 167a; and Mada'iḥ ul-Mu'tamidiyyah, fol. 231.

Contents: Kasidahs, alphabetically arranged, in praise of Muhammād, 'Ali, and the Imams, fol. 1b. Kasidahs in praise of Fath 'Ali Shāh and his son Muhammād Taķi Mirza, fol. 70b. Chronograms relating to buildings, weddings, births, and other occurrences at Court, with dates ranging from A.H. 1230 to 1235, fol. 142a. Tarjī'is in praise of Muhammād and of 'Ali, fol. 165a. Satirical pieces, fol. 171a. Ghazals, in alphabetical order, with blank spaces left for additions, fol. 179b, beginning:

ای قاصر از کمال تو او هام کاینات
معدوم با وجود جناب تو ممکنات

358.

Or. 3235.—Foll. 211; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, with

gold-ruled columns, about the middle of the 19th century.
[SIDNEY CHURCHILL.]

دیوان خاوری

The Divan of Khāvari, whose proper name was Mirza Fażl-ullah Shirāzī, and who has been already mentioned as author of *Ta'rikh Zu'l-karnain*, no. 71.

زهی رزاق انس و جان حی خلاق جان بخشش
Beg. خداوند خداوندان جهان بان جهان آرا

A notice of the poet, extracted from *Anjuman i Khākān* (no. 120), occupies two pages at the beginning.

Contents : Kasidahs, in alphabetical order, mostly in praise of Fath 'Ali Shāh, of Humāyūn Mirza, and of the Sadr i A'zam Mirza Shafī', fol. 2b. A Tarkib-band and a Tarji', fol. 78b. Ghazals, alphabetically arranged, fol. 84b, beginning :

دمی از پرده بیرون کن خدارا روی زیبارا
که تا میجنون خود سازی هزاران هچو لیلارا

Masnavis, fol. 168b, with the heading در صفت کرمای عرض راه خراسان, beginning :

بجواز چو شد مهر زرین کلاه
زمغرب بمشرق سفر کرد شاه

Mukatṭa'at, including many chronograms, with dates ranging from A.H. 1216 to 1237, fol. 177b. Rubā'is, fol. 201b, beginning :

با لطف تو بخت همنشین است مرا
بی بهر تو ادب ای قرین است مرا

The date A.H. 1237 written at the end of the Kasidahs appears to relate to the compilation of the Divan.

359.

Or. 3484.—Foll. 121; 11 $\frac{1}{2}$ in. by 7; 17 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, with 'Uvān and gold-ruled margins, in the first

half of the 19th century. Bound in painted covers.
[SIDNEY CHURCHILL.]

دیوان خاور

The Divan of Khāvar, with a prose preface beginning : ترصیع هر سخن سخن از سپاس خداوندی است که بی واسطه دخیلی نظم موجوداترا تأسیس از وست

Beg. of the Divan, fol. 4b :

دل از سوز عشق پر شر است
وبن عجب دامن ز دیده تراست

Haidar Kuli Mirza, poetically surnamed Khāvar, was the fourteenth son of Fath 'Ali Shāh, who appointed him governor of Gulpāigān. After his father's death, he took up his abode in Teheran, where he died in the reign of Muḥammad Shāh. See Majma' ul-Fuṣahā, vol. i., p. 25; Safinat ul-Mahmūd, fol. 18b; Anjuman i Khākān, fol. 35b; Nigāristān i Dārā, fol. 8a; and Gulshan i Mahmūd, fol. 32b.

The preface, written in florid style, evidently by a dependant of the prince, contains a panegyric on Fath 'Ali Shāh and an encomium on the Shāhzādah and on his Divan, which was compiled A.H. 1238. The contents of the latter are Kasidahs, a Tarkib on the death of Husain (fol. 6a), Ghazals in alphabetical order (fol. 9b) beginning :

توئی در طور و در سینا توئی پنهان توئی پیدا
تولا جوید بیجان و دل چه در سرّ چه در ضرّا

Masnavis beginning with a Sāki Nāmah, and a few Kit'ahs, fol. 93a; Rubā'is in alphabetical order, fol. 114b, beginning :

در میکده دوش با بت بی پروا
کفتم دو سه جام باده ام می پیما

The last Rubā'i is Turkish.

360.

Or. 3245.—Foll. 55; 8½ in. by 5½; 6 lines, 2¾ in. long; written in large and elegant Nestalik, with marginal additions in a smaller character in red ink, about A.H. 1240 (A.D. 1824).

[SIDNEY CHURCHILL.]

اخلاق الاولیاء

Moral precepts in Masnavi verse, by Abu'l-Hasan B. Muḥammad Kāzīm Jājarmī, with a prose preface, beginning: **لَهُدِ اللَّهِ رَبِّ**
الْعَالَمِينَ ... امَا بَعْدَ چَنْيَنْ كَوْبَدْ بَنْدَهْ حَقِيرْ كَثِيرْ التَّقْصِيرْ
ابُو الْحَسَنِ ابْنِ مُحَمَّدٍ كَاظِمِ جَاجِرِي عَفِيَ اللَّهُ عَنْ جَرَائِمِهِمَا

The first line of the poem is:

وقاک الله ای فرزند مسعود
زهړچت نیست دروی راحت و سود

Being prevented by his occupations from writing, for the benefit of his son Naṣr-ullah, a full treatise on ethics, the author was induced, A.H. 1239, to confine himself to these few precepts in verse, namely, 280 maxims in about 400 distichs, adding to each as a confirmation, a verse of the Coran, a Hadith, or some saying of the sages.

361.

Or. 3284.—Foll. 277; 10½ in. by 6; 15 lines, about 3¾ in. long; written in cursive Nestalik in Lodianā; dated Monday, Rabi' I., A.H. 1241 (October, 1825).

دیوان شاه شجاع

The Divan of Shāh Shujā', or Shujā' ul-Mulk, the Durrāni king of Afghanistan, who died A.H. 1258.

الله بلبل توحید کردان این زبانم را

بغدان از نسیم صبحاہی کاستانم را

The main bulk of the Divan consists of Ghazals alphabetically arranged, in which the royal author uses his own name as a takhallus in three forms, viz., Shujā', Shāh Shujā', and Shujā' ul-Mulk. He adopts the last form, fol. 277a, in the following chronogram for A.H. 1240, the year in which the compilation of the Divan was begun and completed:

شاه شجاع الملک این منظومه را
کرد چون آغاز اول سال مرغ
کشت النجامش هم اذر بعد سال
سال تاریخش بود اعداد مرغ

This was also the time about which Shāh Shujā' composed his Memoirs (see the Persian Catalogue, p. 905), which have been partly translated by the late Lieut. S. W. Bennett in the Asiatic Journal, vol. 30, Asiatic Intelligence, p. 6. In a letter written by the same gentleman to Mr. Macdonald, dated Lodianah, Oct. 23, 1825, and bound up with the present MS., he says: "The noble author finished his work and presented me with it on the 20th of Sept., 1825. This is a copy of the original." For the history of Shāh Shujā' see Kaye, War in Afghanistan, and Rehatsek, last years of Shāh Shujā', translated from Ta'rīkh i Sultāni, Indian Antiquary, vol. xv., pp. 162, 261, 289.

Contents: Ghazals, fol. 1b. Sāki Nāmah, fol. 233b, beginning:

کچائی بیا سانی هوشمند
رهان این دل غم گشان رازیند

Mughanni Nāmah, fol. 237a. Mukhammasāt, fol. 240b. Rubā'is, fol. 251a, beginning:

ایذات ترا وصف ز حد بیرونست

مسکین در تو به ز صد قارونست

Fardiyyāt, fol. 259b. Tarjī'at, fol. 266b.

362.

Or. 4516.—Foll. 95; 6½ in. by 5; 11 lines, 3½ in. long; written in Shikastah in the 19th century.

ديوان نشاط

The Divan of Nashāt, consisting only of Ghazals in alphabetical order, and beginning:

بیداست سر وحدت از اعیان اما تری
العکس من المرايا والنفس في القوى

The same beginning has been noticed in the Persian Catalogue, p. 722b. Nashāt is the poetical surname of Mirza 'Abd ul-Vahhāb, of Isfahan. See above, no. 188, II., and Ethé, Bodleian Catalogue, no. 1200.

363.

Or. 4914.—Foll. 75; 8½ in. by 5½; 15 lines, 2½ in. long; written in fair Shikastah-āmīz, with gold-ruled margins; dated Ṣafar, A.H. 1257 (A.D. 1841).

Another MS. of the Divan of Nashāt, with the same beginning as the preceding, but with fuller contents.

364.

Or. 3528.—Foll. 146; 12 in. by 8; 23 lines, 3½ in. long; written in neat Nestalik, with two 'Urvāns and gold-ruled columns; dated Shiraz, A.H. 1253 (A.D. 1837).

[SIDNEY CHURCHILL.]

Two Masnavi poems by Riza Kuli Khān, poetically styled Hidāyat (see no. 42), both mentioned by the author in Majma' ul-Fuṣāḥā, vol. ii., p. 582, among his early works, namely:

I. Foll. 1—109. هدایت نامه

"Hidāyat Nāmah," a poem containing moral and religious precepts illustrated by apollogues and anecdotes in the style of the Masnavi of Jalāl ud-Dīn Rūmī and in the same metre.

طوطی جان مست مستان کشته است
زانکه محو شکرستان کشته است;

The poem is divided into sections, with long prose rubrics indicating their subjects.

III. Foll. 110—146. انیس العاشقین

"Anīs ul-Āshiqīn," a religious and mystic poem, with anecdotes of saints and Sufis.

ای عشق تو چون محیط و دل فلک
سبحان الله مالک الملک

It is divided into twelve Makālahs, with long prose rubrics.

The present copy breaks off before the end of the twelfth Makālah.

The MS. belonged to the library of Ḫanī ud-Daulah Muḥammad Ḥasan Khān, whose stamp is pasted on the first leaf.

365.

Or. 3377.—Foll. 238; 13½ in. by 8; 25 lines, about 4¾ in. long; written in cursive Nestalik; dated Ramazan, A.H. 1283 (A.D. 1866). [SIDNEY CHURCHILL.]

ديوان هدایت

The Divan of the same poet, Riza Kuli Khān Hidāyat.

ای دره تو درمان جان شیدا
وی وصل تو زایاب ترز عنقا

The greater part of the Divan consists of Ghazals in alphabetical order. At the end are found the following sections:

Muḳatṭā'āt, alphabetically arranged, fol. 205b, beginning :

ای ملک زاده آزاده والا والی
که ز اشغال ولایات ترا مشغلهای

Tazmīnāt, with the heading, تصمینات مصارع, fol. 219b. Mukhammasāt, fol. 221b. Tarjī'iyyāt, fol. 223a.

A Masnavi, fol. 228a, beginning :

الا ای خراباتیان الست
که از راده عشق هستید مست

Rubā'is, in alphabetical order, fol. 230b, beginning :

رمح است تمام خواب و بیداری ما
محنت همکی مست و هشیاری ما

The copyist, 'Abdullah B. Ibrāhīm Tabrizi, states at the end that the number of Baits in the Divan amounts to about eleven thousand two hundred.

366.

Or. 3237.—Foll. 141; 7½ in. by 5½; 12 lines, 3 in. long; written in Neskhī in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

دیوان غمامی

The Divan of Ghāmāmī, beginning :

بنام آنکه بود هر چه هست ازو بر پا
نه منتها بود اورا بذات و نه مبدا

The poet, of whom no record has been found, appears to have lived in Yazd about the middle of the nineteenth century. His Divan contains numerous references to that city, one among others to Mirza Muṣṭalib its governor, and a number of chronograms with dates ranging from A.H. 1252 to 1268. Among these there is a curious one, fol. 125b, fixing by anticipation the poet's own death

at A.H. 1295, with the remark that it was composed twenty-six years before the event, that is to say A.H. 1269.

Contents : Kasidahs, mostly in praise of 'Ali, fol. 1b. Ghazals in alphabetical order, fol. 36b, beginning :

الا يا ایها العاشق ای از عشق غافلها
که از جانها نیندیشید هیچ از خواهش دلها

Tarjī', Tarkīb-band and Mukhammas, fol. 104b. Muḳatṭā'āt, including chronograms, fol. 117a, beginning :

بعهد توپیت میرزا ابراهیم ان
که بود بانی تعمیرابن قدیم بنا

Rubā'is, fol. 131b. Masnavis, fol. 139b, beginning :

پیری از احوال دل کودکی
کفت ز دردیش رسید اندکی

367.

Or. 3240.—Foll. 124; 8½ in. by 5; 23 lines, 2½ in. long; written in small and close Nesthalik; dated Ispahan, A.H. 1261 (A.D. 1845).

[SIDNEY CHURCHILL.]

دیوان قاآنی

The Divan of Ḳā'āni, beginning :

دوششم ندا رسید ز درگاه کبریا
کی بندۀ کبر بهتر ازین عجب بیریا

Ḳā'āni is by common consent the greatest of the modern poets of Persia. His proper name was Mirza Ḥabib-ullah, and he was born in Shiraz. At the age of seven years he left his father, Mirza Abu'l-Hasan, poetically surnamed Gulshan, and repaired to Mashhad to apply himself to study. In a short time his precocious poetical genius drew public attention to him, and he became a favourite of the governor, Hasan 'Ali

Mirza Shujā' us-Salṭanah. The latter recommended the youthful poet to his father, Fath 'Ali Shāh, who conferred upon him the title of Mujtahid ush-Shu'arā. Kā'āni remained at the capital during the reigns of Muhammad Shāh and of the present Shāh, who both treated him with great regard and liberality. He was a great adept in all Muslim sciences and an eminent linguist. French being then in favour, he made himself so perfect a master of it that, according to his biographer, "but for his dress, it might have been doubted whether he was a native of Pārs or of Paris." Kā'āni died at Teheran, A.H. 1270, leaving a Divan of considerable extent, which was lithographed at Teheran, A.H. 1277, and a collection of anecdotes in prose and verse, called *كتاب پریشان*, lithographed in the same place, A.H. 1302. See a full notice of his life in *Ganj i Shāigān*, pp. 362 to 410 (prefixed in an abridged form to the Teheran edition of the Divan); *Majma' ul-Fuṣḥā*, vol. ii., p. 402; *Madā'ih ul-Mu'tamidiyyah*, fol. 226b; and E. G. Browne, "A Year amongst the Persians," p. 118.

The present copy of the Divan consists exclusively of Kasidahs arranged in alphabetical order. As it was written nine years before the poet's death, it naturally does not include his later compositions, and its contents fall far short of those of the printed edition.

368.

Or. 3000.—Foll. 56; 9 in. by $5\frac{1}{2}$; 11 lines, $3\frac{1}{4}$ in. long; written in elegant Nestalik, with two 'Unvāns and gold-ruled columns; dated A.H. 1263 (A.D. 1847). Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

ضياء النور

A poem on mystic love, written in the style and metre of the Masnavi, and illus-

trated by anecdotes and sayings of Sufis; by Ibn 'Ali Akbar 'Ali Asghar, poetically styled Nayyir, with a prose preface by the author, beginning :
 لحمد الله الذي تحلى لنا بدور :
 جماله وخلي بيننا وكتير من نواله

Beg. of the poem, fol. 3b :

يا ضياء النور اي جان جهان
 اي سر سردفتر سر نهان

In the preface, after a panegyric on the Vazir, Hāji Mirza Akāsi, the author describes the present work as abridged from a longer poem composed in his youth.

According to a note written by Mr. Churchill on the first page, the original *Masnavi* was lithographed on the margin of *Nūr al-Anvār*, Teheran, A.H. 1301, and the date of its composition is given in the following chronogram :

طرح نه ارغفة بنها در حساب
 که بود تاریخ این زیبا کتاب

This gives A.H. 1285—9=1276, a date posterior to that of the present copy. The poem which bears that date must therefore be a later work of 'Ali Aşghar.

Copyist: محمد لخوانساري

369.

Or. 2954.—Foll. 63; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, 3 in. long; written in elegant Nestalik, with a highly finished 'Unvān and gold-ruled columns, in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

بهرام و بهروز

Bahrām u Bihrūz, a tale in *Masnavi* verse, by Vakār.

Beg. بنام انکه دانش داد جان را
 بدانش داد آرایش جهان را

Mirza Alīmad Shirāzī, poetically styled Vakār, was the son of the poet Viśāl, who died in Shiraz, A.H. 1263 (see no. 308). Four years after his father's death he went to India with his brother, Mirza Maḥmūd Tabīb, takh. Ḥakīm. After staying about two years in Bombay, he returned home and proceeded, A.H. 1274, to Teheran, where he was favourably received by Nāṣir ud-Dīn Shāh. He was then forty-two years of age. See *Majma' ul-Fuṣahā*, vol. ii., p. 548. He wrote, A.H. 1281, a collection of anecdotes in the style of the *Gulistān*, entitled *Anjuman i Dānish*, and lithographed in Teheran, A.H. 1289.

The heroes of the tale, Bahrām and Bih-rūz, are two brothers, natives of Gilan, the first addicted to pleasure, the other living for wisdom and virtue. The heroine is Gauhar, their uncle's daughter. In the prologue, after a panegyric on Nāṣir ud-Dīn Shāh, the author describes the work as a poetical version of a tale he had found in India, A.H. 1266. In the epilogue, written eight years after his return, he bestows the highest praise upon Sayyid 'Aṭā, a Persian exile, who had been his benefactor in India, and for whom he claims the Shah's clemency.

On the first page is a Persian note declaring the MS. to be in the handwriting of the author, the 'late' Vakār. It is confirmed by the seals of the three great penmen of the period, Mirza Zain ul-Ābidīn Shirāzī, Mirza Shaikh-‘ali, and Mirza Muḥammad Husain.

370.

Or. 3256.—Foll. 12; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$; 10 lines, 3 in. long; written in elegant Nestalik with 'Uvān and gold-ruled margins, about the middle of the 19th century.

[SIDNEY CHURCHILL.]

Six Kasidahs in praise of Nāṣir ud-Dīn Shāh, by the six sons of the poet Viśāl Shirāzī, namely:

1. Ahmad Vakār (see the preceding MS.), whose poem begins as follows:
چند کویند که فردوس چنینست و چنان
پرده بیدار که مشهود شود باع جنان
2. Maḥmūd Ḥakīm, who died A.H. 1268, at the age of thirty-nine. See *Majma' ul-Fuṣahā*, vol. ii., p. 102.
3. Muḥammad Dāvari. See *ib.*, p. 130.
4. Abu'l-Kāsim *Farhang*, who died a few years ago. See E. G. Browne, "A Year amongst the Persians," p. 119.
5. Muḥammad Ismā'il *Tauhid*, see *Majma' ul-Fuṣahā*, p. 84.
6. 'Abd ul-Vahhāb.

The writing is very similar to that of the preceding MS., and is said to be that of Vakār.

371.

Or. 3251.—Foll. 152; 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 7 lines, 1 $\frac{1}{2}$ in. long; written in Neskhi, about A.H. 1277 (A.D. 1860-61).

[SIDNEY CHURCHILL.]

فرهنگ خدا پرستی

"*Farhang i Khudā-parasti*," a poem on the martyrs of Karbalā, by Maḥram.

Beg. در موسم عاشورا در تکیه دولت
بکرفته عزا بهر دعای شه ملت

Mirza 'Abdullah B. Mirza Muḥammad 'Ali, surnamed Lisān ul-Ḥakk, was born in Yazd, and adopted the poetical surname of his father, Maḥram. He spent his youth in Kirmanshahan, and afterwards settled in Teheran in the time of Muḥammad Shāh, who conferred upon him the title of Malik

ush-Shu'arā'i 'Irāk, and appointed him professor of French in the Dār ul-Funūn. After a time he retired into private life and applied himself to the composition of poems in praise of the Imams. See Majma' ul-Fusahā, vol. ii., p. 457, and Ganj i Shāigān, p. 412.

The present poem is of the kind called Musammaṭ. It was composed, as stated at the beginning, on the occasion of a Ta'ziyah performed by order of Nāṣir ud-Din Shāh, and contains a detailed description of the martyrdom of one hundred and seventy-two men, who fell by the side of Husain on the field of Karbalā, beginning with Ḥurr B. Zaid Riyāhi, and ending with 'Ali al-Asghar. The last two words of the above title form a chronogram for A.H. 1277, the year in which the poem was composed. This is stated in the epilogue, fol. 149a, as follows :

ابنک بکواه قول محمن
تاریخ شدش خدا پرستی

At the beginning and at the end are found eulogies, in prose and verse, upon the author and his work, by the following writers : Mirza Muḥammad Sāvaji, fol. 1b. Mirza Muḥammad Ḥasan Taslim, fol. 4b. Mirza Humā (Shirāzi), fol. 149b. Mirza Bidil, fol. 150b. Mirza Ṣafā'i Kātib, fol. 151a, and the daughter of Hakim Zauki, fol. 152b.

The MS. bears at the beginning the seal of the author, Lisān ul-Hakķ.

The poem was lithographed in Teheran, A.H. 1281, with a portrait of the author.

372.

Or. 3243.—Foll. 126; 7½ in. by 5¾; 11 lines, 4 in. long; written in a straggling Indian Nestalik, about A.D. 1880.

[SIDNEY CHURCHILL.]

قیصری نامہ

"Kaiṣari Nāmah," a poetical account of recent events in India, under the Viceroys Lord Lytton and Lord Ripon, by Munshi Bishan La'l, poetically styled Nazir.

بس از حمد و نعمت خدا و رسول
سخن را قوی بسته باید اصول

In the prologue the author dedicates the poem to Her Majesty (from whose Indian title its name is derived) through the medium of his patron, Sayyid Ahmad Khān, of Delhi. The work is divided into three parts called Daftār. The first, fol. 10a, is a succinct history of the growth of the British Empire in India from the first settlement in Calcutta to the assumption by the Queen of the title Kaiṣar i Hind. The second and third Daftars, beginning respectively at foll. 68a and 86b, treat more fully of the events of Afghanistan from the Kābul campaign, under Lord Lytton, to the final establishment of 'Abd ur-Rahmān Khān on the throne. The work was finished, as stated in the epilogue, on the tenth of Zulhijjah, A.H. 1297 (November, 1880).

At the beginning, fol. 2, is a short statement of the contents, and, fol. 3, an encomium on the work and its author by Maulavi Muḥammad Ishāk, professor of Madrasat ul-'Ulūm, Delhi, who describes the author as a Muslim convert.

373.

Or. 3254.—Foll. 121; 8½ in. by 6; 13 lines, 3½ in. long; written in fair large Nestalik; dated 20 Rabi' I, A.H. 1298 (A.D. 1881).

[SIDNEY CHURCHILL.]

I. Foll. 1—56. قصاید عامل الدین

Kasidahs of 'Āmil ud-Dīn, with a prose

حمد مختص :
ذات حضرت پروردگار است بر بسیار نعمت‌های او

The author's full name is 'Āmil ud-Din Muhammad Tāhir B. Mulla Abu Ṭalib, and he uses 'Āmil as his takhallus. In the preface, which is dated the 16th of Ṣafar, A.H. 1298, he says that in the springtide of youth he had composed two volumes of poetry, one containing Ghazals and Rubā'is, the other, the present one, consisting of Kasidahs in praise of 'Ali and Ḥusain.

The Kasidahs, including also some Muhammasāt, form an alphabetical series, and begin as follows, fol. 3b :

سخرم هائق غبی زوفا کرد ندا
کفت رو آربدر کاه غریب الغربیا

II. Foll. 56b—118. A Masnavi by the same poet on the fate of 'Ali Akbar, Kāsim B. Ḥasan, and other martyrs of Karbalā.

Beg. ستایش کنم داور پاک را
که او داد هر فهم و ادراک را

A long prologue contains the author's view on a fifth soul, described as a privilege of the Imams; further, a number of anecdotes with spiritual or mystic import, and a Sāki Nāmah. The narrative begins, fol. 78a, with the heading كفتار در مساقی نامه و آغاز داستان حضرت علی اکبر

The poem is slightly imperfect at the end. It breaks off, fol. 118b. The next three folios contain additional Kasidahs. The MS. is, according to the following colophon, the author's own draft: نمت الكتاب کاتبه و ناظمه محمد طاهر ابن ابو طالب در سنه هزار دویست نود هشت

Anthologies.

374.

Or. 4110.—Foll. 445; 9½ in. by 6¼; 25 lines, 4 in. long; written in a rather uncouth Indian Neskhi, with rudely illuminated headings, apparently in the 15th century.

[SIDNEY CHURCHILL.]

A copious Persian anthology, without title or author's name.

The author lived in India, and wrote this work during the short reign of Sultān ush-Shark Mubārak Shāh, who succeeded to the throne of Jaunpūr A.H. 803, and died in the subsequent year (see Elliot, History of India, vol. iv., p. 38; Firishtah, vol. i., p. 289; and Brigg's translation, vol. i., p. 498). This appears from the heading of a long poem (Muwashshah) addressed to that Sultan by Malik 'Azīz-ullah, and dated A.H. 803 (foll. 222b—227). In that heading the author speaks of the Sultan as the reigning sovereign, adding to his name خلد ملکه.

The work is divided into sections termed Kism, in which the poems are arranged according to their subjects, to the various kinds of poetical composition, or to the poetical figures which they illustrate, the authors of most pieces being named in the heading. The poets quoted range from the time of Firdausi to that of Hāfiẓ, and include a number of Indian poets unknown to Persia. The sections must have originally amounted at least to one hundred and one; but the MS. is defective at the beginning and at the end, and has besides some internal lacunæ, so that many of the Kisms are lost, while in some instances the headings are wanting or illegible.

The contents may be briefly described as follows: Kism I. (the beginning of which is lost). Poems in praise of God, by Firdausi

'Amīd Lūnaki, Mughīṣ Hānsavi (mentioned in Haft Iklīm, fol. 147a, without any date), Khwājū Kirmānī, and Sa'di, fol. 5a. II. Poems in praise of the Prophet, fol. 15b. III. and IV. *أحكام فقه*, a versified treatise on law, composed A.H. 693, fol. 28a. V. Laudatory poems by Anvari, Khākānī, Kamāl Ismā'il, Minuchihri, Mu'izzi, Kātarān, Nizāmī, Mughīṣ Hānsavi, &c., fol. 33a (breaking off fol. 111, and followed by a misplaced leaf containing riddles, and by the last five pages of a section on the poems called Muwashshah). VII. Tarjī'āt, by Zahir Fāriyābi, Khwājū, Kamāl Isfahānī, Falaki, Sa'di, Hamid Kalandar, Fakhr ud-Din 'Irākī, and Salmān, fol. 115a. VIII.—XI. Mūdavvarāt, and other pieces written in fanciful shapes, fol. 152a. XIV.—XVI. Mukhammasāt, Muṣallaṣ and Murāṣṣā', fol. 159a. XXIII. (misplaced). Proverbs *ضرب الأمثال*, fol. 164a. XVII.—XXIX. Verses illustrating various kinds of poetical figures, fol. 165b. LXXXIII. *ميزان الأوزان*, pieces which may be read in several metres, fol. 218b. LXXXIV. Ghazals, chiefly by Khākānī, Sa'di, Ḥāfiẓ, 'Ubaid Zākānī, and Kamāl, fol. 228b. LXXXV. The Masnavi entitled Duzd u Kāzī, followed by a vast number of Ghazals of a religious character, chiefly by Sa'di and Humām, fol. 282a. LXXVI. Mukhammasāt, fol. 379b. LXXIX., and three other Kisms with uncertain headings, containing artificial verses, fol. 384b. XCIII. Prosody, fol. 399b. XCIV. Music, fol. 402a. XCV. Masnavis, viz., extracts from the Shāh Nāmah, Gul u Bulbul, &c., fol. 403b. XCVI. Mukaṭṭa'āt and Marāši, fol. 414a. XCVII. Rubā'is, without poet's names, fol. 427a. XCVIII. Mufradāt, fol. 443b (imperfect at the end).

Foll. 1—4, misplaced at the beginning of the volume, contain Kism CI., treating of riddles, also a Tarkib-band and Marşıyah by Salmān.

In a passage occurring fol. 222b the author calls his book *Dastūr ush-Shu'arā*, این کتاب دستور الشعرا است من. This may be either a mere description of its scope or its specific title.

An addition by a later hand on the margin of fol. 18b is dated Delhi, 15 Zulkā'dah, A.H. 985 (A.D. 1529).

375.

Or. 3244.—Foll. 184; 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in elegant Nestalik, with gold-ruled columns, apparently early in the 16th century. [SIDNEY CHURCHILL.]

An extensive anthology of select Ghazals by various poets, from the time of Sa'di to the first half of the tenth century of the Hijrah, by Fakhri B. Muḥammad Amīri.

The MS. begins abruptly with the latter part of the preface, from which it appears that the work was compiled for the Vazir Ḥabib-ullah. It is evidently the anthology entitled *حَقَّةُ الْحَبِيب*, mentioned in the Oude Catalogue, p. 12, and in the Persian Catalogue, p. 366b.

The Ghazals are arranged in alphabetical order, and have rubrics indicating their authors. The MS. breaks off towards the end of the Ghazals in s. The latest poets included are Binā'i, Āṣafi, Āhi, Hilāli, Ahli, and the compiler himself, Fakhri (fol. 184a).

The first Ghazal is by Sa'di, and begins :

مشتاقی و صبوری از حد کذشت بارا
کرتو شکیب داری طاقت نهاده مارا

The second is by Humām, and begins :

با آنکه بر شکستی چون زلف خویش مارا
کفتن ادب نیاشد بیمان شکن نکارا

The last is by Navā'i (Mir 'Ali Shīr), and begins :

ناوک شوخت که در دل هچو جاف مانده
در تن زارم چو مغز استخوانی مانده

An anthology of princely poets, Rauzat us-Salāṭīn, by the same Fakhri, is described by Pertsch, Berlin Catalogue, no. 644.

376.

Or. 4772.—Foll. 337; 9½ in. by 6; 21 lines, 4½ in. long; written in small and close Nestalik in four red-ruled columns; dated (fol. 324), Thursday, 23 Rabī' I., A.H. 1170 (A.D. 1756).

A collection of Masnavis by ancient and modern poets, more especially by those who lived in India during the tenth and eleventh centuries of the Hijrah.

Omitting some of the lesser pieces, the main contents are as follows :

Fol. 1b. ساق نامه, by Zuhūri (d. 1024). See Ethé, no. 1076, fol. 31.

Fol. 55a. قضا و قدر, by Salim (d. 1057). Persian Catalogue, p. 796b, viii.; Berlin Catalogue, no. 674, art. 12; and Ethé, nos. 1113-14.

Fol. 58a. سوز و کدار, by Nau'i (d. 1019). Persian Catalogue, p. 674a.

Fol. 62a. قضا و قدر, by Tālib Āmulī, beginning :

شندیدم روزی از طرز آشنائی

Fol. 64a. قضا و قدر, by Ḥakīm Ruknā (v. Berlin Catalogue, no. 12, art. 10), beginning :

شندیدم روزی از پاکیزه رائی

Fol. 65a. قضا و قدر, by Salīm 'Attār Yazdi, takh. Sālim, beginning :

چمن پیرای کلزار حکایت

Fol. 67b. قضا و قدر, by Ziyā (Nūr ullah Isfahāni, under Shāh 'Abbās I.; see Atash-kadah, p. 186), beginning :

شندیدم روزی از بخورد و خوابی

Fol. 70b. Extracts from فرهاد و شیرین, by 'Urfī, and from poems on the same subject by Vahshi, fol. 74a, and Shāpūr, fol. 80b.

Fol. 83a. مثنوی ساغر کش ناطف ازی, by Nāṣir 'Ali (Berlin Catalogue, no. 674, art. 15), beginning :

الهی ذرا دردی بجان ریز

Fol. 96a. کلزار عباسی, by Mirza Tāhir Vahid, beginning :

خسروی بود در دیار عراق

Fol. 103b. مثنوی نرسدان, by Mulla Ismā'il Zabilī Yazdi (Oude Catalogue, p. 122), beginning :

چنین خواندستم از اخبار غیبت

Fol. 111a. Extract from محمود و ایاز, by Zulālī.

Fol. 124b. Extract from خلد برین, by Vahshi.

Fol. 125a. Masnavi of Salīm on the visit of a caravan to the tomb of Hātim.

Fol. 126b. Masnavi on the battle of Shāh Ismā'il with Shaibak Khān, by Vā'iz Kazvini (no. 334), beginning :

سزاوار شکر آفریننده است

Fol. 133a. The story of Shaikh Ṣan'ān, from Manṭık uṭ-Tair, by 'Attār (see the Turkish Catalogue, pp. 185b, 302b), beginning :

شیخ صنعن پیر عهد خویش بود

Fol. 138a. The story of Mālik Dīnār, by Bābā Kāsim Khādim (a sister's son of Mir Najāt, v. Rūz Rūshan, p. 193), beginning :

دوستان همدمان هوا داران

Fol. 140a. بیمار و طبیب, by Mulla Sharīf Isfahāni, beginning:

سوی ویرانه ام آمد سخنی جلوه کنان

Fol. 141a. محمود و ایاز, by Anīsi Shāmlu (Persian Catalogue, p. 1032b, iv.), beginning:

شیی بر تخت دولت خفته محمود

Fol. 145a. ناظر و منظور, by Vāhshi Yazdi, beginning:

نوا پرداز قانون فصاحت

Fol. 159a. هفت پیکر, by Nizāmi.

Fol. 188a. قضا و قدر, by Mir Yahya (Persian Catalogue, p. 1002a), beginning:

بغفلت ایکه رفته روزگارت

Fol. 190b. هشت بهشت, by Amīr Khusrau Dihlavi.

Fol. 218b. نان و حلوا, by Bahā ud-Dīn Āmili.

Fol. 225a. ترجمة الشوق, a Kasidah by 'Urfi Shīrāzi, and other Kasidahs by Anvari, Mukhlis Kāshi, Bābā Kāsim Khādim, Firdausi, Salīm, Shaukat, Sā'ib, Nazīri, Sālik, Mashrab, Aminā, Dā'ud Mutavalli, Shāh Akbar, and Ghani Kashmīri.

Fol. 238b. Masnavi of Salim, describing a meadow at Lāhijān.

Fol. 239b. Salāmān u Absāl, by Jāmi.

Fol. 246b. ساقی نامه, by Mir Ražī Artimāni (Oude Catalogue, p. 93, and Berlin Catalogue, no. 674, art. 7), beginning:

آلهی بمسنان میخانه ات

Fol. 249a. سرایا, by Sayyid 'Ali Mihrī (Persian Catalogue, p. 796, viii.), beginning:

ای بت چاپک شیرین حرکات

Fol. 250b. معراج لفیال, by Mulla 'Ali Riza Tajallī (Persian Catalogue, p. 738a, and Berlin Catalogue, no. 674, art. 5), beginning:

در سرم دیکر همای عشق یار

Fol. 253b. زیور العاشقین, by Mirza Da'ūd Mutavalli, beginning:

عزیزان دوستان مهر آفرینان

Fol. 255b. هدیة الاحباب, by Zābihi Yazdi, beginning:

دوستان یاران عزیزان های های

Fol. 257a. در دوست, by Mirza Hasan Yazdi, takh. Vāhib, beginning:

کیم من مستمندی درد پرورد

Fol. 260a. پهلو بندی, by Mirza 'Abdullah Kummi, takh. Sha'af, beginning:

ز پهلو بندی چرخ جفا جو

Fol. 260b. مل کشتنی, by Mir Najāt. See Persian Catalogue, p. 821b, v.

Fol. 265a. Two Masnavis, by Aminā Mudakkik Yazdi, beginning:

ظهوری بانشاء خوان خلیل

Fol. 269b. A Masnavi in praise of Kashmīr, by Salim, beginning:

سخن هر جا ز صنع کرد کارست

Fol. 274a. Other Masnavis by Salim, Kālim, and Vāhshi.

Fol. 285b. سد سکندر, a satire by Nātik (see Oude Catalogue, p. 108), beginning:

من چه کنم صافدل درد نوش

Fol. 287a. Other satires by Salim, Shafīrā i Aśar (d. A.H. 1124; see Oude Catalogue, p. 149), Ziyā Isfahāni, Firdausi, and Najāt.

Fol. 295a. فرهاد و شیرین, by Fauki, beginning:

کبوتر باز بام خوش بیانی

چنین زد پکله بر مرغ معاف

Fol. 303b. Kasidahs, Sāki Nāmah, and a musical treatise in prose by the same Fauki. The last is dated A.H. 1122.

Fol. 310b. Some pieces of ornate prose,

viz., by Tāhir Naṣrābādī, by گاشن خیال, by Shāhid Tīhrānī and Mihri, two pieces entitled نوروق شراب, by Ağa Husain Khwānsārī and by Şā'ib, and other pieces by Naṣīrā i Hamadānī and Ṭughrā i Hindi.

The transcriber, Badi' Muḥ. B. Muhsin Yazdi, who may also be the compiler, gives in the following colophon, fol. 324a, his name and his genealogy carried up to Shaikh 'Abd ul-'Āli al-'Āmili:

تم الكتاب ... على يد اقل العباد ... اليزيدي موادا
الهندى الاصبهانى محتدا ... المدعو بدیع محمد بن
محمد محسن بن محمد شریف بن الشیخ عبد
العالی الهاشمى العاملی فی اصیل یوم للہمیس الثالث
والعشرين من شهر ربیع الاولون ... من شهور سنہ
سبعين وما بعده بعده من الهجرة

The remaining folios, 324a—337b, contain miscellaneous poetical pieces, chiefly Ghazals by Maghribi, Sa'di, &c., and fragments of the Masnavi entitled سحر حلال, by Ahli Shīrāzī. See the Persian Catalogue, p. 657b. This last portion of the MS. is dated A.H. 1206.

377.

Or. 3552.—Foll. 191; 11 $\frac{3}{4}$ in. by 8; 12 lines, 4 in. long; written in fair large Nestalik about the middle of the 19th century.

[SIDNEY CHURCHILL.]

بيان المحمود

A copious collection of the initial lines of Ghazals by contemporary poets, compiled by Maḥmūd Mirza (see no. 70).

بيان مکمود در ستایش خداوند معبد سجنه Beg.
عن التحديد واللذوذ

The author refers in the preface to his previous Tazkirah, Safinat ul-Maḥmūd (no. 122), and says that he had compiled the

present work immediately after completing the latter. The date of composition, A.H. 1240, is fixed by the following line of a Kit'ah composed in praise of the work by Ağa Muhammad Taķi, poetically surnamed Sipīr (Majma' ul-Fuṣahā, ii., p. 156), and appended at the end:

زد بتاریخش رقم کلک همایون سپهر
کین بیان از هرزیان محمود چون چارم کتاب

The preface concludes with three pieces of the author's composition, a Kasidah in praise of the work and of Fath 'Ali Shāh, a Kit'ah and a Rubā'i.

After the preface, foll. 7b—24a, comes a list of all poets included in the work, arranged in alphabetical order under their poetical surnames, with brief notices giving little more than the proper name and birth-place of each. The remainder of the MS. contains the opening Baits of Ghazals. They are arranged in alphabetical order according to the rhyme-letters, and, under each of these, according to the initial letters of the Baits. The name of the poet is written by the side of each verse in the margin.

378.

Or. 3604.—Foll. 178; 12 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$; 21 lines, 6 in. long; written in four columns in cursive Nestalik on bluish paper, in the 19th century.

[SIDNEY CHURCHILL.]

بدیع الانکار

A Persian anthology with biographical notices, by Sayyid 'Abd ur-Rahīm al-Mūsāvī B. Mir Muḥammad Bākir 'Alīyābādī, poetically surnamed Munṣif.

ثنائی که از حد حصر افزون و از حیز تعداد
بیرون است مخصوص ذات واقف اسرار بیرون و
درونیست که

The author was born, as stated at the end, in Sāri, A.H. 1197. It appears from the preface that he wrote the present work for Muḥ. Kazim Mirza, eldest son of Muḥ. Kuli Mirza, son of Fath ‘Ali Shāh, at the young prince's request, in order to save him the trouble of carrying about many volumes of poetry. It was commenced in Sāri, A.H. 1237, when the prince's father assumed the government of Tabaristan, and was finished on the 3rd of Jumāda II., A.H. 1239. The author made use of several Divans and of the following Tazkirahs: Haft İklim, Dau-latshāh, Tuḥfah i Sāmi, Bahāristān, Ātash-kadah, and Zinat ul-Madā’ih by Humā (no. 118).

The work is divided into six Kisms, containing respectively poems belonging to six kinds of poetical compositions, namely Kasidahs, Ghazals, Masnavis, Mukatṭa‘āt, Rubā‘is and Tarji‘-bands. In each Kism the pieces are alphabetically arranged according to the takhallus of the authors, with the exception of those of royal princes, which take precedence. The contents are as follows :

Kism I., fol. 5a. Kasidahs, beginning with one by Fath ‘Ali Shah, and several by the royal prince Muḥ. Kuli Mirza (Khusravi, who died A.H. 1260; Majma‘ ul-Fuṣahā, vol. i., p. 25).

The alphabetical series begins with Anyari and ends with Yūsuf Amīri.

Kism II., fol. 89b. Ghazals, beginning with some by Khusravi and other princes. The alphabetical series begins with Ahli Turshīzi and ends with Yūsuf Beg Istājlu.

Kism III., fol. 117a. Masnavis of Ahli Shīrāzī and others, ending with Hijri Abu 'l-Kāsim.

Kism IV., fol. 140a. Mukatṭa‘āt, from Anvari to Humāyūn of Isfahan.

Kism V., fol. 152b. Rubā‘is, from Ustād Abu 'l-Faraj to Yāmīn ud-Dīn Ṭughra'i.

Kism VI., fol. 163a. Tarji‘-bands, beginning with Jāmi and ending with Hātif.

Life and poems of the author, foll. 174a—178b.

379.

Or. 4673.—Foll. 343; 11 $\frac{3}{4}$ in. by 8; 21 lines, 5 $\frac{3}{4}$ in. long; written in cursive Nestalik, in four gold-ruled columns, with three 'Unvāns, apparently about the middle of the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

میران طبایع

A Persian anthology compiled by Haidar Kuli Mirza, poetically styled Khāvar (see his Divan, no. 359), with a preface by an anonymous dependant of the prince, beginning : ستابیش و سپاس مر معبدوی بیزوالی را رواست که صحایف طرایف الخ

After a glowing eulogy on the reigning sovereign, Fath ‘Ali Shāh, and on the incomparable poets of his time, the writer says that Haidar Kuli Mirza in compiling this work had been content to group together poems composed by various poets with the same metre and rhyme, and had refrained from entering upon biographical details or literary criticism. He states in conclusion that the work was completed A.H. 1242.

The anthology comprises Kasidahs, Ghazals, and Rubā‘is, by ancient and modern poets, in three separate sections, in each of which the alphabetical order of the rhymes is followed, and the names of the poets form the headings.

The Kasidahs begin, fol. 4b, as follows :

عروس عافیت انکه قبول کرد مرا

که عمر بیش بیها دادمش بشیز بها

The following are the poets included under the rhyme-letter ۱: Anvari, Sahāb, Mijmar

(Sayyid Husain Isfahāni), Khākāni, Salmān, Mu'izzi, Madhūsh (Muḥ. Ṣādiq Gulpāigāni), Rashid Vatvāt, Khusravi, Khāvari (Fazl-ullāh Shirāzi), Hātif, Sabāhi (Hāji Sulaimān), Zahir Fāriyābi, and Ṣabā (Fath 'Ali Khān).

The Ghazals begin, fol. 108b, with one by Khākāni (Fath 'Ali Shāh), the first line of which is:

بیک کوشمه پری پیکری دل مارا
چنان ریود که ترکان مقاع بغمara

The Rubā'is occupy foll. 330b—343a.

TALES AND FABLES.

380.

Or. 3529.—Foll. 33; 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 23 lines, 5 $\frac{1}{2}$ in. long; written in fair Nestalik, apparently in the 18th century.

[SIDNEY CHURCHILL.]

قصة بلوهر و يوداسف [

The story of Bilauhar and Yūzāsaf, by Ibn Bābavaih.

ابن بابویه علیه الرحمة والرضوان در کتاب کمال الدین و تمام النعمة بسنده خود از محمد بن زکریا روایت کرده است که پادشاهی بود در ممالک هندوستان با شکر فراوان و مملکت وسیع

This is the work, of Buddhistic origin, which has become known in Europe, through the medium of a Christian version in Greek, as the "Book of Barlaam and Joasaph," and which was translated into Arabic verse in the eighth century by Abān Lāhīki. See Zotenberg, Notice sur le Livre de Barlaam et Joasaph, Notices et Extraits, tom. xxviii; and Fihrist, pp. 119, 163, 305.

The present text is taken, as stated at the

beginning, from Ibn Bābavaih's work entitled كمال الدين و تمام النعمة. This is one of the numerous Arabic writings of the celebrated Shī'ah theologian, who died in Rai, A.H. 381 (see the Arabic Supplement, no. 330). A copy is described by Ahlwardt in the Berlin Catalogue, no. 2721, and to Dr. Hommel belongs the credit of having discovered in that voluminous MS. the Arabic original of our Persian version. See Weisslovits's "Prinz und Dervisch," 1890, p. 132. Muḥammad Ibn Zakariyyā, quoted as authority at the beginning of the Persian translation, although not in the Arabic text, is, as Dr. Hommel suggests with great probability, no other than the renowned physician and philosopher Rāzi, who was a contemporary of Ibn Bābavaih, and like him lived at Rai.

Full accounts of the present MS. have been published, with extensive extracts, by Baron Rosen and Dr. von Oldenburg in the Zapiski of the Archaeological Society, vol. iii., pp. 273—76, and vol. iv., pp. 229—65. An abridgment of the work in Arabic was published by Dr. Hommel from a Halle MS. in the Verhandlungen des VII. Orientalisten-Congresses, Semitische Section, pp. 138—162. Another and fuller Arabic text was lithographed in Bombay, A.H. 1306.

Another copy of the same Persian version is included in the Zubdat ut-Tavārikh, no. 36, foll. 226—249. In the heading it is described as extracted from the 'Ain ul-Hayāt of Akā Muḥ. Bākir [Majlisī], who gives it on the authority of Ibn Bābavaih, مرحوم اقا محمد باقر در عین لطیوة بسنده معتبر از ابن بابویه که در کمال الدین از محمد زکریا نقل کرده است

According to this, it was probably Muḥ. Bākir, who translated into Persian the Arabic text of Ibn Bābavaih.

381.

Or. 2799.—Foll. 280; 9 in. by $5\frac{1}{2}$; 23 lines, $3\frac{3}{4}$ in. long; written in neat Nestalik, with 'Uvvān and gold-ruled margins; dated A.H. 908 (A.D. 1502). [SIDNEY CHURCHILL.]

انوار سهیل

The well-known version of Kalilah and Dimnah, by Ḥusain Kāshī. See the Persian Catalogue, p. 756a, and, for other MSS., Pertsch, Berlin Catalogue, no. 1000; Rosen, Institut, no. 104; and Ethé, Bodleian Catalogue, no. 431.

382.

Or. 2956.—Foll. 196; $7\frac{3}{4}$ in. by 5; 15 lines, $5\frac{3}{4}$ in. long; written in fair Nestalik, with ruled margins, apparently in the 15th century.

[SIDNEY CHURCHILL.]

مرزبان نامه

A book of apogues, written in imitation of Kalilah and Dimnah.

حمد و ثنای که روائی ذکر آن حون ڏنایی
صحب بر نکھت دهان کل خنده زند

This is a modern version, in elegant prose, of the old Marzabān Nāmah, written in old Persian and in the dialect of Tabaristān by the Ispahbad Marzabān B. Rustam B. Sharvīn in the fourth century of the Hijrah. A full account of the origin and contents of the work will be found in C. Schefer's Chrestomathie Persane, vol. ii., pp. 194—209. The author of the present version, whose name does not appear in our MS., is, according to M. Schefer, Sa'd al-Varāvīni, so called from Varāvin, a village of Azarbajjan. He wrote this work in Ispahan, and dedicated it to a Vazir who in the preface is only designated by his Lakab, Khwājah Zain ud-Din, or, as written in the next copy, Khwājah Rabīb ud-

Dīn, but whose proper name is given at the end, fol. 194b, namely, Rabīb ud-Dīn Abu'l-Kāsim Hārūn. In the same passage the Atabek Uzbek B. Muḥammad B. Ilduguz, who reigned in Azarbajjan A.H. 607—612, is named as the reigning sovereign.

In the preface the author enumerates the standard works of elegant prose which he had taken as his models, beginning with Kalilah, Sindbād Nāmah, Ma'kāmāt i Ḥamīdi, &c. The most recent of these is the Persian translation of the Yamīni, which was written about A.H. 602 (see the Persian Catalogue, p. 158). The preface concludes with a table of the nine Bābs into which the work is divided. They bear the following headings :

Fol. 9b.	در تعریف کتاب و ذکر واضح	I.
Fol. 25b.	در ذکر مملک و وصایای که	II.
	فرزندان را فرمود	
Fol. 39b.	در ذکر مملک اردشیر و داناء	III.
	مهراں به	
Fol. 58a.	در ذکر دیو کاویدای و داناء دینی	IV.
Fol. 74b.	در ذکر دادمه و داستان	V.
Fol. 95a.	در ذکر زیرک و زروی	VI.
Fol. 125b.	در ذکر بیل و شیر	VII.
Fol. 152a.	در ذکر شتر و شیر پارسا	VIII.
Fol. 176a.	در ذکر عقاب و ایرا و ازاد	IX.

چهار

In an appendix entitled ذیل الكتاب, fol. 194b, the author, after dilating on the merits of his book, describes a library founded by his patron in Isfahan and the rich store of works on every science which it contained. The appendix wants about two pages at the end.

For other MSS., see Dorn, Petersburg Catalogue, p. 406; the Leyden Catalogue,

vol. i., p. 353; the Paris Catalogue, p. 304, no. 384; Molla Firuz Library, p. 231, no. 49; and Schefer, Chrestomathie, vol. ii., p. 209. The Marzabān Nāmah has been translated into Arabic and lithographed in Cairo, A.H. 1278. See also Sprenger's Library, no. 1248, and Pertsch, Gotha Catalogue, vol. iv., p. 427.

383.

Or. 2973.—Foll. 187; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, 3 in. long; written in elegant Shikastah, A.H. 1277 (A.D. 1860—61).

[SIDNEY CHURCHILL.]

Another copy of the Marzabān Nāmah.

The nine sections, termed in this copy Faṣl, begin as follows: I. fol. 8a; II. fol. 24a; III. fol. 47a; IV. fol. 55a; V. fol. 71b; VI. fol. 91a; VII. fol. 120b; VIII. fol. 146b; IX. fol. 166a; and the Khātimah, fol. 183a.

384.

Or. 2781.—Foll. 363; $9\frac{1}{2}$ in. by 6; 25 lines, $3\frac{3}{4}$ in. long; written in small and neat Nes-talik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[COMTE DE GOBINEAU.]

داراب نامه

The Dārāb Nāmah, by Abu Tāhir Tarasūsi.

The first folio is mutilated, so that about half of the first seven lines is lost, but the missing words are supplied by the next copy. The beginning is as follows: لَهُمْ لَهُ رَبُّ الْعَالَمِينَ . . . از راویان اخبار و ناقلان آثار و خواندنکان تقصص و تواریخ استاد فاضل کامل ابو طاهر بن حسن بن علی بن موسی الطرسوی اسعدہ اللہ فی الدارین چنین روایت میکند که مرزاں زررا سه پسر بود یکی رستم دوم زواره سیم شغاد و این شغاد از کنیزک هندی بود

The author, who is called here Abu Tābir B. Hasan B. 'Ali B. Müsa at-Tarasūsi, has been mentioned in the Turkish Catalogue, p. 220, as the author of Kirān i Habashi and other romances. The present work, although dealing largely with the life and adventures of Iskandar, is generally called Dārāb Nāmah (a title not found in this copy), from Dārāb, the hero of its first portion. Although its framework and leading names are borrowed from the Shāhnāmah, it is a pure romance, in which the original legend is all but lost under a luxuriant growth of the most fanciful fiction. The contents have been briefly, but very aptly, described by J. Mohl in his preface to the Shāhnāmah, p. 74, and by B. Dorn, Mélanges Asiatiques, tom. vii., p. 174-5, and p. 406-7. The short account of the work in Charles Stewart's Catalogue, p. 7, no. xiv., is misleading.

The work is divided into sections of unequal length, the beginning of which is marked by this invariable rubric: اما مولف اخبار و کذارنده اسرار ابو طاهر طرسوی ازین قصه چنین روایت میکند

The narrative begins with a mention of the three sons of Zāl i Zar, and of the artifice by which Shaghād compassed the death of his brother Rustam. After a brief account of Bahman and Ardashir, we are told, fol. 2b, how Humāi secretly gave birth to the latter's posthumous child, afterwards called Dārāb, and entrusted him, like Moses, enclosed in a coffer, to the stream of Euphrates. The life and adventures of Dārāb occupy the first part of the volume down to fol. 128b, where his death and the accession of Dārāb junior (داراب کهیں) are briefly recorded. The marvellous career of his son Iskandar, whose clandestine birth had been previously described, fol. 126, fills the remainder of the volume, which is slightly defective at the end. The last pages deal with the wall built

by Iskandar against Yājūj and Mājūj, with his journey, under the guidance of Khīzr, to the land of darkness and to the spring of the water of life, and with his miraculous conveyance from thence to Mount Kāf. The last words are:

فرشته کفت این سنک بر مثال
تست و این خاک بر مثال خاک کور ترا بازی نماید
که از سر تا پای جهان از تری و خشکی

385.

Or. 4615.—Foll. 129; 14 in. by $9\frac{1}{4}$; 25 lines, $5\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unyān, gold-ruled margins, and numerous miniatures, probably about the close of the 16th century.

Another copy of the Dārāb Nāmah, containing only the first part of the work, namely, the story of Dārāb, and closely agreeing, as far as it goes, with the preceding MS. It ends abruptly at the point where Nāhīd, the newly-wedded bride of Dārāb, sent back by him to her father Filkūs, bewails her hard fate. The last words are:

و آن دختر و سر بزانو نهاد و کربستن کرفت آن بخت
بنشست و سر بزانو نهاد و کربستن کرفت آن بخت
بد خوش که از بدرش خراج دو ساله کرفند و جون
جهار ماه کذشت

This passage occurs on fol. 126b of the preceding MS., line 13.

This MS. is profusely adorned on almost every folio with miniatures in the best style of Indian art. It is probably one of those which were illuminated for the emperor Akbar. The miniatures are generally signed by the artists, mostly Hindus, and among these are found the following six, mentioned in the Ā'in i Akbari, Blochmann's translation, p. 108, as painters employed by Akbar: Kesu, Farrukh, Mādhū, Jagan, Mahis, and Sānwah. Other artists whose names frequently recur in the MS. are Nānhā, Bhagwān, Dhanu, Chaturbhuj, Mithrā, Tiriyyā,

and Bhūrah, also two bearing Muslim names, viz. Ibrāhim Kāhār and Mukhlīs. Several of the above names have been already mentioned as attached to miniatures in the Vāki'āt i Bābāri, no. 75.

The last page of the MS. bears the vermillion stamps of the kings of Oude.

386.

Or. 3600.—Foll. 2; 2 ft. 8 in. by 2 ft. 2 in.; 19 lines, 21 in. long; written in fine large Nestalik, apparently in the 17th century.

[Presented by Rev. STRATON CAMPBELL.]

Two detached leaves of a huge MS. of the romance of Amir Hamzah Shāhibkirān. Each of them has a portion of the text on one side and a large picture in Indian style on the other.

راوی این روایت:
زیبا ایچین نقش بست بر دیبا که چون دیو شاهزاده
نور الدهر را در دریا انداخت

It is related in the first lines how Prince Nūr ud-dahr, having been thrown into the sea by a Div, is rescued by the prophet Elias. This is the subject represented in the picture. The text of the second folio deals with the adventures of Zummurrud Shāh, the giant king of the sun-worshippers. The picture represents him falling head foremost from his castle and being seized by Malik Irāj.

For MSS. of that voluminous tale, see the Persian Catalogue, pp. 760—62, and Ethé, Bodleian Catalogue, no. 473. An Arabic version is noticed by Pertsch, Gotha Catalogue, no. 2420.

387.

Or. 3501.—Foll. 253; $10\frac{1}{4}$ in. by $5\frac{1}{2}$; 18 lines, $3\frac{3}{8}$ in. long; written in small and elegant

Nestalik, with 'Uvān and gold-ruled margins, in the latter half of the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

حقيقة الحقائق شاهيه

A work in proof of the superiority of man to all other beings, by Muhammad 'Ali B. Iskandar ash-Shīrvāni.

رب اشرح لي صدرى ويسرى لي امرى واحلل عقدة من لسانى يفقوها قولي لك للحمد يا ذا العجود والعلى ... اجناس سپاس خورشيد اتباس وانجم قیاس که از مقیاس عقول و حواس جن و ناس

خارج است

This is a much expanded version and Sufi adaptation of the famous "Contest between man and animals," which forms part of the twenty-first treatise of the Ikhwān uṣ-Ṣafā (see the Arabic Supplement, p. 481b). It is written in florid prose, freely interspersed with verses, with Arabic texts from Coran and Hadiṣ, and with passages of Sufi writers. It was composed, as stated in the introduction, fol. 24b, in Ardabil in the month of Jumāda II., A.H. 1250, and is dedicated to Muhammad Shāh B. 'Abbās Shāh B. Fath 'Ali Shāh Kājār. The date of completion, A.H. 1252, is given in a versified chronogram at the end :

طبع افسرده كفت تاریخش
هی بیان شرافت الانسان

The scope of the work is set forth in the following line, fol. 29b:

كتابی در شرافت انسان : بر کل ما فی الکون والامکان کائنا ما کان

Its full title, as given in the same passage is:

حقيقة الحقائق شاهيه في التلويج الى ترجم المساalk :

النعمت الالهية

The author was an extensive traveller, who had wandered over most parts of the

Muslim world in search of religious teachers and of great mystics. From a full account of those travels, foll. 21—24, the following particulars may be briefly stated. Having left as a boy his native country for the holy shrines of Irak, he spent there close upon twenty years, studying under his father and other holy men. He lost his father and many of his friends, who died as martyrs during the incursion of the Vahhābis. He then repaired to Baghdad and to Irak 'Ajām, where he met his brother al-Hāj Zain ul-Ābidin (author of Riyāz us-Siyāḥat, no. 139), and a holy man, Hāji Muḥ. Ja'far Hamadānī, called Majzūb 'Ali Shāh. Hence, after a stay in Shiraz, he sailed to India, and visited in succession Karachi, Haidarabad, Shikarpur, Surat, Bombay, Puna, Tiling, Aurangabad, Haidarabad of Deccan, Machli-Bandar, Sikakul, Pegu, Calcutta, Murshidabad, Benares, Lucknow, Agra, Delhi, Lahore, Kashmir, Peshawar, Kabul, and the Kūhistān of the Hazārah, where he fell captive into the hands of the cruel Uzbeks, and was taken to Kunduz, seat of Kūlīch Kūlī Khān. After his release he reached Kandahar, Herat, and Mashhad, and, finally, Hamadān. There he met again his old master, Majzūb 'Ali Shāh, who sent him on a pilgrimage to Mecca and Medina. From the latter place he went through Syria and Rūm to Istambol, where he stayed three years, and witnessed the revolt of the Janissaries. After some more pilgrimages and a stay of six years at Cairo, he returned by way of Mecca and by sea to Shiraz, and thence to Teheran, Tabaristan and Gilan.

Contents: Introduction treating chiefly of mystic lore. Life of the author, fol. 21b. Eulogy on the Shah, fol. 25a. Preface proper, fol. 29a.

The narrative begins at fol. 29b, and deals at first with the legend of Kayūmars, the murder of Siyāmuk, and the hostility of

Jinns and animals towards men, down to the time of Sulaimān. Complaints of the hawk, fish, snake, bee, and other animals against man, fol. 54. Messengers sent by Malik Dādbakhsh and by the animals, fol. 76a. Beginning of the trial before Malik Dādbakhsh. Debate of the camel with the sage of Hijaz, fol. 95b. Debate of the ant with the sage of Shām, fol. 106a. Debate of the fox with the sage of Khiṭā, fol. 119a. Debate of the spider with the sage of Rūm, fol. 127a. Debate of the tortoise with the sage of Irak, fol. 135b. Debate of the sage of Hindustan with the peacock, fol. 146b. Debate of the sage of Shirvan with the Humāi, fol. 153b. (The sage of Shirvan is evidently meant to represent the author himself, who here displays at great length his mystical lore.) Allegorical description of the author's journey to the region of the soul, *اقليم نفس*, foll. 242b—253a.

388.

Or. 3223.—Foll. 232; 12 in. by $8\frac{1}{4}$; 15 lines, 6 in. long; written in large Nestalik, apparently in India about the close of the 18th century.

قصة لجوهر

The tale of Muhammad Mas'ud Shāh, son of 'Azīz Shāh, king of Isfahan, and of his loves with Nīk-Ikbal, daughter of the Vazir Farrukhfāl, and with Giti-ārā.

This is an enlarged version of the tale mentioned in the Persian Catalogue, p. 773a. The above title is found in a versified prologue beginning :

بدان ای مرد عالمگرد عاقل

که هستی در جمیع علم کامل

in which the writer puts the tale into the mouth of a young man called Sultān 'Ali, whom he had met on the road and invited to his house. The prose narrative begins,

الحمد لله رب العالمين ... قصة ... اثار و داستان طرازان روزکار ... چنین روایت میکنند که در شهر اصفهان پادشاهی بود عزیز شاه نام که صیبت جاه و حشمش جون باد صبا باطراف جهان رسانده

There are miniatures in Indian style on foll. 4, 5, 12, 14 and 33, and, further on, a few unfinished sketches in outline. Spaces reserved for pictures in the remainder of the volume have not been filled in.

In the colophon the work is called
قصة محمد مسعود شاه پادشاه

Collections of Anecdotes.

389.

Or. 3590.—Foll. 126; 10 $\frac{1}{4}$ in. by $5\frac{3}{4}$; 20 lines, 4 in. long; written in neat Nestalik, probably in the 17th century.

الفرج بعد الشدة

The Persian translation of "al-Faraj ba'd ash-Shiddah," or tales of deliverance from distress or danger. See the Persian Catalogue, p. 751b.

از ارباب معنی و اصحاب هنر چنان اتفضا
کرد که درین معنی

This is not the real beginning of the work, but the first line of the second chapter of the preface, ذکر تصنیف این کتاب. See the complete copy, Add. 7673, fol. 3b.

At the end there are some lacunæ, and the MS. breaks off with the verse beginning ای عادت تو چه خور, which is found in the last-named MS. at fol. 341b. There are about seven or eight folios wanting at the end.

The Persian translation was lithographed at Bombay, 1859. For other MSS. see Krafft, p. 54; Asiatisches Museum, pp. 291, 351; Mulla Firuz, p. 228; and Pertsch, Berlin Catalogue, no. 1021.

390.

Or. 3507.—Foll. 37; 9½ in. by 5½; 21 lines, 3½ in. long; written in fair Nestalik; dated Rabī' II., A.H. 1017 (A.D. 1608).

[SIDNEY CHURCHILL.]

چهار مقاله

Chahār Maķālah, or the Four Discourses, by Ahmād B. 'Umar B. 'Alī an-Nīzāmī al-'Arūzī as-Samarkandī.

حمد و شکر و سپاس مر آن پادشاهی را که
علم عود و معادرا بتوسط ملائكة کروبی و روحانی در
وجود آورد . . . آغاز کتاب بنده مخلص و خادم
معتقد احمد بن عمر بن علی النظمی العروضی
السمورقندی الشع

The author, who was apparently a native of Samarkand, must have been well advanced in years when he wrote the present work; for he says at the outset that he had then spent forty-five years of his life in the service of the Ghūri dynasty. From various passages of the Chahār Maķālah the following particulars of his life may be gathered. While he was still in Samarkand, A.H. 504, he received some information about the poet Rūdagī from the Dihkān Abu Rajā Ahmād B. 'Abd uṣ-Samad al-Ābidi (fol. 15a). Two years later, A.H. 506, he was at Balkh conversing with 'Umar Khayyām, whom he revered as his master, and whose tomb he afterwards visited in Nishapur, A.H. 530 (fol. 27a). In A.H. 510 we find him at Nishapur (fol. 5a), and, in the course of the same year, at Herat, from whence he repaired to the court of Sultan Sinjar, near Tūs.

There he received advice and encouragement from the Malik ush-Shu'arā, Amīr Mu'izzī, and paid a visit to the tomb of Firdausī (fol. 18a, 22b). In A.H. 914 he was again in Nishapur in the company of Mu'izzī (fol. 22a).

Nīzāmī 'Arūzī is chiefly known by his prose works, viz., the present one and a collection of anecdotes entitled *مجمع النوار*, both of which are mentioned by Haj. Khal., vol. ii., p. 656, and vol. v., p. 405. But he ranked also high as a poet. He is noticed by 'Aufi, Oude Catalogue, p. 4, no. 56, among the great poets of Māvarā-un-nahr. See also Daulatshāh, i. 13; Haft İklim, Add. 16,734, fol. 562b; and Majma' ul-Fuṣahā, vol. i., p. 635. He calls himself in the present work, fol. 13a, one of the four poets who immortalised the name of the kings of Ghūr.

Chahār Maķālah was written for a prince of that house, namely, al-Malik Husām ud-Daulah wa'd-Din Abu'l-Hasan 'Alī B. Mas'ūd. Although that prince's name is preceded in the preface by the most pompous regal titles, he does not appear to have ever attained sovereign rank. He is mentioned in *Tabakāt i Nāṣiri*, Raverty's translation, p. 425, as one of the sons of Malik Fakhr ud-Din Mas'ūd, who was installed by his younger brother, the great Sultan of Ghaznīn, 'Alā ud-Din Husain Jahān-sūz, on the throne of Ghūr and Tukhārīstān (see *Tabakāt i Nāṣiri*, pp. 347—365).

After bestowing due praise on the young prince, the author proceeds to eulogize his nearest relatives, namely, his father, Fakhr ud-Daulah wa'd-Din Mas'ūd, the reigning king of Bāmiyān, his brother Shams ud-Din Muḥammad (who afterwards succeeded to the throne), and his mighty uncle, the above-mentioned Sultan, 'Alā ud-Din Husain, all three being spoken of as still living.

The precise date of composition is not given, but it can be brought within narrow limits. The work must have been written between the death of Sultan Sinjar, who is spoken of as dead, and that of Sultan 'Alā ud-Din Ḫusain, who is described as the reigning sovereign, that is to say between A.H. 552 and 556. For the death of the latter see Kāmil, vol. xi., p. 179, and Jahān-ārā, fol. 117.

The work consists, as its name implies, of four Maḳālahs, treating respectively of four classes of men of whose services kings stand in need, namely, Vazirs, poets, astrologers, and physicians, and of the sciences and qualifications requisite for each, the whole being illustrated by historical anecdotes. Some preliminary chapters, foll. 2b—6a, treat of cosmology and of the various faculties of minerals, plants, animals and, lastly, man. They include a curious observation on the voluntary motions of some plants, which are thereby raised to the confines of the animal kingdom. The four Maḳālahs begin as follows:

I. در ماهیت دبیری و کیفیت دبیر Fol. 6a. کامل

II. در ماهیت شعر و صلاحیت شاعر Fol. 12a.

III. در ماهیت علم نجوم و غزارت منجم Fol. 23b.

IV. در ماهیت علم طب و هدایت طبیب Fol. 29a.

The second Maḳālah is of especial value as containing notices and anecdotes relating to early Persian poets, such as Rūdagi, 'Unṣuri, Farrukhi, Mu'izzi, Badihi, Firdausi, &c. It is frequently quoted in later Tazkirahs.

The Chahār Maḳālah was lithographed in Teheran, A.H. 1305. For another copy see further on, no. 418.

391.

Or. 2676.—Foll. 290; 13½ in. by 9; from 29 to 33 lines, about 6½ in. long; written in fine old Neskhī, with a gilt frontispiece and ruled margins; dated Wednesday, 24 Ramazan, A.H. 732 (A.D. 1332). [H. G. KEENE.]

جامع الحکایات

Jāmi' ul-Ḥikāyat, the celebrated collection of historical anecdotes by Muḥammad 'Aufi. See the Persian Catalogue, p. 749b, and Ethé, Bodleian Catalogue, no. 324.

This fine volume has unfortunately been damaged by damp, and some leaves, foll. 48—52, are slightly mutilated. It contains the last three of the four books (Kism) into which that extensive work is divided.

The fourth Kism, which derives a special interest from its chapters on geography and natural history, is placed first, and has the following inscription written in the Sulṭāni character on two gilt borders at the top and bottom of its first page: قسم جهان از کتاب جامع الحکایات و لوامع الروایات در فواید خوف و رجا

The first of the twenty-five Bābs which it contains has no special heading, and begins as follows: حوابع [جامع] این حکایات محمد عوفی کوید وقتی شهاب الدین عیوق که وکیل خاص در سلطان سکندر بود و بخدمت شیخ الشیوخ مجده الدین بغدادی ذمہ نوشت و درخواست کرد که بهمت عالی مدد بایند فرموده

In the complete copy, Add. 16,682, this anecdote is the third of the first Bāb, fol. 326a; but there are great differences between the two texts. The headings of the remaining Bābs, which also partly differ from those given by Flügel in the Vienna Catalogue, vol. i., pp. 411—12, are in the MS. as follows:

Fol. 7a.	در عواید خدمت ملوك و سلاطين	II.	Fol. 85b.	در ذکر سیاع ضاری و وحوش	XXII.
Fol. 9b.	در فواید خوف و رجا	III.		در زندگانی	
Fol. 12b.	در تاثیر دعا و ذکر کسانی کی	IV.	Fol. 90b.	در ذکر غرایب حیوانات	XXIII.
	ببرکات دعا خلاص یافتنند		Fol. 93a.	در ذکر غرایب طیور	XXIV.
Fol. 15b.	در دعوات مأثور یافذ کرد شود	V.	Fol. 96a.	در طرف از طرف و ملع و هزل	XXV.
Fol. 18b.	در عجایب فالهای خوب کی زده اند	VI.		This last chapter breaks off at the second page.	
Fol. 21b.	در حکایه کسانی کی بورطه محنت	VII.			
	در ماندن با نقاچ جلیس خلاص یافتنند				
Fol. 25b.	در ذکر جماعتی کی از دست دزدان	VIII.			
	خلاص یافتنند				
Fol. 28b.	در ذکر جماعتی که از جنک سیاع	IX.	Fol. 97a.	در ستایش و تواضع	II.
	ضاری خلاص یافتنند		Fol. 99b.	در فضیلت عفو کردن	III.
Fol. 34a.	در ذکر جماعتی که بمحنت عشق	X.	Fol. 105a.	(در فواید حام)	IV.
	فرو ماندن و بمراد نرسیدند		Fol. 116a.	در فضیلت علو همت	V.
Fol. 37b.	در ذکر جماعتی که در ورطه عشق	XI.	Fol. 119a.	در فضیلت ادب	VI.
	کریقار شذند و بعاقبت بمراد رسیدند		Fol. 124a.	در فضیلت رحمت و شفقت	VII.
Fol. 49b.	در ذکر جماعتی که بورطه هلاک	XII.	Fol. 126b.	در فضیلت توکل و تسليم	VIII.
	افتادند و بعاقبت ...		Fol. 128b.	در فضیلت شخا و مررت	IX.
Fol. 54b.	در عجایب قضا و قدر و موافق	XIII.	Fol. 130b.	در بیان لطف و کرم	X.
	و مخالفت ان		Fol. 134a.	در فضیلت ضیافت و ذکر ...	XI.
Fol. 59a.	در بیان غرایب خلقت	XIV.	Fol. 139a.	در ذکر شجاعت	XII.
Fol. 61b.	در اعمار حیوانات و ذکر طول	XV.	Fol. 142a.	در فضیلت صبر و ذکر ان	XIII.
	و عرض ان		Fol. 145a.	در فواید مزید شکر و ذکر ان	XIV.
Fol. 64b.	در بیان ممالک و مسالک صرود	XVI.	Fol. 147b.	در حزم و اندیشه و ذکر ان	XV.
	و جروم		Fol. 152b.	در زهد و ورع و فضیلت ان	XVI.
Fol. 68a.	در ذکر جروم و حبشه و هند	XVII.	Fol. 157a.	در فضیلت جد و جهد	XVII.
Fol. 71a.	در ذکر بنها عجایب	XVIII.	Fol. 161a.	در فضیلت نطق و سکوت	XVIII.
Fol. 74b.	در ذکر عجایب طسمات	XIX.	Fol. 164b.	در فضیلت وفا	XIX.
Fol. 77b.	در ذکر اشیا و عجایب	XX.	Fol. 168b.	در اصلاح ذات البین و صلت رحم	XX.
Fol. 80b.	در ذکر خواص سیاع و وحوش	XXI.	Fol. 171a.	در فواید کنمان سر	XXI.
	و عجایب تأثیر ایشان				

Kism II., which follows next, has lost the first Bab. The following are the headings of the extant chapters :

Fol. 174b.	در فضیلت امانت و فواید ان	XXII.
Fol. 179a.	در بیان مکارم اخلاق و محاسن	XXIII.
	شیم	
Fol. 185b.	در عزیمت و نیت کارها	XXIV.
	و فواید ان	
Fol. 188b.	در فواید عواید استمداد	XXV.
	و مشورت کردن با مردمان	
This last Bāb concludes with some verses in praise of the Vazir Niżām ul-Mulk Kīvām ud-Dīn, to whom the work was dedicated.		
Kism III. is complete, and has the following headings to its twenty-five Babs:		
Fol. 193b.	در بیان اختلاف طبایع انسان	I.
Fol. 196b.	در مذمت حقد و حسد	II.
Fol. 199b.	در مذمت حرص و بیان احوال	III.
	حریصان	
Fol. 202b.	در مذمت طبع	IV.
Fol. 205b.	در ذکر طرازان و دزدان و حکایت نواز ایشان	V.
Fol. 209b.	در لطایف حکایات کذایان و کلمات ایشان	VI.
Fol. 213b.	در مذمت دروغ کفتن و فواید صدق	VII.
Fol. 218b.	در ذکر جماعی که دعوی بیغمبری کردند بدروغ و ذکر مولاد ایشان	VIII.
Fol. 224a.	در مذمت بجهل و حکایت بجهلان	IX.
Fol. 228b.	در مذمت خلف و عده و نقض عهد	X.
Fol. 232b.	در مذمت جهل و حکایة احمقان	XI.
Fol. 286a.	در مذمت ظلم و ذکر باذشاهان ظالم	XII.

Fol. 240a.	در مذمت نظاظت و درشت خوبی	XIII.
Fol. 243b.	در مذمت خساست و دنات همت و ذکر خسیسان	XIV.
Fol. 247b.	در مذمت اسراف و تبذیر	XV.
Fol. 250b.	در مذمت خیانت در مال و ملک و حرم و غیران	XVI.
Fol. 253a.	در مذمت ناحفاطی	XVII.
Fol. 256b.	در مذمت کفران نعمت و جماعی که ببلای ان ماخوذ شدند	XVIII.
Fol. 261a.	در مذمت نام و غمز و سعایت	XIX.
Fol. 264a.	در مذمت تعجیل و فواید تانی	XX.
Fol. 268b.	در ذکر جماعی ناحفاطی اعتقاد ب اصل	XXI.
Fol. 273a.	در ذکر زنان زیرک خردمند و لطایف اقوال ایشان	XXII.
Fol. 276b.	در ذکر زنان بارسا نیکو سیرت	XXIII.
Fol. 280b.	در ذکر زنان نا بارسا نا حفاظ	XXIV.
Fol. 285b.	در مکرها زنان و حکایت کیدها ایشان	XXV.

A table of chapters of the three Kisms, by a later hand, has been prefixed to the volume.

Notes written on the title-page show that the MS. was bought A.H. 1119 by Burhān ud-Dīn Pārsā, and that it subsequently passed into the possession of a Mr. Gordon Sāhib.

392.

Or. 4392.—Foll. 222; 11 in. by 8; 25 lines, $6\frac{1}{2}$ in. long; written in fair large Neskhī, with a gilt heading; dated 2 Jumāda II., A.H. 741 (A.D. 1340). [WALLIS BUDGE.]

A portion of the first book of the *Jāmi' ul-Hikâyât*.

It contains the preface and the first ten Bâbs of Kîsm I., with some lacunæ and transpositions, as follows :

Preface, fol. 1b. Bâb I., fol. 5a. A fragment of Bâb IX., fol. 11a. The latter part of Bâb III., fol. 15a. در معرفت افریدکار تعالی، در ذکر ملوك عرب و عجم و تواریخ دولت Bâb IV., fol. 21b. Bâb V., fol. 67a. در ذکر تواریخ خلفا و بیان مادر ایشان Bâb VI., fol. 128b. Bâb VII., fol. 142b. در سیر ملوك و مادر ایشان Bâb VIII., در فضیلت عدل، در لطایف کلمات ملوك و سلاطین در سیر ملوك و مادر ایشان بادشاهان Bâb IX., fol. 164 (breaks off fol. 165). The latter part of Bâb I., fol. 166a. Bâb II., در معجزات انبیا علیهم السلام Bâb III., fol. 171b. در ذکر احوال و اقوال ان Bâb IV., fol. 204a. Bâb X., در ذکر کرامات اولیا و مقامات اصفیا 210b (breaking off fol. 212). Disjointed fragments, belonging for the most part to Bâb IV., fol. 213—222.

On the first page is an illuminated circular ornament with an inscription showing that the MS. was written for the library of some great Vazir called Husâm ud-Din Shirâf : درسم خزانة . . . الصدر المظمم . . . حسام الملة و الدين صیراف

Copyist: محمود بن احمد بن محمد التستری

393.

Or. 3207.—Foll. 153; 7 in. by $4\frac{3}{4}$; 17 lines, $2\frac{3}{4}$ in. long; written in fair archaic Neskhi, probably in the 13th century.

[KREMER, no. 210.]

A collection of anecdotes relating to saints and Sufis, without author's name.

الحمد لله رب العالمين والاعقبة للمتقين . . . ثنا Beg. و سنباش مر خدایرا که افریدکار جهانست و افریدکار همه جانوران است

The author was a Sunni, living apparently in the fifth century of the Hijrah. He reflects in the preface on the depravity of the time. "Holy Pîrs and pious men," he says, "are dead, and have carried away piety with them. Whoever wishes to keep his faith and be saved must not look to the men of his time or follow their example, but he must meditate on the lives of past worthies, and walk in their path, so that he may reach the degree of holiness at which they arrived."

The work is divided into twenty Bâbs, enumerated in the preface, and each Bâb contains ten narratives headed the headings of the Bâbs are as follows :

- | | | |
|----------|---|-------|
| Fol. 4. | اندر خوردن حلال و نکاه داشتن | I. |
| | قوت خویش | |
| Fol. 10. | در ریاضت و نفس را تهر کردن | II. |
| Fol. 15. | اندر رنج بردن و جهد کردن بر طاعت حق تعالی | III. |
| Fol. 19. | اندر ترسیدن از خذای تعالی | IV. |
| Fol. 28. | اندر نکاه داشتن زبان | V. |
| Fol. 34. | اندر حکایات تاییان و سبب توبه ایشان | VI. |
| Fol. 54. | اندر کرامات اولیا خذای تعالی | VII. |
| Fol. 61. | اندر دعاها که کردند و در وقت مسحیاب شد | VIII. |
| Fol. 66. | اندر صدق اولیا و خبر دادن بر یکدیگر | IX. |
| Fol. 69. | اندر توکل کردن بر خذای تعالی در همه حال | X. |
| Fol. 75. | در سخا | XI. |

Fol. 83.	در دروغ امرا	XII.
Fol. 89.	در زهد النساء	XIII.
Fol. 97.	در کرامات صیان	XIV.
Fol. 112.	در کرامات اکابر	XV.
Fol. 121.	در کرامات فقرا	XVI.
Fol. 133.	در ادعاه خذای تعالی بر مخیران را	XVII.
Fol. 141.	اندر اوقات اولیا و کرامات	XVIII.
	ایشان	
Fol. 146.	خوانها که دیده اند نزد کان را از بس مرک	XIX.
Fol. 150.	حکایات برآکنده از هر نوع	XX.

The anecdotes relate to holy personages and Sufis of the first three centuries of the Hijrah, such as the early Khalifs, Amīr ul-Mu'minīn 'Umar, 'Uṣmān, 'Alī, Mālik B. Dīnār, Ibrāhīm Adhām, Bāyzād Bāṣṭāmī, Zu'l-Nūn Miṣrī, Sahl Tustārī, Ibrāhīm B. Shāibān (d. A.H. 307), &c. The latest authority quoted is Abu Sa'īd Khargūshī (fol. 48), who died A.H. 407 (see the Arabic Supplement, no. 509), and whose work entitled *Shi'ār uṣ-Ṣalīḥīn* (fol. 56) is the only one quoted by name.

This copy breaks off towards the end of the second anecdote of Bāb XX. A colophon by a later hand has been added. It is dated Rabi' I., A.H. 786 (A.D. 1384).

394.

Or. 2974.—Foll. 261; 10½ in. by 7; 15 lines, 5½ in. long; written in large and distinct Neskhī, with ruled margins; dated Monday, the last day of Ṣafar, A.H. 910 (A.D. 1504).

[SIDNEY CHURCHILL.]

نگارستان معیفی

The Nigārīstān of Mu'ini Juvainī. See the Persian Catalogue, p. 754b, and Daulat-

shāh, vi. 2. The seven Bābs begin respectively as follows: I. fol. 15b; II. fol. 47a; III. fol. 75b; IV. fol. 104a; V. fol. 161a; VI. fol. 192b; and VII. fol. 226a.

عبد الرحيم بن الياس بن علي شاه بن
نصر الله بن قوام الدين التبريزى

395.

Or. 4907.—Foll. 254; 12 in. by 8; 22 lines, 4¾ in. long; written in cursive Nestalik, probably about the close of the 18th century.

[SIR HENRY RAWLINSON.]

زینت المجالس

A collection of anecdotes and miscellaneous notices, by Majd ud-Dīn Muḥammad al-Husainī, surnamed Majdi. See the Persian Catalogue, p. 758, and Pertsch, Berlin Catalogue, no. 1017.

This copy presents lacunæ and transpositions which are not indicated by any break in the text. It begins with the heading: ذکر بعضی از تضاییا که در زمان حیات حضرت رسول و بعد از وفات ان سرور از امیر المؤمنین حیدر صدور یافت, which belongs to the fifth Faṣl of Juz I. The same heading is found at fol. 49b of the complete copy, Or. 239, the contents of which are described in the Persian Catalogue.

The contents of the present MS. are as follows:

Juz I.: Faṣl 5, fol. 1b. Faṣl 6, fol. 31b. Faṣl 7, fol. 52a. Faṣl 8, fol. 58b. Faṣl 9, fol. 64a. Faṣl 10, fol. 66b.

Juz II.: Faṣl 1, fol. 69b. Faṣl 2, fol. 72a. Faṣl 3, fol. 83a. Faṣl 4, fol. 92a. Faṣl 5, fol. 103b. Faṣl 6, fol. 109b. Faṣl 7, fol. 112a (breaking off at a passage corresponding with Or. 239, fol. 163a, line 16).

Juz V.: Faṣl 6, fol. 114b.

Juz IV.: Faṣl 8, fol. 117a. Faṣl 9, fol. 117b. Faṣl 10, fol. 120a.

Juz V.: Faṣl 1, fol. 123b. Faṣl 2, fol. 125b. Faṣl 3, fol. 127b. Faṣl 4, fol. 130a. Faṣl 5, fol. 131b. Faṣl 7, fol. 137a. Faṣl 8, fol. 141a. Faṣl 9, fol. 142b. Faṣl 10, fol. 144b.

Juz VI., fol. 146b. Juz VII., fol. 165b. Juz VIII., fol. 189b.

Juz IX.: Faṣl 1, fol. 221a. Faṣl 2, Geography of Iran and other countries, fol. 224a, breaking off in the course of the account of Egypt. Faṣl 9, imperfect at the beginning, fol. 244a—254b.

The extant portion of this last, or historical, section contains accounts of the Ak Kuyunlus, of the Uzbeks, fol. 246a, and of Shāh Isma'il Safavi, fol. 247a. The last is brought down to A.H. 928.

On the fly-leaf: "Bought at Teheran. 4 Tomans. Jan. 12, 1838. H. Rawlinson."

396.

Or. 2957.—Foll. 119; 8½ in. by 6½; 15 lines, 3½ in. long; written in Nestalik; dated 1 Jumada II., A.H. 1291 (A.D. 1874).

[SIDNEY CHURCHILL.]

خزان و بهار

A collection of moral tales and anecdotes in ornate prose and verse, by Muḥammad Sharīf B. Shams ud-Din Muḥammad, poetically styled Kāshif.

چن آرای فرج بعد از شدت در خزان و بهار.

روزگار لطف شامل حضرت سمعان است

The author gives an account of his life and writings in a Khātimah, fol. 116b, written, like the whole work, in a florid style overloaded with metaphors. From it the follow-

ing data may be gathered. His father (commonly called Shamsā i Shirāzī) was a native of Shiraz settled at Kerbela. Driven from thence by Sunni persecution, A.H. 1006, he repaired to Isfahan, the author being then three years old, and proceeded, two years later, to Mashhad. After seven months spent in the holy city, he returned to Isfahan, where the author stayed twenty-three years, engaged in study and literary pursuits. They subsequently proceeded to Rai (Teheran), where the author lost his father, A.H. 1035, and discharged during fifteen years the office of Kāzi. He wrote the present work at the request of his younger brother, Muḥ. Ismā'il Munṣif (in the MS., مصنف; see the Oude Catalogue, p. 91, and Atashkada, p. 312), who had written to him from India to that effect. It was completed, as stated at the end, A.H. 1060; but the following chronogram, occurring in the last line, gives a later date, A.H. 1063:

بخار و خزان کفت رای رزین
که باید خزان و بهار این چین

In the same Khātimah the author enumerates his previous works as follows: In verse, Laili Majnūn, Haft Paikar, ‘Abbās Nāmah, Ghazals, Kasidahs, Rubā'is, &c.; in prose, Sirāj ul-Munīr (Persian Catalogue, p. 861b), Durr i Maknūn, Hawāss i Bātin, and miscellaneous compositions. Most of these works are also mentioned in the Tazkirah of Tāhir, Oude Catalogue, p. 91, and in Riyāz ush-Shu‘arā, fol. 394b.

The tales are mostly taken, as stated in the preface, from "Faraj ba'd az Shiddat" (Persian Catalogue, p. 751b), the style of which the author considered too plain and bare of rhetorical ornaments; but some of them relate to later periods down to the author's time.

The Khazān u Bahār is divided into a Muqaddimah, fourteen chapters termed Asās,

and the above-mentioned Khātimah. The Muqaddimah, fol. 5a, is in glorification of 'Ali, whose fourteen virtues are illustrated by incidents of his life. The same virtues form the headings of the chapters called Asās, which are as follows: I. صبر, fol. 10a. II. رحم, fol. 15b. III. ادب, fol. 27a. IV. طهارت, fol. 34a. V. عبادت, fol. 42a. VI. لطف, fol. 49b. VII. يقین, fol. 57a. VIII. حلم, fol. 64b. IX. قناعت, fol. 73a. X. نصرت, fol. 80a. XI. مروت, fol. 86a. XII. سخاوت, fol. 91a. XIII. کرامت, fol. 99b. XIV. هدایت, fol. 106a.

The work was lithographed at Tabriz, A.H. 1294. A MS. has been fully described by Baron v. Rosen, Institut, no. 107.

397.

Or. 3499.—Foll. 236; 14 in. by $8\frac{1}{2}$; 21 lines, $5\frac{1}{4}$ in. long; written in fair Nestalik, with ruled margins, apparently in the first half of the 19th century. [SIDNEY CHURCHILL.]

مفرح القلوب

"Mufarrih ul-Kulūb," a work treating of moral virtues, illustrated by the precepts of Muhammad and the Imams, and by tales and anecdotes, with an historical appendix, by Muhammād Nadīm B. Muhammād Kāzīm.

مفرح القلوبی که ذکر صنایع کوناکون و تعداد Beg.
آلای از حد افزون ابواب فرح بر قلوب عارفان
حقیقت بین کشید

The author, who is known by his poetical surname Nadim, was a native of Bārfurūsh in Māzandarān. His father had been Khwānsālār, or steward, to Agha Muhammād, and he became himself a great favourite with Fath 'Ali Shāh, who employed him as reader and librarian. He died A.H. 1241. See

Nigāristān i Dārā, fol. 129a, and, for other notices, Anjuman i Khākān, fol. 101a; Safinat ul-Mahmūd, fol. 249; and Majma' ul-Fuṣahā, vol. ii., p. 514.

The author says in the preface that he had been brought up at Court, and had had his mind improved by the conversation of the learned men who gathered there. He was encouraged to undertake the present work by the Shāh, who gave to it the above title.

The work is divided into five Bābs, each subdivided into two Faṣls, and a Khātimah. The Faṣls treat of various religious and moral qualities specified in the headings, which are as follows:

در معرفت الله و حقیقت
در آداب سخن کفتن
و کوهر بیان سفتون و خاصیت خاموشی

در فضیلت حلم
در شیوه توکل
و رضا بقضا

در ذکر شجاعت
در فضیلت حسن خلق و آمیزش با خلق و سلوك
هر کس

در آداب تواضع
در فروتنی و فضیلت درانکسار نفس و بدباری
و فرزانگی

در ذکر قناعت و شکر
در فضیلت صبر و شکیبانی

Some of the tales included are of considerable extent, and deserve a special notice. They are as follows: Shahzādah Abu 'l-Manṣūr and Humāī Farrukh-rukh, foll. 27a—49b. Abu 'l-'Alāī Mauṣili, the merchant's son, and princess Kamar-sīmā, foll. 58a—90a.

Malik Kamāl ud-Dīn, son of Masiḥā i Zāhid,
fol. 94b—113b.

The Khātimah, which occupies more than half the volume, is of some historical importance, as containing a very full account of the reign of Agha Muḥammad and of the first years of Fath ‘Ali Shāh. It is divided into the following five sections termed Maḳālah :

I. Lineage of Fath ‘Ali Shāh and history of his forefathers, fol. 113b. II. His birth and subsequent events, fol. 120b. This section is chiefly taken up by a detailed account of Agha Muḥammad’s career, with separate headings for the following years: A.H. 1205, fol. 134a; A.H. 1206, fol. 138a; A.H. 1207, fol. 141b; A.H. 1208, fol. 147a; A.H. 1209, fol. 154a; A.H. 1210, fol. 158a. III. Accession of Fath ‘Ali Shāh and subsequent events, fol. 166a, with a special heading for A.H. 1212, fol. 179b. IV. Provincial governments committed to the Shah’s sons, fol. 189a. V. Description of the Shah’s person and qualities, of his family, his army, his establishment, palaces, and other buildings, fol. 208a.

The date of composition is not given. It can hardly be much later than A.H. 1220, which is the last date mentioned in Maḳālah IV., fol. 198b.

LETTERS, STATE PAPERS, AND AUTOGRAPHS.

398.

Or. 3482.—Foll. 295; 12 in. by 7; about 30 lines, $4\frac{1}{2}$ in. long; written in neat Nastalik, with ‘Urvān and gold-ruled margins, apparently in the 17th century.

[SIDNEY CHURCHILL.]

مجمع الانشأ
A collection of royal letters and state papers of the Persian Court, from the time of the Saljuks to the reign of Shāh ‘Abbās II., by Abu ‘l-Kāsim Beg Aivāghli Hāidar.

اکر چه فاتحه الكتاب خطاب جز للحمد حمد
حضرت احادیث نتواند بود

This is a somewhat imperfect copy of the collection described in the Persian Catalogue, pp. 389—91, under the title **نیشن جامعه مراسلات اوی الالباب مجمع الانشأ**. The above title, **مجمع الانشأ**, is found in the preamble of Juz II., fol. 66b. The contents of the present copy have been described in the Turkish Catalogue, p. 86. Its concluding portion, foll. 278b—295, contains letters and firmans of the emperor Akbar, several of which are addressed to ‘Abdullah Khān Uzbek. The last piece is the investiture of Shahbāz Khān as Subadar of Malwa.

From a Persian note on the first page it appears that Muhsin B. ‘Abdullah Mir-Akhur-Bāshi received this volume as a present from Sayyid Mir Muḥammad Taqī Mustaufi, near Teheran, A.H. 1278.

399.

Or. 3402.—Foll. 88; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nastalik; dated 1 Sha'bān, A.H. 1115 (A.D. 1703).

[SIDNEY CHURCHILL.]

گلستانه اندیشه

A collection of prose compositions, chiefly letters, by Ibn ‘Abd ul-Fattāḥ Muḥammad Amin al-Vakāri at-Tabasi al-Yazdi, with a preface by the author.

خشتن دیباچه غنچه که از کلین خامه دیران Beg.

سخن پرداز کشن راز شکفت آغاز نماید چنین
کوید کوشش نشین کابه خاکسازی ابن عبد القاتح محمد
امین الوقاری الطوسی ثم البزدی

The author appears to have lived in the latter half of the eleventh century of the Hijrah. Two of his compositions are respectively dated A.H. 1078 and 1081, and among his letters is one addressed to Malik ush-Shu'arā Ṣa'ib, who died A.H. 1088.

The collection is divided into twelve sections called Barg. The first contains prefaces, including one to the author's Divan. The others consist of official documents and letters. In quoting his own verses the author always designates himself by the Takhallus Vakāri.

The last eight leaves, foll. 81—88, contain the latter part of a similar collection by Muhammad Mu'min, poetically styled Ghairī, Firūzābādī: ... علامی مولانا ... محمد موم غیری تخلص فیروزہ بادی رحمة الله عليه

400.

Or. 4937.—Foll. 290; 8 in. by $4\frac{3}{4}$; about 20 lines, 3 in. long; written by several hands and in various characters, for the most part, about the close of the 17th century.

[SIDNEY CHURCHILL.]

جنک میرزا عبد الكریم

A Jung, or album of autographs and miscellaneous extracts, compiled by Hāji Mirza 'Abd ul-Karīm B. Yaḥya Khān al-Ḳazvīnī.

Mirza 'Abd ul-Karīm, who lived in Қazvīn, and occasionally in Isfahan, towards the close of the eleventh century of the Hijrah, appears to have been on intimate terms with the great scholars of the period, who obliged him by entering in his album with

their own hands original compositions, or extracts from their own or other men's works. These entries, which bear dates ranging from A.H. 1080 to 1126, are for the most part in prose and relate to Shi'ah tradition and theology, also to philosophy, medicine and mathematics. The most noteworthy writers included, with the dates of their entries, are as follows:

Mulla Khalil B. Ghāzi Қazvīnī, who died in Kazvin, A.H. 1089, pp. 26-27.

Rafī' ud-Dīn Muḥ. B. Fath-ullah Қazvīnī, takh. Vā'iz, A.H. 1083, pp. 38—48.

Muhammad Bākir, brother and disciple of Mulla Khalil, A.H. 1080, p. 51.

Muḥ. Sālih B. Muḥ. Bākir Қazvīnī, called Raughani (v. Amal ul-Āmil, p. 64), pp. 56—68.

Aka Rāzī ud-Dīn Muḥ. B. al-Hasan (d. A.H. 1096), A.H. 1080, p. 72.

Mir Muḥ. Ma'sūm Қazvīnī (d. A.H. 1091), A.H. 1080, pp. 73—75.

Mir Sadr ud-Dīn Muḥ. B. Muḥ. Sādik Қazvīnī, A.H. 1080, pp. 78—80.

Muḥ. Muhsin B. Shāh Murtaẓa, called Faiz (d. 1091), pp. 81—84.

'Ali B. Muḥ. al-Āmili, great-grandson of Shahid aş-ṣāni (d. A.H. 1103), p. 87.

Murtaẓa B. Muḥ. Mu'min, great-nephew of Muhsin Kāshi, pp. 93-4.

Muḥ. B. Murtaẓa Hādi, nephew of Muhsin Kāshi, A.H. 1096, pp. 95-6.

Muḥ. B. Murtaẓa, Nūr ud-Dīn, brother of Muhsin, A.H. 1095, p. 97.

Muḥ. Bākir B. Muḥ. Taḳi Majlisi, A.H. 1088, pp. 105—7.

Muḥ. B. 'Abd ul-Fattāḥ Tanakābuni (d. A.H. 1124), pp. 112—133.

Muḥ. Hādi B. Mulla Sālih Māzandarāni (Kīsā ul-'Ulamā, p. 171), A.H. 1088, pp. 142—148.

- Muh. Muhsin B. Nizām ud-Din Muh. Sāvi, A.H. 1080, pp. 197—204.
 'Ali B. Muh. at-Tabāṭabā'i, Abu'l-Ma'āli (Amal i Āmil, p. 224), pp. 229—231.
 Aka Jamāl ud-Din Muh. B. Aka Husain Khwānsāri (d. A.H. 1125), pp. 278-9.
 Muh. Husain B. Mulla Sāliḥ Māzandarāni, A.H. 1088, pp. 406—12.
 'Ali Aṣghar B. Yūsuf Kazvini, A.H. 1109, pp. 446-7.

The latter part of the album was reserved for poetical autographs. It contains those of Sā'ib, pp. 472—5; Murtaḍa Ḳuli Khān B. Hasan Khān Shāmlu, takh. Bābā, pp. 477-8; Dā'ud (Muh. Dā'ud Musta'ni, d. A.H. 1133; see Sham'i Anjuman, p. 155), pp. 485—500; Imā (Mirza Ismā'il, d. A.H. 1132), pp. 502-3; Ḥāli, 'Abdullah Karbalā'i, A.H. 1090, pp. 537—43; and Ta'sir, Muh. Muhsin Iṣfahāni, A.H. 1091, pp. 562—5.

In addition to the above-mentioned autographs, the volume comprises a vast number of miscellaneous treatises, extracts and notices, in Arabic and Persian. Some of the most extensive are a tract by Aka Jamāl ud-Din Khwānsāri, entitled قويم الولي, pp. 374—403, and treatises of Shi'ah law and controversy, by Bahā ud-Dīn al-Āmili, pp. 280—324.

From an entry on p. 9 we learn that the album was given by 'Abd ul-Karīm to his son Taḳi ud-Dīn Muḥammad. After passing through several hands it came into the possession of a grandson of Fath 'Ali Shāh, Shāhzādah Mu'ayyid ud-Daulah Tahmāsp B. Daulatshāh, governor of Fars, who made use of some blank pages, pp. 53, 69, 152, 168, for entries in his own hand, and of some leaves at the end, pp. 571—579, for pieces in prose and verse written for him by others, A.H. 1277—79. He subsequently made the book over to his son, 'Abd ul-

Husain Khān, for the sum of 100 Tumans, as stated by the latter, p. 558. There is also an autograph of another grandson of Fath 'Ali Shāh, Farhād Mirza, dated A.H. 1280, p. 52.

Short biographical notices have been added to some of the entries by 'Abd ul-Hayy Munshi Tafrishi, takh. Sarkhwush, A.H. 1131. They contain frequent references to a work entitled وضات الجنات, printed in Teheran, A.H. 1306.

Subjoined to the volume is a quire of 23 pages, containing a detailed list, drawn up in Persian by a modern hand, of the contents of the album.

401.

Or. 4934.—A box containing the following three paper rolls. [SIDNEY CHURCHILL.]

I. 9 ft. by 10 in.; 45 lines, written in fine large Divani.

Firman of Ya'kūb Beg, confirming two descendants of Imam 'Ali B. Müsa Riza, namely, Sayyid Nizām ud-Dīn Sultān Ahmad and Sayyid Kamāl ud-Dīn 'Atā-ullah, in the charges which from the time of Shāhrukh had been hereditary in their family, viz., those of Naṣib of the Sayyids, of administrator of the endowments attached to the sacred tombs of Sitti Fātimah and Imam Tāhir 'Ali B. Muh. Bākir in Kūm, and of Khaṭib and Imam in the Mosque of Imam Hasan 'Askari in the same city; dated Kūm, 15 Ramazan, A.H. 884 (A.D. 1479).

Ya'kūb Beg, son of Hasan Beg, founder of the Ak-kuyunlu dynasty, reigned from A.H. 883 to his death, A.H. 896.

At the top of the Firman the name of the sovereign appears as follows: میر ابو المظفر بیکار سوزو بیعقوب بهادر. His seal, which is im-

ان الله يامر بالعدل
والحسان يعقوب بن حسن بن على بن عثمان

The text begins : فرزندان کامکار ایقاهم الله
تعالی وامراء نامدار و صدور شریعت شعار و وزراء رفیع
مقدار و حکام و سادات و قضاء و مشائخ و موالی و اشراف
و اهالی و اصول و اعیان و عمال و مباشران و کلشتران
و کدخدایان و معماران مدینه قم بدانند

II. 7 ft. by 10 in.; 36 lines, written in fair Divani.

Firman of Alvand Beg, confirming the above-named Sayyids in their offices; dated Kum, 14 Rajab, A.H. 904 (A.D. 1499).

Alvand Beg, son of Yūsuf Beg, was the last prince of the Ak-küyunlu dynasty. He was defeated and expelled by Shāh Ismā'il Safavi, A.H. 907.

His name appears in the heading میر ابو المظفر الوند بهادر سوزو
اللوند بن یوسف بن حسن بن على بن عثمان end :

III. 2 ft. 4 in. by 11 in.; 8 lines, written in smaller Divani and partly obliterated.

Firman of Shāh Ismā'il, whose seal is impressed at the top, conferring upon Sayyid Rashid ul-Islām the custody of the above-named shrines in Kum; dated 1st of Jumāda II., A.H. 918 (A.D. 1512).

402.

Or. 4935.—Thirty-five sheets or slips of various sizes, mounted in one volume, forming a further series of royal Firmans, in continuation of the preceding no., and extending from the reign of Shāh Tahmāsp to that of Nāṣir ud-Dīn Shāh, as follows :

[SIDNEY CHURCHILL.]

I. 18 in. by $7\frac{3}{4}$; 15 lines in Shikasthāmīz. Copy of a Firman of Shāh Tahmāsp,

conferring the custody of the Kum shrines upon Sayyid Shujā' ud-Dīn Sultān Mahmūd Rizāvi, son of Sayyid Murshid ud-Dīn Rashid ul-Islām (mentioned in the Firman of Shāh Ismā'il above described); dated 18 Jumāda I., A.H. 948 (A.D. 1541). At the back are two lines of writing by Mulla Ṣadrā Shirāzi.

II. 16 in. by 9; 6 lines of writing in Nes-talik. Firman of Shāh Tahmāsp, conferring the Ṣadārat of the provinces of Shirvān and Shaki upon Amir 'Abd ur-Razzāk; dated Ramazan, A.H. 961 (A.D. 1554).

III. $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 5 lines. Firman of Shāh Tahmāsp appointing six Hāfiẓ to recite the Corān at the tomb of his sister in the Kum shrine; dated first decade of Jumāda II., A.H. 972 (A.D. 1565).

IV. 21 in. by 10; 11 lines. Firman of Sultan Muḥammad Khudābandah, granting a yearly allowance to Muḥammad Akā Mu-darris Iṣfahāni and his children; dated Rabī' II., A.H. 986 (A.D. 1578).

V. 18 in. by 9; 13 lines. Firman of Shah 'Abbās I., assigning to Amir Zahir ud-Dīn Ibrāhim Rizāvi the revenue of his late brother, Mir Shams ud-Dīn Yūsuf, custodian of the Kum shrine; dated Shavvāl, A.H. 1017 (A.D. 1609).

VI. 14 in. by 8; 5 lines. An autograph of Shāh Safi relating to a gift presented by 'Abd ur-Razzāk of Chūbārah; dated Zu'l-hijjah, A.H. 1039 (A.D. 1630).

VII. 14 in. by $8\frac{3}{4}$; 9 lines. Firman of Shāh 'Abbās II., referring to the ordinances of his father and grandfather in favour of Christian monks, and ensuring full freedom and protection to some bare-footed Carmelite monks who had come to Isfahan; dated Rabī' II., A.H. 1052 (A.D. 1642).

VIII. $10\frac{1}{2}$ in. by $7\frac{1}{2}$; 6 lines. Firman of Shāh 'Abbās II., granting a yearly pension of fifty Tumans to Maulānā Muḥ. Bakīr

Khurāsāni; dated Sha'bān, A.H. 1068 (A.D. 1658).

IX.A 15½ in. by 8½; 12 lines. Firman of Shāh 'Abbās II., relating to a tax to be levied on waste land belonging to the shrine of Kum and recently reclaimed; dated Zulka'dah, A.H. 1071 (A.D. 1661).

IX.B 13 in. by 7½; 3 lines. Firman of Shāh Ṣafi (afterwards Shāh Sulaimān), appointing Kurbān 'Ali Ayāghchi as one of the servants of the palace; dated Rabi' I., A.H. 1078 (A.D. 1667).

X.A 2 ft. 6 in. by 11½ in.; 20 lines. Firman of Shāh Sulaimān, appointing Mīr Hidāyat, son of Mīr Muḥ. Taki, to the post of Shaikh ul-Islām in Mashhad; dated Zulka'dah, A.H. 1079 (A.D. 1669).

X.B 12 in. by 9½; 8 lines. Firman of the same in confirmation of a pension granted to the children of Mirzā Ṣāliḥ Tabrizi; dated Shawwāl, A.H. 1084 (A.D. 1673).

XI. 14 in. by 8¾; 8 lines. Firman of Shah Sulaimān regarding the taxation of Armenian weavers of Isfahan; dated Ramaḍan, A.H. 1094 (A.D. 1683).

XII. 16 in. by 10; 6 lines. Firman of Sultān Ḫusain, appointing a European moulder in the royal arsenal; dated Ramaḍan, A.H. 1122 (A.D. 1710).

XIII. 2 ft. 10 in. by 10½ in.; 52 lines. Firman of Sultān Ḫusain, relating to the administration of the revenue belonging to the shrine of Imam Zain ul-Ābidin; dated Jumāda I, A.H. 1125 (A.D. 1713).

XIV. 18 in. by 11½; 7 lines. Firman of Sultān Ḫusain, assigning a house in Isfahan to Captain Francis; dated Rajab, A.H. 1130 (A.D. 1718).

XV. 16 in. by 11½; 14 lines. Firman of Shāh Tahmāsp II., relating to the endowments of the shrine of Imam Zain ul-Ābidin; dated Rabi' II., A.H. 1143 (A.D. 1730).

XVI. 18 in. by 9; 11 lines. Petition of Muḥ. Yahya, of Isfahan, complaining of extortions, and Firman of Nādir Shāh in answer to the same; dated Rajab, A.H. 1153 (A.D. 1740). The legend of the seal is مظہر لطف نادر است الہی, with the date A.H. 1148.

XVII. 19½ in. by 9½; 17 lines. Firman granted by Nādir Shāh to Sultān Muḥammad Beg, Kurchi Bāshi, in reward for faithful service, exempting from taxes his estate near Isfahan; dated Rabi' II., A.H. 1156 (A.D. 1743).

XVIII. 16 in. by 9; 7 lines. Firman of Ibrāhīm Shāh (nephew of Nādir) to Muhibb 'Ali Khān, Ishik Akasi Bāshi, regarding the locating of Afshār tribes in Lanjān and neighbouring places; dated Rabi' II., A.H. 1162 (A.D. 1749). The legend of the seal is سلام علی ابراهیم, with the date 1162.

XIX. 19½ in. by 10; 9 lines. Firman of Shāhrukh, confirming Mirza Abu'l-Hasan in his office of Taujīhgari in Isfahan; dated 16 Zulhijjah, A.H. 1169 (A.D. 1756).

XX. 15 in. by 9; 10 lines. Firman of Karīm Khān, appointing Mirza Khalil to the office of Mustaufi of Marāghah; dated Mu-harram, A.H. 1177 (A.D. 1763).

XXI. 17 in. by 8½; 7 lines. Firman of Karim Khān granting to the same Mirza Khalil an annual allowance of thirty Tumans; dated Rabi' II., A.H. 1186 (A.D. 1772).

XXII. 10 in. by 9; 5 lines. Firman of Ja'far Khān, conferring upon a son of Mirza Ahmad the office of his late father; dated Zulka'dah, A.H. 1199 (A.D. 1785). Imperfect at the beginning.

XXIII. 17 in. by 9½; 5 lines. Firman of Ja'far Khān, enjoining obedience to a Nā'ib Mutashaddi sent to Isfahan; dated Jumāda II., A.H. 1202 (A.D. 1788).

XXIV. 16½ in. by 12½; 9 lines. Firman

addressed to Muḥammad Ḥusain Khān, governor of (F), with instructions to send troops against a band of robbers who had plundered a caravan travelling from Dar ul-‘Ibādat to Isfahan; dated Zulka‘dah, 1230, probably for A.H. 1230 (A.D. 1815). Some seals at the back are dated A.H. 1227.

XXV. 17 in. by 13; 8 lines. Firman of Fath ‘Ali Shāh, relating to arrears of taxes in Fārs; dated Jumāda II., A.H. 1237 (A.D. 1822).

XXVI. 17 in. by 12; 6 lines. Firman of Fath ‘Ali Shāh, sending a robe of honour to Muḥammad Khān Kājār, Nā’ib; dated Sha‘bān, A.H. 1238 (A.D. 1823).

XXVII.A 14 in. by 9; 6 lines. Firman of Sultan Muḥammad Shāh to his brother Bahman Mirza, governor of Azarbaijan, regarding the debts of the late Aka Jāni Khān; dated Jumāda I., A.H. 1259 (A.D. 1843).

XXVII.B 17 in. by 13 $\frac{1}{4}$; 11 lines. Firman of the same to Aka Muḥ. Sāliḥ, Mujtahid of Kirmanshahan, assigning to him a yearly allowance of 300 Tumans; dated Jumāda I., A.H. 1259 (A.D. 1843).

XXVII.C 16 $\frac{1}{2}$ in. by 13; 7 lines. The same to the same, sending him a robe of honour; same date.

XXVIII. 18 in. by 14 $\frac{1}{2}$; 14 lines. Firman of Nāṣir ud-Dīn Shāh to Hishmat ud-Daulah Hamzah Mirza, governor of Azarbaijan, announcing the appointment of Sultan Mahmūd Mirza as Vali-‘Ahd; dated Zulka‘dah, A.H. 1265 (A.D. 1849).

XXIX. 17 $\frac{1}{2}$ in. by 11; 6 lines. Firman of the same, depositing Mirza Aka Khān from the office of Ṣadr i A‘zam in Tabriz, and confirming the appointment of Rukn ud-Daulah Ardashīr Mirza as governor of Azarbaijan; dated Muḥarram, A.H. 1275 (A.D. 1858).

XXX. 17 in. by 13 $\frac{1}{4}$; 7 lines. Firman of

Nāṣir ud-Dīn Shāh to his uncle Muḥ. Rahīm Mirza, governor of Khui and Salmās; dated Rabī‘ I., A.H. 1275 (A.D. 1858).

XXXI. 14 in. by 8 $\frac{1}{4}$; 7 lines. Appointment of Bābā Khān Munshi as secretary for the drawing up of military orders; dated A.H. 1283 (A.D. 1866).

403.

Or. 4936.—A large collection of detached leaves and slips of various sizes, containing autographs of royal personages, statesmen, scholars, and poets of modern Persia, with other documents of historical interest.

[SIDNEY CHURCHILL.]

A full and detailed description of the contents would require more space than we have at our disposal. We must confine ourselves to a brief enumeration of the most important articles, as follows:

1. Autograph of Sultān Ḥusain Ṣafavī on a deed of manumission relating to a Georgian slave, A.H. 1111; attested by the Mujtahid Jamāl ud-Dīn Khwānsārī.
2. Autograph letter of ‘Abbās Mirza Nā’ib us-Salṭanah, written from Kirman, A.H. 1246; attested by his son, Farhād Mirzā.
3. Autograph of Muḥammad Shāh, dated A.H. 1261; attested by his brother Farhād Mirza.
4. Two more autographs of Muḥammad Shāh.
5. An autograph account of Mazendaran, by Nāṣir ud-Dīn Shāh, written for the “Iran.”
6. Three letters of Nāṣir ud-Dīn Shāh to Husām us-Salṭanah, governor of Khorasan, A.H. 1278, 1279, and 1288. The handwriting is that of Dabīr ul-Mulk, whose seal is at the back.

7. Autograph letter of Mahd Auliya, mother of Nasir ud-Din Shah, to her daughter 'Izzat ud-Daulah.
8. Autograph of the Vali 'Ahd, or heir-apparent, on a letter of Dabir us-Saltanah, A.H. 1310.
9. Autograph verses by Muhammad Khan Majd ul-Mulk.
10. Autograph letter of the Sadr i A'zam, Ali Asghar Amin us-Sultān.
11. Account of the siege of Mashhad by Ahmad Shah Durrāni, written by Muhib Naṣir Tabrizi, A.H. 1168.
12. Undertaking of Sardar Sultan Ahmad, governor of Herat, regarding the admission of Russian traders, A.H. 1276.
13. Autograph letter of Bahā-ullah, the Babi apostle, to Hāji Zahīr ud-Daulah, written in Arabic in a minute character, and beginning: ان يَا مُحَمَّدَ بَشَرٌ فِي نَفْسِكَ بِمَا نَزَلَ عَلَيْكَ : كتاب قدس كريم وفيه ما ينقطع عن ملك السموات والارض وبلغك الى ساحة عز مبين bears the names حسین و علی and the date A.H. 1279. At the top of the page there is a contemptuous reply of Zill us-Sultān to Zahīr ud-Daulah, who had sent him the letter of Bahā-ullah.
14. Autograph letter of the famous Abd elcader to M. Gaulois (?), موسیو کولوی, recommending the bearer, Hāji Muhyi ud-Din, a merchant trading in Tangier and Fez; A.H. 1296.
- Autographs of the following scholars and poets :
15. Bahā ud-Din al-'Āmili, A.H. 995.
16. Muhib Kāzim Vālih, A.H. 1215.
17. Zain ul-'Ābidīn Shirvāni, Teheran, A.H. 1245. See no. 139.
18. Mirza Ṣādiq Marvazi. See no. 118.
19. Yaghmā Jandaki. See Majma' ul-Fuṣaḥā, vol. ii., p. 580.
20. Viṣāl Shīrāzi, A.H. 1248. See no. 308.
21. Mulla Hādi Sabzavāri, who died A.H. 1295.
22. Furūghi, A.H. 1302.

The collection includes also calligraphic specimens of celebrated penmen, such as Mīr 'Imād, Maulānā Shafī'ā, Mirza Ahmād Nairizi, Khwājah Ikhtiyār, Mirza Ghulām Rīza, and Mirza Kūchak, pupil of Darvīsh.

404.

Or. 4679.—Foll. 61; 8 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; from 15 to 21 lines, about 5 in. long; written in small cursive Shikastah, in Shavvāl, A.H. 1272 (A.D. 1856). [SIDNEY CHURCHILL.]

Copies of treaties and conventions concluded by the Persian Court with Turkey, England, Russia, Spain and France, of instructions given to Persian envoys, and of official accounts of their interviews in St. Petersburg and in Constantinople, with dates ranging from A.H. 1224 to A.H. 1272.

According to a note written by Mr. Churchill at the beginning, this collection formed part of instructions issued by Mirza Aka Khan I'timād ud-Daulah, then Prime Minister of the present Shah, to the Persian Envoy at Constantinople.

The first piece is a treaty between Fath 'Ali Shah and Sultan Mahmud, dated 19 Zulka'dah, A.H. 1238 : صورت عهد نامه منعقدة : مابین خاقان مغفور فتحعلی شاه و سلطان محمود

غرض از تحریر این کتاب مستطاب اینکه درین
چند سال بر حدوث بعضی عوارض د میان دولتین
علیین اسلام روابط صلح و صفوت الخ

The last is a letter containing the official

Persian account of the advance of Dost Muhammad into Khorasan in A.H. 1272.

The English treaties included, foll. 6—13, bear the names of Sheil, Jones, Gore Ouseley and Ellis. A full table of contents occupies two pages at the beginning.

405.

Add. 29,217.—A box containing 6 rolls, the description of which follows.

[WARREN HASTINGS.]

A.—A paper roll 27 ft. long by 12½ in.

The leading text in this extensive document is drawn up in Persian, and occupies twenty-six lines. It is a declaration by 'Ali Ibrâhîm Khân, respecting the manner in which he had acquitted himself as governor of Benares, his maintenance of public order, his suppression of various abuses, and his impartial administration of justice. He refers especially to the measures he had taken for the relief of a famine which raged there, A.D. 1783, and concludes with an appeal to the inhabitants of Benares for confirmation of his statements.

خیر خواه خلائق علی ابراهیم خان بسماعت
Beg. سایر عبد کان و ساکنان بلده بنارس میرساند

The Persian text is followed by a Hindi translation in the Devanagari character. Numerous testimonials in various Indian characters, with signatures and seals, fill the whole space above and below the above document. The latter is not dated. A.H. 1198 (A.D. 1784) is the latest date appearing in the seals affixed.

'Ali Ibrâhîm Khân, author of some historical works and several Tazkirahs, died A.H. 1208. See the Persian Catalogue, pp. 328, 375; the Oude Catalogue, p. 180; Pertsch, Berlin Catalogue, no. 663, &c.

B.—A paper roll 2 ft. 6 in. by 9½ in.

A congratulatory address of the inhabitants of Benares to Warren Hastings on the issue of his trial, dated Phâlgun Suklasaptami, Samvat 1852 (February, A.D. 1796).

The text is Sanskrit written in the Devanagari character. It is followed by a number of signatures in various Indian characters, and by a Persian translation occupying fifteen lines, and beginning as follows :

جمعیت جمهور
انام سکنه بلده بنارس برہمنان وغیره هنود و مسلمان
بجناب نواب معلى القاب عہاد الدولہ بھادر جلادت
جذک بعرض میرساند

C.—A paper roll 7 ft. long by 9½ in.

A similar address in Sanskrit, with a Persian translation, accompanied by numerous signatures, and testimonials ; dated Baisâkh, Sûdi-Sattami, Samvat 1853, and 5 Zulkâ'dah, A.H. 1210 (May 1796).

D.—A paper roll 5 ft. long by 9½ in.

A congratulatory address written by the inhabitants of Benares to Warren Hastings on the same occasion. It is written in Persian in sixteen lines, without date, and is followed by numerous seals and signatures.

عرض جامع رعایا و کافه :
برایا هنود و اسلام کاسب و تاجر و غیره فرایق اختلاف
المذاہب بلده بنارس بجناب والا نواب عہاد الدولہ بھادر

E.—A paper roll 5 ft. long by 6½ in.

A congratulatory address written by the inhabitants of Calcutta to Warren Hastings on the same occasion.

The text is Persian. It occupies 28 lines, and its wording agrees closely with that of the preceding document. It is also undated, and begins as follows :

عرض جمهور شرقا و غربا :
و تجار و غیره فرین مختلف المذاہب سکنه شهر کلکته
بجناب نواب اعتماد الدولہ بھادر

The Persian text is followed by a Bengali translation and numerous signatures, also in the Bengali character.

F.—A paper roll 2 ft. 6 in. long by 8 in.

Another copy of the preceding address, containing only the Persian text, also undated, with seals and signatures in the Persian character.

406.

Or. 3260.—Foll. 171; 8 in. by $6\frac{1}{2}$; about 9 lines, 5 in. long; written in large Nestalik; dated Monday, 15 Rabi' II., A.H. 1206 (A.D. 1791).

Military rules of Tipu Sultan, drawn up by Zain ul-'Abidin, A.H. 1197, endorsed قواعد تیپو سلطان

This is the work described by Ethé, Bodleian Catalogue, no. 1903, under its proper title, نفع العجاهدین, and with the full name of the author, Zain ul-'Abidin B. Sayyid Ražī, of Shūshtar.

The Persian text is written on the left side, the opposite page being occupied, foll. 2—86 and 114—161, by a partial English translation. The first page of the text is wanting, but the translation shows that the beginning was that given by Ethé, viz.: فتح ملک سخنوری و تسخیر اقلیم معنی پروری بضم حام شای سلطانی میسر آید

Contents: Zain ul-'Abidin's preface in praise of Tipu Sultan, fol. 2. Introduction treating of the creed and religious duties of Muslims, especially of the obligation of Jihād, and of the treatment of unbelievers, fol. 16. On strategy, نداییر حرب, fol. 63. Commands and exercises of infantry, fol. 75. Duty of the Sipahdārs, Baklshis, &c., fol. 113. Rules relating to rounds, guards, sentries, salutes, &c., fol. 124. Rules relating to

artillery practice, fol. 140. Urdu songs for soldiers, fol. 161.

On the fly-leaf is a notice of the work by Major Gen. Geo. G. Pearse, who says that the MS. was procured by him in Madras, A.D. 1882.

407.

Or. 4543.—A single sheet, 18 in. by $7\frac{1}{2}$; containing 22 lines, $4\frac{1}{2}$ in. long on the recto, and 25 on the verso, besides additional lines in the margins; written in Shikastah with gilt 'Unvān, dated 7 Ramadān, A.H. 1210 (June 1787).

A letter addressed to "Maréchal de Castries, Ministre de la Marine," مرشال دی کاستری مینیستر لا مارین, applying for French assistance in order to recover the writer's Jāgir from the English, and for the settlement of claims upon the French Company. The writer, whose name does not appear, begins by recording the services rendered by his grandfather, Navvāb Ghulām Imām Ḥusain, to the French Company, and says that his own Jāgir had been originally conferred on his uncle, Ghulām Husain Khān, called Husain 'Ali Khān, by the emperor Muḥammad Shāh. The letter contains frequent references to Tipu Sultan, who had married a sister of the writer.

PAINTINGS.

408.

STOWE, Or. 16.—Foll. 60; 17 in. by $10\frac{1}{2}$; bound in painted and glazed covers.

An album of miniatures and calligraphic specimens, mounted on stout gold-sprinkled paper, with ornamental borders.

On the second folio, in the centre of an

oval illuminated border, is the stamp of Aurangzib, which reads "Abu'l-Zafar Muhyi ud-Din Muhammad 'Alamgir Pâdishâh Ghâzi," with the date A.H. 1079, and with the names of the emperor's forefathers up to Timur, written in a circle round his own. The album, however, is of later date. Its first owner appears to have been the Navvâb of Oude, Âsaf ud-Daulah, whose seal is impressed at the top of most leaves. The seal contains the following titles: "Vazîr ul-Mamâlik Âsaf ud-Daulah Âsafjâh Yahya Khân Bahâdur Hizâbr Jang," and is dated A.H. 1190.

The miniatures consist of portraits of the Timuride emperors and their Amirs, of hunting scenes and other subjects of Indian life and fiction. The portraits are mostly without names, but those of Aurangzib, foll. 3a, 5a, 9a; of Jahângîr, foll. 2b, 4b; of Shâhjâhân, fol. 13b; and Akbar, fol. 26b, are easily recognized. Some of the miniatures are evidently imitations of European models, as, for instance, one representing Christ with the crown of thorns, fol. 18a.

The dates of the specimens of calligraphy range from A.H. 972 to 1171. Some are signed by well-known penmen, as Mir 'Ali, Mir 'Imâd, Abd ur-Rashid, Javâhir Rakam Sâni (Mir 'Ali Khân), and Hidâyat-ullah Zarrin Rakam.

The covers are ornamented outside with miniature portraits in the Indian style, and with Ghazals of Hâfiż round the borders; inside, with two identical paintings on a large scale, representing a lady and gentleman in the costume of Louis XIV.'s time.

409.

STOWE, Or. 18.—Eight Hindu drawings of various sizes, apparently of the latter half of the 18th century, bound in one volume, 18 in. by 9.

The first is a portrait of Navvâb Kâsim 'Ali Khân, Sûbahdâr of Bengal. The others represent scenes of Indian life and Râginis.

410.

STOWE, Or. 19.—A paper roll, 5 ft. long by 8 in.

A drawing in water-colours representing an Indian prince riding on an elephant, preceded and followed by numerous mounted retainers and ladies carried in sedan chairs and palanquins; apparently about the beginning of the 19th century.

411.

Or. 2787.—Foll. 62; 17 $\frac{3}{4}$ in. by 10; with richly gilt margins.

[ZUHUR UD-DIN AHMAD KHÂN.]

An album of Indian drawings and specimens of calligraphy, collected by Mu'takad ud-Daulah Himmat-yâr Khân, an Amir of the Nizâm's Court, and completed on the 29th of Jumâda I., A.H. 1204 (A.D. 1790).

On the first page, within an illuminated circular border, is an impression of the collector's seal, dated A.H. 1200, and reading as follows:

هَمَتْ يَارْ خَانْ بِهَادِرْ مُعْتَدِلْ جَنْكْ مُعْقَدْ
الدوَلَهُ مُعْتَمَدُ الْمَلَكُ فَدَوِيْ آصَفْ جَاهْ نَظَامُ الْمَلَكُ

In a versified chronogram at the end it is stated that the collection occupied no fewer than twenty-nine years, having been commenced A.H. 1176 and completed A.H. 1204. From a further note, fol. 62, we learn that the album was got up at a cost of 5780 rupees.

The drawings are partly portraits of Indian princes and Amirs, partly pictures of Hindu mythological subjects, and of scenes of Eastern fiction and Indian life. The

portraits bear the following names: Timur, fol. 5b. Humāyūn, fol. 6b. Akbar, fol. 7b. Shāhjahān, fol. 9b. ‘Ālamgīr, fol. 10b. Muḥammad Shāh, fol. 11b. Abu ’l-Ḥasan Kuṭubshāh, fol. 13a. Ahmād Shāh, fol. 14a. ‘Ali ‘Ādil Shāh, fol. 14b. Bahādur Shāh, fol. 15b. Barīdī Pādīshāh, fol. 16b. ‘Abdullah Khān Uzbek, fol. 18a. Dārā Shikūh, fol. 20a. Shujā‘, fol. 21a. Bidār-bakht, fol. 22a. ‘Āli Gauhar (Shāh ‘Ālam), fol. 23a. Nāṣir Jang Shahid, fol. 24a. Āṣafjāh, of Haidarabad, fol. 24b. Hāmid Khān, fol. 25a. Himmat-yār Khān Shahid, fol. 26a. The owner of the album in his youth, fol. 27a. Mubāriz Khān, fol. 28a. Yūsuf Khān, Nāzīm of Haidarabad under Bahādur Shāh, fol. 29a. Mir Jumlah, fol. 30a. Aṣālat Khān, fol. 31a. ‘Ali Mardān Khān, fol. 31b. ‘Umdat ul-Mulk Shāhjahāni, fol. 32b. Jānsipār Khān, fol. 33b. Rūh-ullah Khān, fol. 35a. Fath-ullah Khān, fol. 36a. Sa‘ādat-ullah Khān, fol. 36b. Najābat Khān, fol. 37b. Sa‘d-ullah Khān, fol. 39a. Mir Ahmād Khān, son-in-law of Kutubshāh, fol. 40a. Rājah Bijai Singh, fol. 40b. Ranvar Singh, fol. 42a. Rājah Jaisingh Savāi, of Jaipūr, fol. 43a. Chand Bibi, fol. 55b. Nūrjahān Bigam, fol. 58a.

Among the other pictures the following may be especially noticed: Sulaimān sitting on his throne and surrounded by a crowd of genii and wild animals, fol. 2b. Māni, the painter, with two female figures designated as Firingis, or European ladies, fol. 47b. A Chinese lady, drawn by a Chinese artist, fol. 57a. Matwāli Bang-sāz, a large picture representing a highly dressed Indian female selling Bang, and a crowd of customers in various stages of intoxication, fol. 58b.

The calligraphic specimens are in fine Nestalik and various kinds of Shikastah. They are signed by Mu‘jiz Kalam, Rūshan Kalam, Zarrīn Kalam, Mushkin Kalam, ‘Abd ur-Rashid, Maḥmūd Shihābi, Abu ’l-

baḳā Mūsavi, and other famous penmen. They bear dates ranging from A.H. 1119 to 1184.

A companion volume of smaller size, Or. 2787b, contains a full, but rather inaccurate, description of the contents of the album, drawn up in very peculiar English, apparently by its late owner, Zuhūr ud-Dīn Ahmād Khān.

412.

Or. 4938.—A collection of drawings, consisting principally of portraits of royal persons and statesmen of the Persian Court.

[SIDNEY CHURCHILL.]

The portraits are as follows :

I. A contemporary portrait of Karīm Khān Zand.

II. Portrait of Muḥammad Shāh, by Muḥammad Ḥasan Afshār, A.H. 1263.

III. Portrait of Nāṣir ud-Dīn Shāh, standing with his left hand resting upon a gun, by Mirza Bābā al-Ḥusaini al-Imāmi.

IV. Portrait of the same, sitting on a sofa, by Muḥammad Isfahāni, A.H. 1272.

V. Photograph of the same, carte de visite size.

VI. Portrait of the Shāhzādah, I‘tīzād us-Saltānah ‘Ali Kuli Mirza, minister of sciences, commerce, and arts, A.H. 1280.

VII. Portrait of ‘Imād ud-Daulah, by Sanī‘ ul-Mulk (Mirza Abu ’l-Ḥasan Ghaffāri Kāshāni).

VIII. Photograph of a Persian prince, without name.

IX. Portrait of Mirza Agasi, by Sanī‘ ul-Mulk.

X. Portrait of the Kisikchi Bāshi, Mirza Muḥammad Khān Kājār, by the same, A.H. 1267.

XI. Portrait of Mirza Akā Khān, by the same.

XII. Portrait of Khusrau Khān Kirmāni, by the same.

XIII. Portraits in black and white of Akā Rahīm 'Ali Beg, Lalah-bāshi of Amīr Dūst Muhammād Khān, and of Mirza Bidil Kir-mānshāhi, by Asad-ullah Khān Ghaffāri Kashāni, A.H. 1283.

XIV. A photographic group of Rīza Kūli Khan Lalah Bāshi, the Valī'ahd Muẓaffar ud-Dīn Mirza, as a boy, and two attendants.

XV. Another photographic group, with Nāṣir ud-Dīn Shāh as a boy.

XVI. Portrait of a Persian lady, by Mirza Maṭlab, A.H. 1304.

Among the other drawings the following may be mentioned :

XVII. Sketches of illustrations for the Arabian Nights, by Ṣanī' ul-Mulk.

XVIII. Miniature in imitation of Renaissance style, by Mirza Bahā Imāmi.

XIX. Views of the Kāzimaim Mosque, by 'Ali Kūli Beg Mūsavi.

XX. Pen and ink drawings of a gazelle and of a wild goat, by Nāṣir ud-Dīn Shāh.

XXI. Drawing of an old man in a sitting posture, warming his hands and feet over a fire, by Malik ush-Shu'arā Mirza Mahmūd Khān, A.H. 1310.

INSCRIPTIONS.

413.

STOWE, Or. 17A.—Twenty-five large coloured plates, being plans and elevations of Tāj Mahall, Moti Masjid, and other monuments at Agra, with facsimiles of the detail of their ornamentation and of their inscriptions, drawn by native artists about A.D. 1812, and bound up in a volume 3 ft. 5 in. long by 2 ft. 6 in.

414.

STOWE, Or. 17B.—Foll. 40 ; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in. ; described on the title-page as follows : "This contains a faithful Copy of the Inscriptions on the Outside of and within the Mausoleum, or Taaje, at Agra, in India, taken by a Moonshee who was employed by the Bengal Government to superintend and shew the Place to Visitors, and which were carefully translated under the Inspection of the Adjutant-General of the Bengal Army in the Year 1812-13. G. Nugent."

The text of the Arabic inscriptions is written in clear vocalized Neskhī, with an interlinear English version. It consists of the following extracts from the Coran : On the outside of the great gate of Mumtāz Mahall, Sūrat ul-Fajr, fol. 1b. Inside, Sūrahs 93—95, fol. 3b. Round the Rauzah, Sūrah 36, fol. 5a. Round the arch of the Rauzah, Sūrahs 81, 82, 84, 98, fol. 13a. Round the interior of the Rauzah, Sūrahs 67, 48 and 76, fol. 17a. On the top of the tomb of Mumtāz Mahall, Sūrah 41, v. 30, Sūrah 40, v. 7, and other verses, fol. 27b. Obituary date of Mumtāz Mahall, A.H. 1040, fol. 29a. On the eastern and western sides of the same tomb, the ninety-nine holy names of God and some verses of the Coran, fol. 29b.

Persian inscription on the tomb of Shah-jahan, with the date of his death, 26 Rajab, 1076, fol. 32a. Persian inscriptions of Moti Masjid and Divān i Khāss, fol. 32b. Historical account of the death of Mumtāz Mahall, fol. 35b. Inscriptions on great guns, fol. 39a.

On three additional leaves at the end is found an "Extract from a Journal written by Lady Nugent, by whom these Drawings were given to the Marquess of Buckingham." It is followed by "Lines written on seeing the Taaje by Lady N[ugent]."

415.

Or. 4595.—Foll. 119; 11 in. by $6\frac{3}{4}$; 9 lines, $4\frac{1}{2}$ in. long; written in large Nestalik and Neski; dated 17 Zulqādah, A.H. 1232, corresponding with 29 September, A.D. 1817.

Inscriptions of the principal buildings of Shāhjahānābād and old Delhi, transcribed in imitation of the original characters.

مسجد جامع دار الخلافه شاهجهان آباد یازده Beg.
در بیرون دارد و هفت در اندر دارند

There is neither preface nor title. In the colophon, Ḥafiz ud-Din Aḥmad is named as the author, and Aṣghar ‘Ali Beg, commonly called Sangin Beg, as the transcriber. The latter wrote subsequently under the title میر المذازل, a more detailed work on the same subject, for which see the Persian Catalogue, p. 431, and Pertsch, Berlin Catalogue, no. 536.

Contents: Masjid Jāmi', Masjid Akbar-ābādī, and other Masjids of Delhi, fol. 1b. Buildings within the fortress, fol. 20a. Environs of Delhi, Dargāh i Ḳadam Sharīf, &c., fol. 21b. Masjid Jāmi' in the old fort, fol. 32b. Masjid of Nizām ud-Din Aūliyā and neighbouring tombs, fol. 42b. Tomb of Humāyūn, fol. 63b. Lāt of Firuz Shāh, fol. 65b. Shrine of Shāh Mardān, fol. 66b. Masjid Mūthah, fol. 68b. Shrine of Nāṣir ud-Dīn Chiragh Dihlavi, fol. 72b. Masjid Kuvvat i Islām, fol. 78a. Tomb of Sultan Shams ud-Dīn, fol. 93a. Shrine of Khwājah Kuṭb ud-Dīn, fol. 103a. Tughluqābād, fol. 116b. Shrine of Imām Nāṣir ud-Dīn in Sonipat, fol. 118b.

416.

Or. 4768.—A sheet of thick paper, 16 in. by $10\frac{1}{2}$. [Presented by H. E. M. JAMES, Esq., Commissioner of Sind.]

Paper-cast of a Persian inscription kept in a shrine dedicated to Khwājah Khizr on an island situated in the Indus, opposite Rohri, and known as Khwājah Khizr Island. The inscription consists of the following versified chronogram, giving A.H. 341 as the date of the erection of the shrine :

جو این در کاه والا شد هویدا
که اب خضر دارد در جوانی
حضر با خط شیرین در نوشتہ
بئ تاریخش از در کاه عالی

The date is also written in Arabic figures under the last line. The style and character of the inscription point to a much later period, probably not earlier than the 17th century. A second sheet of the same size contains an ink impression of the inscription, a modern transcript of which on a smaller sheet is added.

417.

Or. 2852.—Foll. 103; $8\frac{1}{2}$ in. by 5; 12 lines, $3\frac{1}{4}$ in. long; written in small and close Shikastah-āmīz; dated Jumāda II., A.H. 1293 (A.D. 1876). [SIDNEY CHURCHILL.]

لطیفۃ غیبی

A treatise on the mystical meaning to be attached to sensual images in the Divan of Ḥafiz, and in defence of the poet against the censures of ignorant detractors; by Muḥammad B. Muḥammad ad-Dārābi.

فصیح ترین کلامی که فصحای بلاغت شمار Beg.
و بلغای فصاحت دثار کتابه دیوان خود سازند

The author left his native place, Dārābjird, for Shiraz, where he spent most of his life. He also visited India, for he states incidentally

in the present work, fol. 49a, that he was in Ahmādābād, A.H. 1062. The text of our MS. is much fuller than a lithographed edition printed at Teheran, A.H. 1304, under the title *لطیفہ غیبیہ*. The latter, however, contains, p. 122, a passage not found in the MS., in which the author states that he wrote the work at Shiraz in the space of two weeks, A.H. 1087. He left also a Sufi work, *مقامات العارفین*, and a treatise on the lawfulness of singing, entitled *سوق العارفین و ذوق العاشقین*.

The present work, which is also called, fol. 8a, *ترجمہ لسان الغیب*, is divided as follows : Muqaddimah, on the spiritual meaning of words according to Sufi usage, fol. 8a. Bāb I. Sufi interpretation of some obscure lines of the Divan, fol. 9b. Bāb II. Spiritual meaning of other verses, fol. 27b. Bāb III. On the real meaning of passages which, taken literally, seem to conform with the Ash'ari doctrine, fol. 41a. Khātimah, on some instances of omens drawn from the Divan, fol. 47a.

II. Foll. 50—103. A collection of royal and private letters, with a short preamble beginning :

حمد و ثنای که ملعت لمات صدق و نفحات نفحات اخلاص ان دیده دل را منور و دماغ جانزا محطر دارد

The letters, which are all undated, are as follows : Shāh 'Abbās I. to Jehāngīr on the latter's accession, fol. 51a. Akbar to Shāh 'Abbās I., fol. 52b, and the latter's answer, fol. 57a. Humāyūn to Tahmāsp, fol. 64a. Akbar to 'Abdullah Khan Uzbek, fol. 65a. Akbar to Khānkhanān, son of Bairām Khān, fol. 70a. Abu Tālib Khān I'timād ud-Daulah to a Sayyid, fol. 73a. Akbar to Khānkhanān, fol. 74a. Dastūr ul-'Amal, or rules and ordinances addressed by Akbar to officials, fol. 77a. Sultān Husain Baīkarā to Shāh Ismā'il, fol. 81b. Private letters by Naṣīrā i

Hamadāni, Āṣaf Khān, Ibrāhīm Khān, Kāsim Kāhi, Abu Tālib Kalīm, Sadr ud-Dīn Shīrāzī, and Mirza Ibrāhīm Hamadāni. The last piece is Muḥ. Zamān Khān's preface to a Bāz Nāmah, foll. 83a—103b.

418.

Or. 2955.—Foll. 190 ; 6½ in. by 3¾ ; 15 lines, about 2½ in. long ; written in cursive Nesṭalik or Shikastah-āmīz ; dated from 8 Rabī' I., A.H. 1274, to 25 Rabī' I., A.H. 1275 (A.D. 1857-8). [SIDNEY CHURCHILL.]

I. Foll. 1—60. Chahār Maḳālah, by Niẓāmī 'Arūzī ; dated Karyat ul-'Arab, Kirman, 25 Rabī' I., A.H. 1275. See no. 390.

II. Foll. 61b—131. Farhād u Shirīn, by Vahshi, with the continuation of Viṣāl ; see no. 308.

This copy contains, in addition to the former, Viṣāl's prologue to his continuation, foll. 97b—99a, beginning :

بعهد خسرو بیمثیل و مانند
شهنشاه جهان کیمی خداوند

That continuation extends from foll. 99a to foll. 131b. It is dated Kirman, last day of Rajab, A.H. 1275. At the end is a note stating that the writer, having found, A.H. 1293, in a printed copy, نسخه مطبوعی, at Tafrish, some additional leaves, had transcribed them to complete the present MS.

This addition occupies foll. 132a—144b. It relates to the death of Farhād, and begins :

از آن پس کرد کلکون را سبکخیز
بسکوه بیستون بر رغم پروریز

It ends with a panegyric on Farhād Mirza (son of Nā'ib us-Salṭanah and governor of Fārs) and upon Nāṣir ud-Dīn Shāh. It is said at the end to have been composed twelve

hundred seventy and odd years after the Hijrah :

پس از هجرت بسال کارگمند است

هزار و دو صد و هفتاد و آن است

a date posterior to the death of Visāl.

This last piece is dated end of Zulhijjah, A.H. 1293 (A.D. 1877).

مرآت الحقيقین

“Mirror of the Gnostics,” a Sufi tract by Ḥamīd ud-Dīn.

العظمة لله العلي العظيم الذي رفع السموات.

بغير عمد ووضع المشكوة فيها من النجوم بغير عدد

The author's name occurs in the following passage, fol. 152b :
چنین کوید فقیر مسکین المتصوّل
بحبل المتین و دبریقة المتصوّمین حمید الدین

The above title was suggested to the author in a vision by his spiritual guide, as stated further on, fol. 154b :
رساله تالیف کن و مرآت الحقيقین نام ان تصنیف کن
این جام جهان نمارا :
که بمرآت الحقيقین مسماست

The tract is written in prose interspersed with verses, without any division. It concludes with a Masnavi in glorification of the religious order of Ḳalandars.

The present copy is written in very cursive Shikastah, and dated Wednesday, 8 Rabi' I., A.H. 1274.

Another copy, dated A.H. 1248, is mentioned, without author's name, by Pertsch, Berlin Catalogue, no. 8, art. 3.

محمد بن نور محمد :

419.

Or. 2975.—Foll. 373; 9½ in. by 5; 15 lines, about 2¾ in. long; written in more or less

cursive Nestalik, partly in diagonal lines, with various dates ranging from Muḥarram, A.H. 1077 (fol. 183), to Muḥarram, A.H. 1088 (fol. 187) (A.D. 1666—77). The first sixteen leaves are dated Kashan, 1 Muḥarram, A.H. 1115 (A.D. 1703).

[SIDNEY CHURCHILL.]

I. Foll. 4b—16a. The Lavā'ih of Jāmi, with the heading رساله مسمی بلوائیں الابرار. See the Persian Catalogue, p. 44a; Rosen, Institut, no. 113; the Berlin Catalogue, no. 238, art. 3; and the Bodleian Catalogue, no. 894, art. 16.

سراج المنیر

A collection of moral anecdotes, by Muḥammad Sharif B. Shams ud-Din Muham-mad, poetically surnamed Kāshif.

ستایش کریمی را که حلیہ خلتش زیور است
زینده

The work was finished, as stated at the end, on Friday at the end of Rabi' I., A.H. 1030. See the Persian Catalogue, p. 861b, and no. 422, i. For the same author's Kha-zān u Bahār, see no. 396.

III. Foll. 76b—114a. Farhād u Shirīn, by Vahshi. See no. 308.

فرهاد و شیرین

Farhād u Shirīn, a Masnavi by Fauk ud-Dīn Ahmād Yazdi, poetically surnamed Fauki, with a prose preface by the author, beginning بعد از حمد خداوند جهان و نعمت پیغمبر :

آخر الزمان و آل و اصحاب آن خلاصه دوران

The preface is in Sufi style, and chiefly in praise of the Malāmiyyah branch of the order, to which the author evidently belonged. The poem begins, fol. 86b, as follows :

سخن تر تیزک بستان فکر است

سخن طوطی هندوستان فکر است

It is extremely coarse and obscene.

V. Foll. 116b—183a. دیوان علی نقی کمره

The Divan of 'Ali Naki Kamra'i. See no. 320.

ای نام همایونت سر دفتر دیوانها
خورشید صفت طالع از مطلع دیوانها

A similar beginning is noticed in the Oude Catalogue, no. 412.

VI. Foll. 188a—203b. Kasidahs by Vahshi, written in oblique lines, beginning:

یکجهان جان خواهم و چندان امانت روزگار

VII. Foll. 204b—221b. سحر حلال

Sihr i Halāl, by Ahli Shīrāzī. See the Persian Catalogue, p. 657b; Berlin Catalogue, no. 16, art. 2; and the Bodleian Catalogue, no. 1027.

VIII. Foll. 222a—232b. Kasidahs by the same poet, beginning as in the Persian Catalogue, p. 658a, III., and in the Bodleian Catalogue, no. 1027, art. 3.

IX. Foll. 233a—236a. شیر و شکر

Shīr u Shakar, a Masnavi by Shaikh Bahā ud-Din Muhammad. See the Persian Catalogue, p. 831a, xxix., and the Berlin Catalogue, no. 674, art. 21. Lithographed with Nān u Halvā, Teheran, A.H. 1279.

X. Foll. 236b—262a. Select Ghazals, by Mir Abu'l-Hasan Farāhāni, Zafar Khān, Zubūrī, fol. 238b; Tālib Kalim, fol. 244b; and Šā'ibā Tabrīzi, fol. 253b.

XI. Foll. 263b—281b. سوز و کداز

Sūz u Gudāz, a Masnavi by Nau'i. See no. 313.

XII. Foll. 282b—300a. ترجمة الشوق

A Kasidah by 'Urfi entitled Tarjumat ush-Shauk, beginning:

جهان بکشم و دردا که هیچ شهر و دیار

(see no. 310, art. 5), with a Takhmīs by Šā'ib, beginning:

بسی ز کردش دوران و چرخ کج رفقار

XIII. Foll. 302a—305a. معراج لفیال

A Kasidah by Nizām (no. 319), beginning:

فضای باختر کدید کلکون ازمی حمرا

XIV. Foll. 305b—314a. Kasidahs of 'Urfi, beginning:

چون دارد از طریق محمد نشان علی

XV. Foll. 314a—317a. Kasidah of Nāṣir i Khusrāu, beginning:

لا ای زاده کردون لا ای زیده ارکان

XVI. Foll. 317a—319a. A Masnavi without author's name, beginning:

شنیدم روزی از رعنای جوانی

XVII. Foll. 320a—326b. قضا و قدر

A Masnavi by Muḥ. 'Ali Taslim, beginning:

شنیدم روزی از خونای نوش

XVIII. Foll. 327b—333b. اعتقادیه مولانا طغرا

A Masnavi on 'Ali's creed, by Maulānā Tughra (Persian Catalogue, p. 742a), beginning:

حکم از زبان خالق اکبر کند علی

XIX. Foll. 334b—347b. An anonymous commentary on 'Ali's speech known as خطبة البيان

لهم لله رب العالمين ... در بيان شرح خطبة. Beg. البيان امیرالمؤمنین علی بن ابی طالب علیه الصلوٰۃ والسلام

XX. Foll. 348a—357b. نان و حلوا

Nān u Halvā, a Masnavi by Bahā ud-Dīn 'Āmilī. See the Persian Catalogue, p. 679a.

XXI. Foll. 358a—372b. Kasidahs of Anvari, written in oblique lines, beginning:

باز این چه جوانی جمالست جهانرا

420.

Or. 3307.—Foll. 94; $7\frac{1}{4}$ in. by 5; 15 lines, 3 in. long; written in fair Nestalik, with red-ruled margins; dated (fol. 48) Friday, 20 Ramazan, A.H. 877 (A.D. 1473).

[SIDNEY CHURCHILL.]

حدائق السحر

A treatise on poetical figures, by Rashid Vaṭvāt. See above, no. 188, I.

الأخياء في علم حل المعما

A treatise on riddles, by Minūchihr the merchant, surnamed Badi' at-Tabrizi.

شکر و سپاس علیمی را جل ثناویه که فخرت.
Beg. لوح ادم را نقش بذیر کرده ... اما بعد چنین کوید
مؤلف این تالیف احقر عباد الله الرفیع منوجهر التاجر
الملقب ببدیع التبریزی

From the preface it appears that the author was engaged in trade, and was travelling in Rūm with his father, when the latter died, A.H. 794. Passing through Ardabil, he met some scholars who had read a former work of his. آنیس العارفین It was at the request of one of these that he wrote the present treatise, which he completed in Yazd.

The author claims to be the first to write a treatise on riddles. He divides them into two species respectively called لغز and معما, and gives as an example of the latter a Mu'amma composed on his own name, Minūchihr, by his revered master, Shaikh Kamāl Khujandi.

انیس العشق

A treatise on the terms and metaphors used by poets in describing female beauty, by Sharaf Rāmi. See the Persian Catalogue, p. 814a; Ethé, Bodleian Catalogue, no. 1339; and Pertsch, Berlin Catalogue, no. 35, art. 2.

421.

Or. 3314.—Foll. 113; 7 in. by $4\frac{1}{4}$; 16 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik; dated Rajab, A.H. 1233 (A.D. 1818).

[SIDNEY CHURCHILL.]

I. Foll. 1b. A short treatise on mensuration, كتاب علم مساحت, without author's name.

اما بعد این رساله ایست در علم مساحت
و آن مشتمل بر چند فصل است فصل اول در ذرعی
که بنی هاشم قرار داده اند مشهور بکثر شرع که معمول
خراسانست

II. Fol. 5b. A treatise on arithmetic, هذا
فارسی حساب, divided into three Maḳālahs,
without author's name.

لهم لله رب العالمين ... اما بعد این کتاب
مشتمل است بر سه مقاله مقاله اول در حساب اهل
هند و آن مشتمل است بر مقدمه و دو باب

انیس العشق

Anīs ul-‘Ushshāk, by Sharaf Rāmi. See the preceding MS., art. III.

IV. Fol. 63b. A treatise on rhyme, by
‘Aṭā-ullah. رساله در علم قوافی. See no. 191,
art. III.

حديقة للحقائق

A treatise on poetical figures, written for
Shaikh Uvais by Sharaf Rāmi, and more
properly entitled حقائق للحقائق.

بعد از حمد نیجد وصلوایه بیعد چنین کوید اقل.
الشعراء شرف ابن محمد الرایی احسن الله عوایبه که
مدقی مدید و عهدی بعید در سخن پردازی

For the division of the work and for other
copies, see Rosen, Institut, p. 282, no. 101,
art. 4; Krafft, no. 68; the Berlin Catalogue,
no. 35, art. 1; and the Bodleian Catalogue,
no. 1340.

422.

Or. 3642.—Foll. 202; 9½ in. by 5½; 19 lines, 2½ in. long; written in Nestalik and in Shikastah-āmīz, partly in diagonal lines, with gold-ruled margins; dated from Muhamarram A.H. 1073 to 17 Zulhijjah, A.H. 1088 (A.D. 1662—78). [SIDNEY CHURCHILL.]

سراج منیر

Sirāj Munīr, a collection of moral tales by Muḥammad Sharif B. Shams ud-Din Muḥ. See no. 419, II.

حسن و عشق

A mystic allegory in prose, the hero of which is Rūh, the human soul; by Fużūlī.

حمد بیحد احده را سزاست که ریاض بدنز
باب روان پروردہ و حسن را مظہر عشق و عشق را
نیزور حسن کرده

III. Foll. 71a—84b. The three prose compositions of Zuhūrī, namely Gulzār i Ibrāhim, Khwān i Khalil and Dibājah i Nauras, imperfect and with some leaves transposed. See the Persian Catalogue, p. 741b, and the Berlin Catalogue, no. 1056.

رند و زاهد

"The Rake and the Ascete," by Fużūlī. See no. 304.

V. Foll. 103a—113a. A piece in ornate prose written, like art. III., for Sultan Ibrāhim 'Ādilshāh, and designated at the end as (*sic*) الرسالۃ الموسومہ بالعرض لشکر. Imperfect at the beginning.

VI. Foll. 121b—143b. The Divan of Nūri, who died A.H. 1000. See no. 224, v., and the Petersburg Catalogue, p. 402.

شم سیاه چنان کرده سایه هیجان.
که طور دل نشوو روشن از سیاهی آن

The Kasidahs are followed by an alphabetical series of Ghazals, fol. 130a, beginning:

باد آن بزم که بودیم طبیذک آنجا
زهر خوردیم بصد رغبت تربیک آنجا

There are a few Kit'ahs and Rubā'is at the end.

VII. Foll. 144b—178b. The Divan of Saidi, who died A.H. 1069. See the Persian Catalogue, p. 689b, and Rosen, Institut, p. 264.

کردون نصیب دیده من کرد بیحساب
دردی که جشم آینه ارد در اضطراب

Ghazals, fol. 150a, beginning:

شد بسکه از خرام تو تغییر حالها
از جا در امدادن بکشن نهالها

VIII. Foll. 180b—197a. The Divan of Ummidi, who died A.H. 930. See the Persian Catalogue, p. 1091a; Majma' ul-Fuṣahā, vol. ii., p. 7; and Ethé, Bodleian Catalogue, no. 1017.

زهی طلعت بر فراز رکایب
فروزان چو بر آسمان نجم ثاقب

The Divan consists only of Kasidahs. It is preceded by a preface, in which the editor, Mas'ud ul-Hasani, states that he had collected the scattered poems of Rukn ud-Din Mas'ud Ummidi by desire of Shāh Ṣafi. The preface begins ستابیشی که زبان بیان از ادای آن عاجز آید متکلی را درخور است.

IX. Foll. 197b—199. A Tarkīb-band in praise of Husain, without author's name, beginning:

کشتی شکست خورده طوفان کربلا
در خاک و خون نتقاده بمیدان کربلا

It is followed by a Kasidah in praise of the twelve Imams by Birahman.

Besides the above works, the MS. contains

at the beginning some pieces from the Divan of Shams i Tabrizi, and in other places miscellaneous notes and extracts in prose and verse.

LATEST ACCESSIONS.

423.

Or. 4898.—Foll. 302; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 3 $\frac{1}{2}$ in. long; written in small Nestalik, with red-ruled margins, apparently in the 16th century. [SIR HENRY RAWLINSON.]

تاریخ خیرات

A work on universal history, imperfect at beginning and end, without author's name.

The extant portion of the preface begins in the middle of a passage relating to early chronology and to the uncertainty of Muham-mad's genealogy, as follows: و درین معنی قایل کوید بتجاه و یک زادم و حواست تا رسول هفدهه نبی هفتاد ولی اند و هفدهه شاه Lower down the author states in the following verses that he entered upon the composition of the work in Rajab, A.H. 831:

خونم از دیده شد روان تا جمع
کردم این نسخه را بدینهنوال
فکر تاریخ ابتداء کردم
بود ماه رب و لیکن سال
غرض چون نبی و آش بود
کشت تاریخ من هم از رخ آل

He must, however, have spent many years over it, for his account of Shâhrûkh is brought down, fol. 229b, to that prince's death, A.H. 850. The preface contains, fol. 1b, a tabulated list of forty-nine authorities. The last is the Majma' ut-tavârîkh, which is ascribed to Maulânâ Shihâb ud-Dîn

'Abdullah (*sic*), known as Hâfiż i Abrû, and is said to be a summary of all the earlier chronicles. The above title is found in the following passage, fol. 5b :
تاریخ خیرات موسوم
کردانیده چه مقصد اقصی و مطلب اعلی ازین اذکار
تکرار و تذکار حکایات و روایات است که محسان اعمال
و مکارم افعال ملوک اطراف و حکام اکناف باشد

After some preliminary chapters on the creation of Adam, on his expulsion from Paradise, and on the conflicting accounts of the time elapsed between Adam and Muham-mad, the author states that the work is divided into three Kîsms and a Makhlaş or conclusion. The Kîsms are subdivided into a number of Tabakahs, the subjects of which are given, somewhat at variance, in respect of Kîsm III., with the actual contents of the MS., which are as follows:

Kîsm I., treating very fully of the ancient dynasties of Persia in four Tabakahs, viz., 1. Pishdâdis, fol. 8a. 2. Kayân, fol. 23b. 3. Ashkânîs, fol. 47b. Sâsânîs, fol. 48b.

Kîsm II., comprising the five following Tabakahs: 1. Ancestors of Muham-mad, traced down from Seth, and life of the Prophet, fol. 71a. The Khulâfa i Râshidîn, or first three Khalîfs, fol. 81b. The twelve Imâms, fol. 95b. The Umayyâde Khalîfs, fol. 107a. The Abbasides, fol. 113a.

Kîsm III., comprising, as stated in the preface, thirteen Tabakahs (but in the body of the work, only twelve), treating of the following dynasties: 1. Tâhirîs, fol. 127a. 2. Saffâris, fol. 130b. 3. Sâmânîs, fol. 139a. 4. Ghaznavîs, fol. 145a. 5. Dailamân, fol. 151b. 6. Saljûkîs of Iran, fol. 161b, of Kirman, fol. 183b, and of Rûm, fol. 184b. 7. Atabeks of Shiraz, fol. 186a. 8. Ghûris, fol. 193b; Ghûris of Bâmiyân, fol. 193b; Khiljis of India, fol. 200b. 9. Ismâ'ilîs, fol. 206b, in two Makâlahs, viz., Ismâ'ilîs of Maghrib, fol. 207a, and Ismâ'ilîs of Iran,

fol. 225a. 10. Khwārazmshāhis, fol. 242a.
11. Karakhitā's of Kirman, fol. 248a. 12.
Turks and Moghols. This Tabakah com-
prises a Matla' on the genealogy of the
Turkish tribes, fol. 262a, and a Maḳṣad treat-
ing of the Moghols who ruled over Iran from
Chingiz Khān to Abu Sa'id, fol. 262b.

The Makhlaṣ, or conclusion, fol. 286b, is
devoted to the history of Timur. After re-
cording his death, fol. 298b, the author enu-
merates his sons, and dwells especially on
the career of the fourth, Mirza Shāhrukh,
from his boyhood to his death, A.H. 850.
This is followed, fol. 299b, by a narrative of
the embassy sent by Shāhrukh to China,
A.H. 822. This section, which occupies the
last seven pages of the MS., is imperfect at
the end. It is an extract from the diary of
the mission drawn up by Khwājah Ghiyāṣ
ud-Dīn Nakķāsh, and quoted at greater
length in the Matla' us-Sa'dain. See Or.
1291, foll. 134—145, and Quatremère, No-
tices et Extraits, vol. xiv.

In the division of his work the author
appears to have followed very closely the
plan of a history compiled A.H. 830-31 by
Muḥammad B. Amir Fazl-ullah al-Mūsavi
and entitled ااصم التواریخ. See Ethé, Bodleian
Catalogue, no. 32.

424.

Or. 4899.—Foll. 435; 11½ in. by 6¾; 35 lines,
3¾ in. long; written in small and close Neskhi,
probably in the 18th century; slightly muti-
lated at the beginning.

[SIR HENRY RAWLINSON.]

تاریخ الف

The second volume of the great chronicle
compiled for Akbar and entitled Ta'rīkh i
Alfi (see the Persian Catalogue, p. 117), com-
prising the Rihlat years 501—791 (A.H.
511—801).

جلد :
ثاني تاريخ الفي از سال پانصد و يكم از رحلت خير
البشر الى الف اول از رحلت آن سورر عليه صوات
الله الملك الاعظيم

در اوپيل :
ابن سلطان سخن بن سلطان ملکشاه از خراسان
لشکرها جمع نموده بخاطر بهرام شاه اولاد سلطان محمد
غزنوی که پذراه بوی اورده بود الخ

The corresponding passage is found in
Or. 142, fol. 310b.

The MS. breaks off before the end of A.H.
801 in the course of an account of the clan-
destine escape of Sultan Ahmad from Bagh-
dad, and of his taking refuge with Kara
Yūsuf in Diyarbekr (see Or. 465, fol. 296b).

For other copies of the Ta'rīkh i Alfi, see
Rehatsek, Molla Firuz Library, pp. 94, 95;
Pertsch, Berlin Catalogue, no. 417; and
Ethé, Bodleian Catalogue, no. 99.

425.

Or. 4948.—Foll. 248; 10½ in. by 7; 31 lines,
4¾ in. long; written in small Neskhi; dated
Thursday, the 1st of Muḥarram, A.H. 893
(A.D. 1487).

قانون الادب

An Arabic dictionary explained in Persian,
by Abu'l-Fażl Hubaish B. Ibrāhim B. Mu-
hammad at-Tifisi.

سپاس خادیرا که قادر بر کمالست قدیم Beg.
و توانا و بی زوالست ... جنین کوید شیخ ادیب ابو
الفضل حیش بن ابرهیم بن محمد التفیلیسی که جون
از تصنیف کتاب بیان التصریف پیرداختم نکاه کردم
بكتبهایی که در علم ادب بیارسی هر کس ساخته بودند
کتابی ندیدم که اسماء و افعال و جمع و حرف این

جمله مشروع اندرو موجود بود جنانك معنى هر يك از انج ياد کرده شد بپارسي واضح دران کتاب ديدار کرده باشند که هر خواننده و آموزنده ان ازو فهم کند و دریابد

The author says in the preface that, having found no book in which the vocables of Arabic were fully and lucidly explained in Persian, he proceeded to compile one from the following sources: كتاب غريب المنصف [المصنف؟] وكتاب جمهرة وكتاب مجمل اللغة وكتاب اصلاح المنطق وكتاب ديوان الادب وكتاب صالح اللغة وكتاب ابواب الادب وكتاب الفاظ المجموع وكتاب غريب ابو عبيدة وكتاب ادب الكاتب وكتاب النهار وكتاب الروضه وكتاب مشكل اللغات وكتاب مجموع لاداب وكتاب مخ... الفاظ وكتاب الفاظ ابن سكيت وكتاب الفاظ عبد الرحمن وكتاب شرح فصيح الكلام وكتاب غريب القرآن وكتاب غريب الحديث وكتاب اصلاح وكتاب العين وكتاب الداخل وكتاب نسيم السحر وكتاب لب الادب وكتاب الاشتراق وكتاب مشكل قبيبه وكتاب الواسط وكتاب ابتدئي الاسماء والافعال وكتاب حقيقة اللغة وكتاب تسمية الاشياء وكتاب مقامات حريري وكتاب فقه اللغة وكتاب ترجمان القرآن وكتاب السامي في الاسماء وكتاب دستور اللغة وكتاب مصادر قاضي وكتاب المدخل في اللغة وكتاب الغنية وكتاب مباديي اللغة وكتاب البذله وكتاب الارشاد في اللغة وكتاب خلاص نظرني وكتاب البلغه وكتاب مقدمة الادب وكتاب بيان اللغة وكتاب المقصور والممدود وكتاب مثلث قطره وكتاب السلامه وكتاب شرح سبع طول وكتاب شرح الحمسه

He adds that he had collected and arranged in alphabetical order the select matter of the above works, and had called his book *Kānūn ul-Adab*, as being a classical norm and standard for Persian readers, especially for

poets on account of the rhyme, and for men of letters with regard to difficult words: وزان پس کرین کلام این کتابهای نقیس را که ياد کرده شد بترتیب جمله حروف بنسل درین کتاب ياد کردم و نامش کتاب قانون الادب نهادم زیرا که این کتاب در ادب اهل عجم را اصل و قانون بزرگ است خاصة شعررا از بهر قانیه شعرو ادبها را زیر لغات مشکل

Many of the works included in the above list were unknown to Haji Khalfah, who gives their bare titles on the authority of the present work (see vol. vi., p. 341, no. 13,772). As far as they can be identified in the absence of the names of most authors, one of the latest appears to be the *Mukaddimat ul-Adab* by Zamakhshari, who died A.H. 538. This would make it probable that the author, whose precise date is not known, lived in the latter part of the sixth century of the Hijrah. The archaic character of his Persian style points to the same period. In his dictionary of simple medicaments, entitled *Nazm us-Sulük* (Haj. Khal., ii., p. 392, and Uri, p. 129, no. 535), a copy of which has recently been acquired by the Museum, Hubaish quotes no more recent authority than Ibn Jazlah, who died A.H. 493. It must be noted, however, that he is not noticed by Ibn Abi Uṣaibī'ah, who wrote his Lives of Physicians about A.H. 650. See Wüstenfeld, Arabische Ärzte, no. 73.

The preface is followed by a preliminary chapter, in which the author shows by numerous examples the multiplicity of meanings of some Arabic words and the various forms they assume in prose and verse. He then proceeds, fol. 6b, to expound the plan of the dictionary, which is peculiar and rather complicated.

The words are arranged under the final letters, each of these forming a *Kitāb*. Each *Kitāb* is divided into nine sections called

نوع, according as the vowel preceding the last letter is *a*, *u*, *i*, *ā*, *ū*, *ī*, or *a*, *u*, *i* followed by a quiescent consonant. Each of these sections is again subdivided into subsections containing respectively words of two, three, four, five and six letters.

At the end of the dictionary are found the following two chapters (instead of three announced in the preface): *Faṣl I.*, exhibiting the various forms of broken plurals with the corresponding singulars, fol. 210b. *Faṣl II.*, containing a full list of the forms of *Maṣdar* or infinitive, fol. 220a.

An appendix occupying foll. 222—248, with the heading كتاب تصریف افعال, is a full treatise on the conjugation of Arabic verbs, both regular and irregular, with paradigms. It is not due to Ḥubaish, but to one of his disciples, who says that his late master had not fully expounded that subject in his work entitled *Ṭasrif i Kalām*:

جون نکاه کردم استاد : ما رحمة الله حبیش از سبب اختصار کتاب تصریف

کلام نه کفته است ما در میان دو فصل وی نهادیم

محمد بن ادریس :

For another copy see Uri, no. 1054.

ALPHABETICAL INDEX OF TITLES.

In this and in the following indexes the numerals refer to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference.

152.	ابواب لجذان	161.	الاقوال الكافية
114.	آتشكدة	235 I., 236 II.	الهـى نـامـة
101.	آثار الوزرا	120.	اجـمـن خـاقـان
55.	احسن التواريـخ	369.	اجـمـن دـانـش
374.	احـکـام فـقـه	381.	انـوـار سـهـيلـي
420 II.	الاـحـيـاـ في عـلـمـ المـعـما	280 II., 281, 420 II.	انـیـسـ العـارـفـين
97.	احـیـاءـ المـلـوـك	280 III., 281.	انـیـسـ العـاشـقـينـ قـاسـم
81-2.	اخـبـارـ دـهـلي	364 II.	انـیـسـ العـاشـقـينـ هـدـایـت
264 v.	اخـلـاقـ الاـشـرـاف	420 III., 421 III.	انـیـسـ العـاشـقـ
360.	اخـلـقـ الـولـيـاء	20.	اوـرـادـ فـخـيـه
151.	اخـلـقـ شـفـائـي	13.	ايـقـان
150.	اخـلـقـ مـذـصـورـي	196 IX.	بانـوـكـشـسبـ نـامـة
147-8.	اخـلـقـ نـاصـري	48.	بحرـ الـلـأـيـ
197 I.	آذـرـزـيـنـ نـامـة	90.	بدـاعـ الـازـمـانـ فـيـ وـقـاعـ كـرـمان
235 III., 236 v.	اسـرـارـ نـامـة	378.	بـدـيـعـ الـانـكـار
225—9, 232.	اسـكـنـدرـ نـامـة	195 II., 196 VIII.	برـزوـ نـامـة
423.	اصـمـ التـوارـيـخ	171.	برـهـانـ جـامـع
56.	انـفـضـ الـتـوارـيـخ	106.	نـرمـ آـرـاـي

140-41.	بستان السياحت	63.	تاریخ سیاح
63.	بصیرت نامه	52.	— شاه اسماعیل
307 I.	بومستان خیال	53, 54.	— شاه اسمعیل و شاه طهماسب
251, 246—8.	بوستان سعدی	60, 61.	— شاه عباس ثانی
28.	بیهجه التواریخ	70.	— صاحبقرانی
353.	بهرام نامه	92.	— طبرستان لابن اسفندیار
369.	بهرام و بهروز	93.	— طبرستان لظہیر الدین
197 II., 201 III.	بهمن نامه	72.	— عصددی
12.	بیان فارسی	88.	— قم
377, 70, 122.	بیان المحمود	80.	— محمد شاه
199 I.	بیژن نامه	37.	— محمد شاه نادر الزمانی
307 I.	بیژن نامه عبدی	83 II.	— ممالک هند
155, II., v.	بیست باب	89.	— نیشابور
376.	بیمار و طیب	49.	— الوصف
252-3.	پند ذمہ سعدی	7.	تبصرة العوام
376.	پهلو بندی	76.	تفہیم اکبر نامہ
74.	تاریخ احمد شاه درانی	132.	تجربۃ الاحرار
74.	افغانستان	289-90.	تحفۃ الاحرار
424.	— الفی	375.	تحفۃ الحبیب
87.	— بخارا	4.	تحفۃ الحاقانی
89.	— بیهق	103.	تحفۃ سامی
15.	— جدید	166.	تحفۃ شاهدی
57.	جلال مجمم	84 II.	تحفۃ العالم
71, 118.	— جهان آرا	221 I.	تحفۃ العراقيین
65.	— جهانکشای نادری	22.	تحفۃ الموحدین
100 I.	— حکماء سلف	5.	تذکرۃ الابرار
43.	— خلفاء راشدین	44.	تذکرۃ الانہمہ
423.	— خیرات	353.	تذکرۃ الشعراء
71.	— ذو القرین	98.	تذکرۃ شوشتریہ

110.	تذكرة طاهر نصاربادى	77.	جهانكير نامه
124, 171.	تذكرة محمد شاهى	390, 418.	چهار مقاله
83 III.	تذكرة الملوك	283.	حال نامه
115.	تذكرة نوا	143.	حائث الانوار
310 5.	ترجمة الاشواق	188, 420 I.	حائث السحر
419 XII.	ترجمة الشوق	141.	حائث السياحة
417 I.	ترجمة لسان الغيب	190.	حائث المعجم
257 II.	الترسل النصرية	129.	حدائق امان الله
51.	تروك تيمورى	421 v.	حدائق الحقائق
77.	تروك جهانكيرى	215.	حدائق سنائي
264 I.	تضمينات عبد زاكافى	84 I.	حدائق العالم
264 IV.	تعريفات عبد زاكافى	422 II.	حسن و عشق
10.	تقديس الانبياء	86.	حشمت كشیر
400.	تقويم الاوليا	421 v.	حقائق الهدائق
76.	تكملة اكبر نامه	18.	حقائق الدقائق
295 IV., 297.	تمور نامه هانقى	387.	حقيقة الحقائق شاهيه
157.	تنسواقامة البخانى	193.	حلل مطرز
258 II., 259.	جام جم اوحدى	153.	حلية المتقيين
187.	جام جم فرهاد ميرزا	336.	حمله حيدرى
307 I.	جام جمشيد	396.	حواس باطن
25-6.	جامع التوارىخ	289-90.	خرد نامه اسكندرى
391-2.	جامع للحكايات	396.	خزان و بهار
142.	جامع العلوم	87.	خزان العلوم
399.	جنك ميرزا عبد الكريم	307 II.	حزائن المركوت
351.	جنكنامه غلام محمد خان	237 II.	خسررو نامه عطار
158.	جواهر نامه	314 I., 315.	خسررو و شيرين جعفر
257 I.	جوهر الذات	352, 353.	شہاب —————
307 I.	جوهر فرد	346-7.	نامی —————
154.	جهان دانش	225—9, 231.	نظمی —————

237 II.	خسرو و كل	348 II.	د نامه ابن عمار
419. XIX.	خطبة البيان	258 III.	د نامه اوحدى
105.	خلاصة الاشعار	422 III.	دبیاجه نورس
116.	خلاصة الانکار	261 II.	ديوان ابن يمين
34-5.	خلد بربن	318 I.	ابو تراب بيلك
376.	خلد بربن وحشى	211 I.	ابو الفرج روفى
356.	خمسة داود شاهى	239 I.	اثير اومنى
255.	خمسة خسرو دهلوى	239 II.	اديب صابر
225-9.	خمسة نظامى	330.	ارشد
295.	خمسة هاتقى	211 III., 213, 224 III., 234 III.	ازرقى
422 III.	خوان خليل	306.	اشكى
265 v., 266.	خورشيد و جمشيد	213 II., 245 I.	امامى
108-9.	خير البيان	312.	امانى
384-5.	داراب نامه	422 VIII.	اميدى
162 III.	دانش نامه	211 v., 215 v., 218-20.	انورى
376.	در دوست	258.	اوحدى
21, 396.	در مکنون	309 I.	ثنائى
122.	درر الحمود	287-8.	جامى
356.	درة الناج	314 II.	جعفر
374.	دزد و قاضى	243-4.	جلال الدین رومى
176.	دستور الاخوان	224 IV.	جمال اسفهانى
160.	دستور الاطباء	325.	حاذق
374.	دستور الشعراء	267-74, 417 I.	حافظ
62.	دستور شهرياران	215 VI.	حسن غزنوى
189.	دستور الكاتب	221 II.	لخاقانى
18.	دقائق الحقائق	359.	خاور
162 IV.	دوازده مقام	358.	خاورى
307 I.	دول رانى	220 IV.	خسرو دهلوى
264 IV.	د فصل عبيد زakanى	262.	خواجو

332.	ديوان راتم	260.	ديوان عتيقى
212 IV., 234 II.	— رشيد وطواط	309 II., 310.	— عرف
239 IV.	— رفيع لنباونى	282.	— عصمت
350.	— رفيق	320, 419 V.	— على نقى كمرة
285 II.	— رياضى	204 II., 205, 212 III.	— عنصرى
335.	— سرورى	366.	— غامى
300.	— سلطان حسین	327.	— فرج
220 III., 265.	— سلمان	355.	— فرخ
214, 215 III.	— سنائى	203-4.	— فرخى
345.	— سيد كوكچك	213 III.	— فريد الدين عطار
220 II.	— سيف اسفرنكى	257 III.	— نصل الله قزويني
321.	— شاپور	258 IV.	— فغافى
361.	— شاه شجاع	324.	— فياض
284-5.	— شاهى	367.	— قآنى
239 III.	— شرف الدين شفروة	323.	— قدسى
243-4.	— شمس تبريز	238.	— قطب الدين
277 II.	— شمس مشرقى	204 III., 207-8, 245 II.	— قطران
353 I.	— شهاب	357.	— قطرة
326.	— شيدا	275-6.	— كمال خجندى
356.	— شيدا حسن چلى	271 II.	— كوهى
328-9.	— صائب	212 II.	— لامى
422 VII.	— صيدى	331.	— مجدوب
339.	— طبيب	354.	— مجرم
342.	— طوفان	211 VI., 215 VII., 216.	— مختارى
222-4.	— ظهير فاربابى	277 I.	— مغربى
340-I.	— عاشق	277 II.	— مشرقى
373.	— عامل الدين	206, 212 V., 224 II.	— منوجهرى
217.	— عبد الواسع جبلى	285 III.	— مواى
264 I.	— عبيد زakanى	322.	— مبرك

353 II.	ديوان ميرم سباء	58.	روضة الصفوية
209-10.	— ناصر خسرو	375.	روضة السلاطين
234 I.	— محيب جريادقاني	278.	روضة العاشقين
362-3.	— نشاط	23.	روضة المتقين
318 II.	— نصیر	144.	رياض الابرار
319.	— نظام دست غيب	139.	رياض السياحة
316.	— نظيري	112-3.	رياض الشعراء
279.	— نعمت الله ولی	45-7.	رياض الشهادة
333.	— نورس	126.	رياض العارفين
224 v., 422 vi.	— نوري	264 VII.	ريش نامه
334.	— واعظ	11.	زاد المعاد
344.	— وفا	11.	رائد زاد المعاد
254.	— هارون	27.	زبدة التواريخ لحافظ ابو
365.	— هدایت	33.	لحدیر رازی
146.	الدریبه الى مکالم الشریعة	36.	—— محمد محسن
211 II., IV., VII.	رباعیات مجید الدین همکر	395.	زينة المجالس
280 III., 281.	رسالة الامانة	376.	زبور العاشقين
159.	رسالة تریاق فاروق	156.	(شرح) زیج الغ بیک
167.	رسالة حسین وفاتی	39, 71.	زبدة التواريخ
264 VI.	رسالة دلکشا	118-9.	زينة المدائی
71.	رسالة صاحبقران	64.	زبور آل داود
191 III., 192, 421 IV.	رسالة در قافیه لعطاء الله	376.	ساغرکش اطف ازی
191 IV.	رسالة در قافیه جامی	376.	ساقی نامه
16.	الرسالة القشیرية	196 II.	سام نامه
192 v., 194.	رسالة معما لمیر حسین	289-90.	سبحة الابرار
193.	رسالة معما لشرف الدین بزدی	419 VII.	سحر حلال
214.	رموز الانبیا وکنوز الاولیا	376.	سد سکندر
304-5, 422 IV.	رند وزاهد	3.	سراج القلوب
94.—400.	روضات الجنات	419 II., 422 I.	سراج المنیر

111.	سفينة خوشکو	396.	عباس نامه کاشف
122, 70.	سفينة المحمود	135.	عجائب المخلوقات
163.	سلالة الافضل	422 v.	عرض لشکر
289-90.	سلامان و ابسال	191 i.	عروض سيفي
289-90.	سلسلة الذهب	19.	العروة لاهل الخلوة
156.	سلم السما	264 ii.	عشاق نامه
90.	سمط العلي	90-91.	عقد العلي
176.	سنکلاخ	353.	عقد کهر
313, 376, 419 xi.	سوز و کدار	380.	عين الحياة
214, 215 ii.	سير العباد الى المعاد	406.	فتح المجاهدين
10.	سیرة المنتهى	301.	فتح للمربيین
175.	(شرح) شافیه	265 vi., 266.	فرقان نامه
302 ii.	شاه و درویش	196 vi., 199 ii.	فرامرز نامه
195-9, 263.	شاهنامه فردوسی	389, 396.	الفرج بعد الشدة
201 ii., 188 ii.	شاهنشاه نامه	310-11, 376.	فرهاد و شیرین عرف
4.	شرعۃ الاسلام	419 iv., 376.	فرهاد و شیرین فوقی
95-6.	شرف نامه	308, 376, 418 ii., 419 iii.	فرهاد و شیرین وحشی
73.	شرف نامه شاهی	168.	فرهذک جهانکیری
417 i.	سوق العارفین	371.	فرهذک خدا پرستی
419 ix.	شیر و شکر	170.	فرهذک عباسی
255.	شیرین و خسرو امیر خسرو	171.	فرهذک محمد شاهی
295 ii.	شیرین و خسرو هاتقی	169 ii., iv.	فرهذک مکاتبات ابو الفضل
189.	صحاح العجم	145.	قاپیوس نامه
80.	صحیفة اقبال	425.	قانون الادب
302 i.	صفات العاشقین	256, 307.	قرآن السعدین
154.	صفة الاداب	386.	قصة امیر حمزہ
102.	ضیاء العارفین	380, 36.	قصة بلوھر و یونداسف
368.	ضیاء النور	388.	قصة الجوھر
59.	عالم آرای عباسی	376.	قصة شیخ صنعتان

388.	قصة مسعود شاه	149.	كنوز لحقائق
380, 36.	قصة يوذاسف و بلوهر	214.	كنوز لحكمة
419 xvii., 376.	قضايا و قدر	215 ii.	كنوز الرموز
372.	قيصرى نامه	146.	كنوز الوديعه
88.	كتاب قم	201 iv.	كوش نامه
303.	كتاب معجزات	85, 86.	كوهن عالم
23.	كتاب من لا يحضره فقيه	9.	كوهن مراد
195 i., 196 i., 201-2.	كرشاسب نامه	85, 86.	كوهن نامه عالم
162 iv.	كشف الاوتار	283.	كوى و چوان
154.	الكافية في علم الهيئة	116 ii.	لب السير
337, 376.	كل كشتي	38.	لب المباب
374.	كل و ببل	241-2.	لب لباب معنوي
335.	كلدستة اسرار	89.	لباب الانساب
399.	كلدستة انديشه	155 i.	لباب القول في الاشارة الى علم الله
422 iii.	كلزار ابراهيم	241.	لباب المعنوي
376.	كلزار عباسى	78.	لطائف الاخبار
249-50.	كلاستان سعدى	100 iii.	لطائف الطوائف
376.	كلاشن خيال	417 i.	لطيفة غيبى
121, 122, 70.	كلاشن محمود	164-5.	لغات حليمى
66.	كلاشن مراد	23.	لوامع صاحب قرآنى
246-8.	كليات سعدى	419 i.	لوازع جامى
265-6.	كليات سلمان	289-90.	ليلي و مجنون جامى
264.	كليات عبيد زاكاني	261 i.	———— فضولي
354.	كليات مجر	396.	———— كاشف
380.	كمال الدين و تمام النعمة	298-9.	———— مكتبي
162 v.	كنز التحف	225-9.	———— نظامى
235 v.	كنز لحقائق	295-6.	———— هاتفى
173.	كنز اللغة	68-9.	ماائز سلطانية
161.	كنز الهدایة	29.	ماائز الملوك

ALPHABETICAL INDEX OF TITLES.

283

240.	مثنوى جلال الدين رومى	382-3.	هزبان نامه
264.	مثنوى جلق	17.	مرصاد العياد
104.	مجالس النفائس	89.	مشارب التجارب
310 7.	مجمع الابكار	235 IV., 236 IV.	عصيبت نامه
398.	مجمع الانشأ	255.	مطلع الانوار
33.	مجمع التوارىخ	74.	مطلع الشمس
423.	مجمع التوارىخ حافظ ابرو	190.	المعجم في معايير اشعار العجم
125.	مجمع الفصحاء	257.	المعجم في ملوك العجم
122.	مجمع محمود	376.	معراج الخيال تحلى
390.	مجمع النواذر	419 XIII.	معراج الخيال نظام
255.	مجنون و ليلي	190.	معيار الاشعار
146.	محاضرات الادباء	167.	معيار جمالى
257 I.	محاضرة شمع و قذيل	168.	مفاتيح الفضائل
215 IV.	محمود الآثار	235 VI.	مفتاح القتوح
174.	محمود اللغة	163.	مفتاح القضاء
122.	محمود نامه	8.	مفتاح الفلاح
317, 376.	محمود و آياز	221 II.	مفتاح السكنوز
236 I.	مختر نامه	397.	مفرح القلوب
225—9, 233.	مخزن الاسرار	417 I.	مقامات العارفين
117.	مخزن الغرائب	149.	المقصد الاقصى
122.	مخزن محمود	169 II., IV.	مكتبات ابو الفضل
127—8.	مداعج المعنديه	16 II.	مناجاة عبد الله انصاري
353.	مراد نامه	10.	مناجح الشارعين
131.	مرأة الاحوال	122.	منتخب محمود
85.	مرأة الاولياء	235 II., 236 III.	منطق الطير
99.	مرأة القاسان	50.	مواهب الهوى
418 III.	مرأة الحققين	1.	مواهب عليه
257.	مرأة التجاة	24.	مهانهارت
83.	مرأة الهند	71.	مهر خاورى

89.	مهمات الاسنوى	75.	واقعات بابری
107.	ميخانه	74.	واقعات دراني
107.	ميخانه و بخانه	85.	واقعات کشیر
379.	میزان طبائع	343.	واله و سلطان
376.	ناظر و منظور	348-9.	وامق و عذرا
71.	نامه خاقان	220 IV.	وسط الحیوة
419 xx., 376.	نان و حلوا	236 VI.	وصلت نامه
41.	خبة التواریخ	364 I.	هدایت نامه
376.	نرکسدان	6.	هدایة السعدا
100 I.	نرہة الارواح	376.	هدایۃ الاحباب
136-7.	نرہة القلوب	376.	هشت بهشت
42.	نڑاد نامہ پادشاهان	138.	هفت اقلیم
89.	نسب نامه میکالیہ	289-90.	هفت اورنک
130.	نسخہ احوال شاهی	255.	هفت بهشت
187.	نصاب انکلیسی	396.	هفت پیکر کافش
122.	نصائح الحمود	225—30, 376.	هفت پیکر نظامی
149.	نصیحت نامہ شاهی	295, 305 II.	هفت منظر
425.	نظم السلوك	215 IV., 382.	(ترجمہ) یمینی
123.	نکارستان دارا	289-94.	یوسف و زیخای جامی
394.	نکارستان معینی	353.	شہاب —
264 III.	نوادر الامثال	200.	فردوسي —
85.	نور نامہ		

INDEX OF PERSONS' NAMES.

NUMERALS in parenthesis are Hijrah dates. Coming after a man's name they are precise or approximate obituary dates; when following the title of a work, they relate to its composition. Other numerals are references to the Nos. of the Supplement. Muh. is short for Muhammad; *t.* for 'takhallus,' or poetical surname.

SCHEME OF TRANSCRIPTION.

- Ibn 'Abbād (385) 88.
 'Abbās I., 402, 417 II.
 'Abbās II., 402.
 'Abbās Mirza, Vali-'ahd, 121, 170, 403 2.
 'Abdullah Anṣāri (481) 16 II., 108.
 'Abdullah Khān Uzbek, 411, 417 II.
 'Abdullah Mirza, 121.
 'Abdullah B. Muḥ. Akā, t. Raunnak. *Hadīkat Amānnūlāhi* (1265) 129.
 'Abdullah B. Muḥ. 'Ali, Lisān ul-Ḥakķ, t. Mahram. *Farhang i Khudāparasti* (1277).
 'Abdullah B. Ni'mat-ullah Shūshtari (1173). *Tazkirah i Shāshṭariyyah*, 98.
 'Abd ul-'Ali Birjindi. *Sharḥ Bist Bāb*, 155 v.
 'Abd ul-Bāsit, Shaikh, 169.
 'Abd ul-Hasib, v. Muḥ. B. Sayyid Ahmad al-Āmili, 10.
 'Abd ul-Hayy, Khwājah, 353 II.
 'Abd ul-Hayy Tafrishi, t. Sarkhwush (1131) 400.
 'Abd ul-Jalīl B. 'Abd ur-Rahmān Masihi (c. 1050) 162 II.
 'Abd ul-Kādir (Muhyi ud-Dīn) 403 14.
 'Abd ul-Kādir Khān. *Hishmat i Kashmīr* (1245) 86.
 'Abd ul-Karīm Kazvīni. *Jung* (1126) 400.
 'Abd ul-Laṭīf Shūshtari (1220). *Tuhfat ul-'Ālam*, 84 II.
 'Abd ur-Rahīm Kāshāni. *Mir'āt ul-Kāsān* (1288) 99.
 'Abd ur-Rahīm Khān (1036) 75.
 'Abd ur-Rahīm al-Māsavi, t. Munṣif. *Badī' ul-Afkār* (1239) 378.
 'Abd ur-Rahmān B. Muḥ. an-Naishābūri, 87.
 'Abd ur-Rashīd, calligrapher, 408.
 'Abd ur-Razzāk Lāhiji, t. Fayyāz (c. 1060). *Gauhar i Murād*, 9. *Divan*, 324.
 'Abd ur-Razzāk B. Najaf Kuli (1243). *Baṣirat Nāmah*, 63. *Maṭāṣir i Sultāniyyah*, 68-9.
Nigāristān i Dārā, 123. *Tajribat ul-Ahrār*, 132.
 'Abd ul-Vahhāb B. 'Ali Ashraf Shirāzi. *Nukhbatus ul-akhbār* (1257) 41.
 'Abd ul-Vahhāb Isfahāni, t. Nashāt (1244) 188 II. *Divan*, 362-3.—118, 119, 120, 122-4, 132.
 'Abd ul-Vāsi' Jabali (555). *Divan*, 217.—105 I., 107, 115.
 'Abdi, formerly Nuviidi (988). *Būstān i Khayāl, Khazā'iñ ul-Malakūt*, 307.

- Abshār Marghazi, 107.
 Abu 'l-'Alā Ganjavi, 115.
 Abu 'Ali Kalandar, 111.
 Abu 'l Bağā Mūsavi, 411.
 Abu Bakr B. Sa'd, 190.
 Abu Dulaf, 201 I.
 Abu 'l-Faraj Rūmī (c. 500). *Divan*, 211 I.—105, 107,
 115, 190, 378.
 Abu 'l-Faraj Sīstānī, 107, 108 I.
 Abu 'l-Fatḥ Bustī, 106, 107.
 Abu 'l-Fatḥ B. Sultān Husain (907) 268.
 Abu 'l-Fazl 'Allāmī, 169 II., IV.
 Abu 'l-Fazl Gulpāigānī, 15.
 Abu Ḥanifah, 107.
 Abu 'l-Ḥasan Balkhi, 106, 107.
 Abu 'l-Ḥasan Farāhānī, 219, 419 X.
 Abu 'l-Ḥasan Ghaffārī. *Gulshan i Murād*, 66.
 Abu 'l-Ḥasan Jafānī, 107.
 Abu 'l-Ḥasan B. Muḥ. Kāzīm Jājarmī. *Akhlaq ul-Auliyā* (1239) 360.
 Abu 'l-Kāsim Beg Aivaghli. *Majma' ul-Inshā*, 398.
 Abu 'l-Kāsim Kāzarūnī, 108.
 Abu 'l-Muayyad, 107, 200.
 Abu 'l-Muhaqqiq, 107.
 Abu 'l-Muẓaffar Tāhir, 107.
 Abu Naṣr Ahmād al-Kubāvī. *Ta'rikh i Bukhārā*,
 (522) 87.
 Abu Rajā, 107.
 Abu Rajā Ahmād B. 'Abd uṣ-ṣamad 'Abīdī, 390.
 Abu Sa'id Abu 'l-Khair, 108, 116.
 Abu Salīk, 107.
 Abu Sarākah, 107.
 Abu Tāhir Tarāsūsī. *Dārāb Nāmah*, 384-5.
 Abu Tālib al-Husainī. *Tuzūk i Timūrī* (1047) 51.
 Abu Tālib Khān I'timād ud-Daulah, 417 II.
 Abu Tālib Tabrizī (1221). *Khulāṣat ul-Afkār*.
 Lubb us-Siyar, 116.
 Abu Turāb Beg (1026). *Divan*, 318 I.—108.
 Abu Yazid Baṣṭāmī, 107, 108.
 Adab, 127.
 Adib, 127.
 Adib Sābir (540). *Divan*, 239 II.—105, 107, 115.
 'Adil, 123, 124.
 Aflatūn, Mulla, 66.
 Afsar, 111, 120.
 Afshān, 127.
 Afzal ud-Dīn Kirmānī. *Tikd ul-'Ula* (584) 90, 91.
 Agasi (Mirza) 412.
 Ahli Shirāzī, or Turshizi. *Sikrī Halāl*, 419 VII.—
 108, 375, 378.
 Ahli Khurāsānī, 108.
 Ahmād or Ahmādi. *Shāhanshāh Nāmah* (738)
 201 II.
 Ahmād 'Ali Hāshimi. *Makhzan ul-Gharā'ib* (1218)
 117.
 Ahmād 'Ali Mirza, 121, 123.
 Ahmād 'Allāmah, 85.
 Ahmād B. Muḥ. Bahbahānī. *Mir'āt ul-Akvāl* (1225)
 131.
 Ahmād Rūmī (c. 720). *Dakā'ik ul-Hakā'ik*, 18.
 Ahmād Shāh, 411.
 Ahmādi, 111.
 Ahsan, 111.
 'Ājiz, 124.
 Ajri, 111.
 Akā Khān (Mirza) 412, 404.
 Akbar Pādišhāh, 408, 411, 417 II.
 Akbar, Mirza 'Ali Akbar, 124.
 Akhgar, 127.
 Akhtār, 124.
 'Alā ud-Daulah Simnānī (736). *Al-'Urvah*, 19.
 'Alā ud-Dīn Husain Jahānsūz (556) 390.
 'Ālamgīr, 403, 411.
 'Āli, 124, 127.
 'Ali B. Abu Tālib, 124, 419 XIX.
 'Ali 'Adilshāh, 411.
 'Ali B. Ahmād, 195.
 'Ali Akbar Shirāzī, t. Bismil (c. 1280). *Bahr ul-La'ali*, 48.—120, 123, 127, 412.
 'Ali Asghar Amin uṣ-Sultān, 403 II.
 'Ali Asghar B. 'Ali Akbar, t. Nayyir. *Ziyā un-Nūr* (c. 1263) 368.
 'Ali Asghar B. Yūsuf Kazvīnī (1109) 400.
 'Ali Hamadānī, Sayyid (786). *Aurād*, 20.
 'Ali B. Husain Kāshīfī (939). *Laṭā'if uṭ-ṭavā'if*,
 100 III.

- 'Ali Ibrāhīm Khān (1208) 405.
 'Ali Kuli Beg Mūsavi, 412.
 'Ali Kuli Khān t. Vālīh (1169). *Riyāz ush-shu'arā*, 112.—343-4.
 'Ali Kuli Mirza, 74, 121, 123, 412.
 'Ali Kuşhji (879). *Şark Zij*, 156.
 'Ali Khān, 121.
 'Ali B. Mahmūd Ḥusaini. *Bazm-ārā'i* (1000) 106.
 'Ali Mardān Khān, 411.
 'Ali (Mir), calligrapher, 408.
 'Ali B. Muḥ. 'Āmili (1103) 400.
 'Ali Murād Khān Zand (1198) 352.
 'Ali Naḳi Kamara'i (1030). *Divan*, 320, 419 v.—108.
 'Ali Rashti, 127.
 'Ali Rıza Mirza, 121.
 'Ali Shāh Mirza, 121.
 'Alīshīr, Mir, t. Navā'i (906). *Majālis un-Nafā'is*, 104.—375.
 Allahküli, 111.
 Allahvirdi Mirza, 121, 123.
 Allahyār Khān, 123.
 Alvand Beg Aḳ-ḳuyunlu (907) 401 II.
 A'ma, 127.
 'Am'aḳ, 105, 107, 115.
 Amāni (c. 1016). *Divan*, 312.—111.
 Amān-ullah Khān, 129.
 'Amīd Lüänaki, 374.
 'Āmil ud-Dīn Muḥ. Tāhir. *Divan* (1298) 373.
 Amin Ahmād Rāzi. *Haft Iklīm* (1002) 188.
 Aminā Mudaḳkiḳ Yazdi, 376.
 Amīr Beg, v. Mirza Beg, 58.
 Amīr Khān, 111.
 'Andalib, 123, 124, 127.
 Avīsi Shāmlu. *Mahmūd u Āyāz*, 376.
 Anjum, 128.
 Anjuman, 127.
 'Ankā, 127.
 Anvari (587). *Divan*, 211 v., 215 v., 218-20.—105, 107, 115, 190, 374, 378-9, 419 xxi.
 'Ārif (853). *Ḩal Nāmah*, 283.—286 v.
 Arshad (c. 1084). *Divan*, 330.
 Ārzū, Sirāj ud-Dīn 'Ali Khān (1169) 232.
 Asad, 111.
- Asadi, 105, 106-8, 115, 124.
 Asadi. *Garshāsp Nāmah* (458) 195 I., 196 I., 201 I., 202.
 Asad-ullah Khān, 124, 412.
 Āṣaf, 111.
 Āṣaf Khān, 417 II.
 Āṣaf ud-Daulah (1212) 81-2, 408.
 Āṣafī, 128, 375.
 Āṣafjāh, 411.
 Aṣalat Khān, 411.
 Aṣar, Shafī'ā, 376.
 'Ashīk (1181). *Divan*, 340-41.—132.
 Ashki (972). *Divan*, 306.
 Āshnā, 111.
 Ashraf, of Azarbajian, 123-4.
 Ashraf Samarḳandi (854) 286 a.—107, 115.
 Ashraf Kāshāni, 107.
 Āshuftah, 128.
 Asīr, 111.—123-4.
 Aṣir Akhsikati, 107, 115.
 Aṣir Aumāni (665). *Divan*, 239 I.—107, 115.
 Asīri, 132.
 'Asjadī, 106, 108, 115.
 Aslam, v. Bādī' uz-zamān Abu 'l-Kāsim, 85.
 'Atā-ullah B. Mahmūd (929) 191 III., 192, 421 IV.
 'Atīkī (744). *Divan*, 260.
 'Attār, Farīd ud-Dīn (627). *Kulliyāt*, 235-7.—107, 115, 376.
 'Aṭṭīf, Muḥ. Jāmī' ul-Ḥikāyāt (625) 391-2.
 Auḥad ud-Dīn Gurgānī, 107.
 Auḥad ud-Dīn Kirmāni, 240.
 Auḥad ud-Dīn Māmarghi, 107.
 Auḥadī (738). *Divan*, Jām i Jam, Dah Nāmah, 258-9.—111, 115.
 Aumāni, Aṣir ud-Dīn (665). *Divan*, 239.—107, 115.
 Āzād, 111.—123-4.
 Āzād, Mir Ghulām 'Ali (or rather Muḥ. Mukīm of Kashmīr, who died A.H. 1150; v. Šubḥ i Gulshan, p. 6, and the Persian Catalogue, p. 1092a). *Continuation of Ḥamlah i Haidari*, 336.
 Āzāri (866) 201 III.—107.
 Azhari, 106.

- Azharī, 111.
 'Azīz, 123.
 'Azīz-ullah B. Asad-ullah. *Durr i Maknūn* (1151) 21.
 'Azīz-ullah Zāhidi. *Rauzat ul-Āshīkīn* (820) 278.
 Azraḳī (526). *Divan*, 211 III., 213 I., 224 III., 234 III.—105, 107, 108, 115, 190.
 'Ażud ud-Daulah Sultān Aḥmad. *Ta'rīkh i 'Ażudi* (1304) 72.
 Āzur, v. Luṭfī 'Ali Beg.
 Bāb, 'Ali Muḥ. Shirāzī (1266). *Bayān i Fārsi*, 12.
 Bābar. *Vāki'at i Bābari*, 75.
 Ibn Babayrah (321). *Kiṣṣah i Bilauhar*, 380, 36.—23.
 Badi' Tabrizi, v. Minuchihr.
 Badi' ud-Din Abu'l-Kāsim Muḥ. Aslam. *Gauhar i 'Alam* (c. 1200), 85, 86.
 Badi' Muḥ. Yazdi. A collection of Masnavis (1170) 376.
 Badi' uz-Zamān Rashid Khān (1107). *Lutā'if ul-Akhbār*, 78.
 Badīhi, 107, 390.
 Bahā Imāmi, 412.
 Bahā ud-Din al-'Amili (1030). *Miftāh ul-Falāḥ*, 8.
 Nān u Halvā, 376. *Shīr u Shakar*, 419 ix.—400, 403 15.
 Bahā ud-Din Marghīnāni, 107.
 Bahā ud-Din B. Ṣāhibkīrān, 107.
 Bahā ud-Din Zanjāni, 107.
 Babā-ullah, Ḥusain 'Ali (1309). *Letters*, 13-14, 403 13.
 Bahādur Shāh, 411.
 Bahār, Muḥ. 'Ali, 127-8.
 Bahjat, 127.
 Bahman Mirza (c. 1300). *Tazkirah i Muhammad-shāhi*, 124.—121, 171, 402 xxvii.
 Bahrām Mirza, 121.
 Baihaḳī, Abu'l-Ḥasan 'Ali. *Ta'rīkh i Baihaḳ* (563) 89.
 Baisunghar, Mirza (887) 196.
 Baizā, 123.
 Bakhtiyāri, 200.
 Bāki, 120, 124.
 Bandah, Muḥ. Rażī (1223). *Zīnat ut-Tavārikh*.—120, 123-4.
 Baridi Pādīshāh, 411.
 Barkyāruḳ, 197 II.
 Başır, 127.
 Bayāni, 'Abdullah Marvārid (922) 268.
 Bāzil (1124). *Hamlah i Haidari*, 386.
 Bazmi, 118.
 Bīdarbakht, 411.
 Bīdil, 'Abd ul-Kādir (1138) 338.
 Bīdil, Muḥ. Rāhīm, 120, 123-4, 127.
 Bijai Singh, Rājah, 411.
 Binā'i, 108, 115, 375.
 Bīnāvā, 120, 124.
 Bīshan La'l, t. Nāzir. *Kaiṣari Nāmah* (1297) 372.
 Bismil, 'Ali Akbar (c. 1280) 48.—120, 123, 127, 412.
 Burhāni, 107.
 Buzurg, Mirza, 120, 122-4.
 Castries (Maréchal de) 407.
 Chākar, 123, 127.
 Chand Bibi, 411.
 Dakīki, 190.
 Dārā, 120, 123-4.
 Dārā-shikūh, 411.
 Darvish, 132.
 Darvizah Ningarhāri. *Tazkirat ul-Abrār* (1021) 5.
 Daryā, 127.
 Dā'ūd Mustanfi (1183) 400.
 Dā'ūd Mutavalli, 376.
 Dā'ūd Pasha, 356.
 Daulat, 119-20, 123-4.
 Davā'i, 106.
 Dāvari, 370.
 Dīn Muḥammad (1006) 104.
 Diyānat Khān, 162.
 Durri Shushtari (c. 1241) 111.
 Efendi, 124.
 Elchi i Niẓāmshāh, v. Khwurshāh B. Kubād, 32.
 Faiz, v. Muḥ. Muhsin B. Murtaza.
 Faizi, 108, 127.
 Fakhr ud-Din B. Aḥmad Rādbāri. *Kanz ul-Hidāyah* (1253) 161.
 Fakhr ud-Din Ibrāhīm (825) 88.

INDEX OF PERSONS' NAMES.

289

- Fakhr ud-Din Mas'ud (Malik) 390.
 Fakhr ud-Din Rāzi (606). *Jāmi' ul-'Ulūm*, 142.
Ḩadā'ik ul-Anvār, 143.
 Fakhri B. Muḥ. Amīrī. *Tuḥfat ul-Ḥabīb* (c. 930) 375.
 Faikir 'Abbāsi (1199). *Vālih u Sulṭān*, 343.
 Falaki, 105, 115, 374.
 Fanā, 127.
 Faraj-ullah Shūshtarī (c. 1080). *Divan*, 327.
 Fardi, 124.
 Farhād Mirza (1305). *Niṣāb Ingilisi*, 187.—418 II., 400.
 Farhang, Abu'l-Kāsim, 370.
 Farid ud-Din Alḥval (c. 680). *Divan*, 213 III.—115.
 Fāris. *Divan* (bef. 1087) 271 IV.
 Farrukh, Muḥ. Ḥasan Khān (1237). *Divan*, 355.—119, 122-3.
 Farrukhi (429). *Divan*, 203-4.—105 I., 106, 108 I., 115, 190, 390.
 Faṣīḥī, 108.
 Fath 'Ali Khān, t. Ṣabā, 66, 118-20, 122, 124, 127, 188 II., 379.
 Fath 'Ali Shāh, t. Khākān, 118-124, 188 II., 378, 402 XXV.
 Fath-ullah Khān, 411.
 Fath-ullah Mirza, 121.
 Fauki. *Farhād u Shīrīn*, 376, 419 IV.
 Fayyāz, v. 'Abd ur-Razzāk Lāhiji, 324.
 Fazl-ullah Kazvīnī (c. 740). *Works*, 257.—107.
 Fazl-ullah Shīrāzī, t. Khāvari. *Ta'rīkh i Zulqarnain* (1251) 71. *Divan*, 358.—120, 123, 124, 127, 379.
 Fażl-ullah B. Shaikh ul-Mulük. *Ziyā ul-Ārifīn* (1272) 102.
 Fidā, 127.
 Fighāni (925). *Divan*, 258 IV.—108.
 Fikrat, 120, 123-4.
 Fili, 127.
 Firdausi. *Shāhnāmah*, 195-9, 263. *Yūsuf u Zulaykhā*, 200.—106-8, 115, 390.
 Firībi, 132.
 Firishtah (c. 1033). *Dustūr ul-Āṭibba*, 160.
 Furūgh, 127.
 Furūghi, 403 22.
- Fuzūlī (963). *Rind u Zāhid*, *Divan*, 304-5, 422 IV.
Laili Majnūn, 261 I. *Husn u 'Ishk*, 422 II.
 Ghā'ib, 127.
 Ghālib, 132.
 Ghāmāmi. *Divan* (1268) 366.
 Ghaughā, 127.
 Ghazā'iri, 108 I., 190.
 Ghazāl, 127.
 Ghazāli, 128.
 Ghiyāṣ ud-Dīn (c. 750) 162 V.
 Ghiyāṣ ud-Dīn Maṇṣūr (948). *Akhlaḳ i Maṇṣūri*, 150.
 Ghulām Bāsiṭ. *Ta'rīkh Mamālik i Hind* (1196) 83 II.
 Ghulām Jilāni Rāmpūri. *Jangnāmah* (c. 1213) 351.
 Ghulām Muḥammad Khān (c. 1213) 351.
 Gulandām (c. 791) 267, 271.
 Hādi Sabzavāri, Mulla (1295) 403 n.
 Hāfiẓ (791). *Divan*, 267-75.—115, 374, 417.
 Hāfiẓ i Abrū (834). *Zubdat ut-Tavārīkh*, 27.—423.
 Hāfiẓ Tanish. *Sharafnāmah i Shāhī* (997) 73.
 Hafiz ud-Dīn Aḥmad. *Inscriptions of Delhi* (1232) 415.
 Haidar Rāzi. *Ta'rīkh* (1028) 33.
 Haidar Kuli Mirza, t. Khāvar. *Divan* (1238) 359.
Mizān i Tabā'i (1242) 379.—120, 123.
 Haidar Tūniyāni, 162 IV.
 Hairati (961). *Kitāb i Mu'jizāt*, 303.
 Hajat, 132.
 Hājib, 120, 123-4.
 Ḥakīm, Muḥ. Yūsuf, 127.
 Ḥakīm, Maḥmūd (1268) 370.
 Hāli, 108, 123.
 Hāli, 'Abdullah Karbalā'i (1090) 400.
 Halīmī. *Lughāt*, 164-5.
 Hamd-ullah Mustaṇī. *Zaqar Nāmah* (735) 263.
Nuzhat ul-Kulāb (740) 136-7.
 Hamgar, v. Majd ud-Dīn Hamgar.
 Hamīd Ḳalandar, 374.
 Hāmid Khān, 411.
 Hamid ud-Dīn Balkhi, 107.
 Hamid ud-Dīn. *Mir'āt ul-Muhabkikīn*, 418 III.
 Harif, 119, 124.

- Hārūn (c. 700). *Divan*, 254.
 Ḥasan ‘Ali Mirza, 121.
 Ḥasan, Amīr (727) 286 4, 107.
 Ḥasan Beg Rūmlū. *Aḥsan ut-tavārikh* (985) 55.
 Ḥasan Chelebi, t. Shaidā. *Durrat ut-tāj* (1287) 356.
 Ḥasan Ghaznavi (565). *Divan*, 215 vi.—105, 107, 115, 190.
 Ḥasan B. Luṭf-ullah Tibrāni. *Maikhānah* (1040) 107.
 Ḥasan, Mulla, 348 iii., 123-4.
 Ḥasan Mutakallim, 107.
 Ḥasan Yazdi, t. Vāhib, 376.
 Hasrat, 120, 123-4.
 Hastings (Warren), 405.
 Hātif, 132, 378-9.
 Hātifī (927). *Khamsah*, 295, 305 ii.—108, 275.
 Hayāt, 128.
 Hāzīl Gilāni (1068). *Divan*, 325.
 Hidāyat, v. Rīza Kuli Khān.
 Hidāyat-ullah B. Mirza Aḥmad (1253) 161.
 Hijrān, 128.
 Hijri, 132, 378.
 Hilāl, 127.
 Hilālī (935). *Sīfāt ul-‘Āshikīn*. *Shāh u Darvīsh*, 302.—108, 375.
 Himmatyā Khān (1204) 411.
 Ibn Hindūshāh, v. Muḥ. B. Hindūshāh, 189.
 Hishmat, 120, 123.
 Ḫubāish B. Ibrāhim Tiflīsi. *Kānūn ul-Adab*, 425.
 Ḥumā, v. Muḥ. Ṣādīk Marvazi, 118.
 Ḥumām, 374-5.
 Ḥumāyūn Isfahāni, 378.
 Ḥumāyūn Mirza, 121, 123.
 Ḥumāyūn Pādishāh, 411, 417 ii.
 Hurmuz Mirza, 121.
 Husain, 124.
 Husain, of Sāri, 120.
 Husain ‘Akīli Rustamdarī. *Riyāz ul-Abraar* (979) 144.
 Husain ‘Ali Mirza (1251) 45, 120, 121.
 Husain B. Ghiyāṣ ud-Dīn. *Iḥyā ul-Mulūk* (1028) 97. *Khair ul-Bayān* (1035) 108-9.
 Ḥusain Hamadāni (1299). *Ta’rīkh i Jadīd*, 15.
 Ḥusain Kāshī (910). *Anvār i Snaili*, 381.
Mavāhib ‘Aliyyah, 1. *Lubb i Lubāb i Ma’nāvi*, 241-2.
 Ḥusain Khwānsāri, Aḳa, 376.
 Ḥusain B. Muḥ., Mīr. *Risālah i Mu’amma*, 192 v., 194.
 Ḥusain Shīrāzi Karbalā’i. *Ta’rīkh i Ahmad Shāh* (1305) 74.
 Ḥusaini Sādāt, 115.
 Ḥusām ud-Dīn ‘Ali B. Mas’ūd (Malik) 390.
 Ḥusām ud-Dīn Bukhārī, 107.
 Ḥusām ud-Dīn Nakhshābi, 107.
 Ibrāhīm Hamadāni, 417 ii.
 Ibrāhīm Khān, 123.
 Ibrāhīm Shāh Afshār, 402 xviii.
 Ibrāhīm Sultan B. Shāhmalik, 149.
 Ibrāhīm Sultan B. Shāhrukh, 193.
 Idrāki, 108.
 İmā, İsmā’il (1132) 400.
 İmād (Mir) 408.
 İbn ‘Imād (800). *Dah Nāmah*, 348 ii.
 İmād ud-Daulah, 412.
 İmād ud-Dīn B. Kaşīr (774) 43.
 İmādi, 105 i., 115, 190.
 İmāmi (686). *Divan*, 213 ii., iv., 245 i.—107, 115.
 İmāmvirdi Mirza, 120-1, 123-4.
 İnāyat Khān Rāsikh, 76.
 İnāyat-ullah B. Muhibb ‘Ali. *Tatīmmah i Akbar-nāmah*, 76.
 İrej Mirza, 121.
 İrākī, Fakhr ud-Dīn, 374.
 İbn Isfandiyār. *Ta’rīkh i Tabaristān* (613) 92.
 İshrāk, 123.
 İshrat, 120, 123.
 İskandar Munshi. ‘Ālam-ārā’i ‘Abbāsi, 59.
 İsmā’il Mirza, 121.
 İsmā’il, Shāh, 401 iii.
 İşmat Bukhārī (840). *Divan*, 282.—108.
 Al-Isnawī, 89.
 İstighnā, 111.
 İ’timād us-Salṭanah Mirza Muḥ. Ḥasan, 72.
 İ’tiżād us-Salṭanah, v. ‘Ali Kuli Mirza, 74.

- Tizzat, 120, 123.
 Izzat-ullah. *Travels* (1228) 133.
 Ja'far Beg, Āsaf Khān (1021). *Divan*, 314 II.
Khusrau Shīrīn, 314 I., 315.
 Ja'far Ja'fari. *Sharh ul-Aurād*, 20.
 Ja'far Khān Zand, 402 xxii.
 Ja'fari, 107.
 Jahān, 123.
 Jahāngīr. *Jahāngīr Nāmah*, 77.—408, 417 II.
 Jahānshāh Mirza, 121, 123.
 Jaisingh Savāī, 411.
 Jājarmi, Badr ud-Dīn, 107.
 Ibn Jājarmi, 107.
 Jalāl ud-Dīn Mirza, Ihtishām ul-Mulk, 99.
 Jalāl ad-Dīn Rūmī (672). *Maṣnavī*, 240-1. *Divan*, 243-4.—18, 115.
 Jalāl Munajjim. *Ta'rikh i Shāh 'Abbās* (1020) 57.
 Jamāl ud-Dīn Ashhari, 107.
 Jamāl ud-Dīn Husain Injū. *Farhang i Jahāngīri*, (1017) 168.
 Jamāl ud-Dīn İsfahāni (588). *Divan*, 224 IV.—115.
 Jamāl ud-Dīn Khwānsārī (1125). *Mīftāh ul-Falāḥ*, 8.—400.
 Jamāl ud-Dīn Samarkandi, 107.
 Jamāli Mihrijirdi. *Bahman Nāmah* (c. 502) 201 III.
 Jāmi (898). *Divan*, 287-8. *Hajt Aurang*, 289-94. *Treatise on rhyme*, 192 IV. *Lava'iḥ*, 419 I.—107, 108, 275, 286.
 Jāni, Hāji Mirza (1268) 15.
 Jānsipār Khān, 411.
 Jauhari Zargar, 107.
 Javād Karbalā'i (c. 1301) 15.
 Javāhir Rakām, 408.
 Kā'āni (1270). *Divan*, 367.—127, 348 IV.
 Kābil, 123-4.
 Kādiri, 107.
 Kāhi, Kāsim, 417 II.
 Kaikā'ūs B. Iskandar. *Kābūs Nāmah* (475) 145.
 Kaikā'ūs Mirza, 121.
 Kaikhusrāu Mirza, 121.
 Kaikübād Mirza, 121.
 Kalim, 376, 417 II., 419 X.
 Kamāl İsfahāni (635) 107, 115, 374.
- Kamāl Khujandi (803). *Divan*, 275-6.—286, 420 II.
 Kamāl ud-Dīn Husain Khwārazmi (833). *Naṣīḥat-nāmah i Shāhī*, 149.
 Kamāl ud-Dīn Husain Tabīb (c. 990) 159.
 Kāmī, 108, 128.
 Karīm Khān Zand, 412, 402 XX., XXI.
 Kashif, v. Muḥ. Sharīf, 396.
 Kāsim 'Ali Khān, Navvāb, 409.
 Kāsim ul-Anvār (837). *Divan*, 280-81. *Anīs ul-'Arīfīn*, 280 II. *Risālat ul-Amānah*, 280 III.—275.
 Kāsim B. Dūst 'Ali Bukhāri (c. 1000). *Kashf ul-Autār*, 162 IV.
 Kāsim Junābādi, 106.
 Kāsim 'Ali Khān, Stowe, Or. 18.
 Katarān (c. 450). *Divan*, 204 III., 207-8, 245 II.—105, 107, 115, 374.
 Kātibī (888) 275.
 Kātrah, Mirza 'Abd ul-Vahhāb. *Divan* (1235) 357.—127.
 Kaukab, 120, 123-4, 127.
 Kauşar, 123-4.
 Kayūmarş Mirza, 121.
 Kazvīnī (682). *Ajā'ib ul-Makhlūkāt*, 135.
 Khādim, Bābā Kāsim, 376.
 Khādim, of Isfahan, 128.
 Khādim, Sayyid Isma'il of Kūm, 127.
 Khākān, v. Fath 'Ali Shāh.
 Khākānī. *Tulūfat ul-'Irākain*, 221. *Divan*, 221 II.—105, 107, 115, 190, 374, 379.
 Khālid, Shams ud-Dīn, 107.
 Khalil Kazvīnī (1089) 400.
 Khān Ahmad of Gilān, 106.
 Khāndaurān (1167) 51.
 Ibn Khaṭīb, 107.
 Khāvar, v. Ḥādar Kuli Mirza.
 Khāvar, Mahmūd Khān, 120, 123, 127.
 Khāvari, v. Fazl-ullah Shirāzi, 71.
 Khāvari, Ma'sūm, 118, 119.
 Khāvari, Muḥ. Bākīr, 127.
 Khurram, 124, 127.
 Khusrau Dīhlavi, Amīr (725). *Divan*, 220 IV.

INDEX OF PERSONS' NAMES.

- Khamsah*, 255. *Kirān us-Sa'dain*, 256.—107, 275, 376.
 Khusrau Khān (1250) 129.
 Khusrau Khān Kirmāni, 412.
 Khusravi, Muḥ. Ḳuli Mirzā, 120, 121, 123, 124, 379.
 Al-Khuwāri, 'Ali B. 'Abi Ṣalih, 89.
 Khwāju (c. 750). *Divan*, 262.—196 II., 374.
 Khwānd-amīr (941). *Ma'āṣir ul-Mulūk*, 29. *Khulāsat ul-Akhbār*, 30. *Habib us-Siyar*, 31.
 Khwurshāh B. Ḳubād, Elchi e Nizāmshāh (972).
Ta'rīkh, 32.
 Khwushkālchand. *Ta'rīkh i Muḥammadshāhi*, 37.
 Kisā'i, 106, 108, 115.
 Kivām ud-Din Nizām ul-Mulk (892) 101.
 Krusinski. *Afghan invasion*, 63.
 Kūchak, Sayyid (c. 1200). *Divan*, 345.
 Kudrat, 128.
 Kudsi (1056). *Divan*, 323.
 Kūhi, 'Ali Bābā (442). *Divan*, 271 II.
 Kummi, Ḥasan B. Muḥ. *Kitāb Kumm* (378) 88.
 Kummi, Ḥasan B. al-Ḥasan (825) 88.
 Kuşhāri, 'Abd ul-Karim (465). *Risālah*, 16.
 Kutb ud-Din Bakhtiyār Kāki (633) 238.
 Kuṭubshāh, Muḥ., 146, 237.
 Lāmi'i (c. 550). *Divan*, 212 II.—105, 115.
 Lisān ul-Ḥakk, v. 'Abdullah B. Muḥ. 'Ali, 371.
 Lisāni, 108.
 Luṭf 'Ali Beg, t. Āzur (1195). *Ātashkada*, 114.
 Madhūsh, 379.
 Maftūn, 'Abd ur-Razzāk, 118, 120, 124.
 Maghribi (809). *Divan*, 277 I.
 Mahd Auliya, 403 ?.
 Mahdi, Mirza. *Ta'rīkh i Nādiri*, 65. *Sanglākh*, 176.
 Mahjūb, 127.
 Mahjūr, 127.
 Maḥmūd Khān, Malik ush-Shu'arā, 412.
 Maḥmūd B. Khwāndamīr, *Hist. of Shah Ismā'il and Tahmāsp* (955-57) 53.
 Maḥmūd Mirza. *Ta'rīkh i Ṣāhibkirāni* (1248) 70.
Gulshan i Maḥmūd (1236) 121. *Safīnat ul-Maḥmūd* (1240) 122. *Bayān ul-Maḥmūd* (1240) 377. *Maḥmūd ul-Lughah*, 174.—120, 123-4.
- Maḥmūd B. Muḥ. al-Īji, called Najīb, *Hist. of Muḥ.* (c. 850) 43.
 Maḥmūd Shihābi, 411.
 Maḥram, v. 'Abdullah B. Muḥ. 'Ali, 371.
 Maḥram, Muḥ. 'Ali, 127.
 Maḥram, Aḳa Ḥusain 'Ali, 123.
 Maḥrūm, 120.
 Mā'il, 118, 120, 123-4.
 Maimandi, 107.
 Majd ud-Dīn Hamgar (686). *Rutā'is*, 211 II., IV., VII.—115.
 Majd ud-Dīn Muḥ. Majdi. *Zinatul-Majālis* (1004) 395.
 Majnūn, 127.
 Majzūb (1093). *Divan*, 331.
 Majzūb 'Ali Shāh, 387.
 Maktabi (c. 900). *Laili u Majnūn*, 298-9.—108.
 Maktūm, 128.
 Malik Kāsim Mirza, 121, 124.
 Malik Kammi, 108.
 Malik, Muḥ. Mahdi, 128.
 Malik Manṣūr, 121.
 Al-Malik al-Mujāhid Ali (764) 161.
 Mānakji Līmji (c. 1308) 15, 42, 99.
 Manṣūr, 120, 123-4.
 Manzār, 127.
 Manzūr, 120, 123.
 Marvārid, 'Abdullah, t. Bayāni (922) 268.
 Marzabān B. Rustam. *Marzabān Nāmah*, 382-3.
 Mashrab, 127.
 Mashrikī, 107-8.
 Mashrikī, Shams. *Divan*, 277 II.
 Masīḥ, Rukn ud-Dīn Kāshi (1066) 108, 376.
 Masīḥ uz-Zamān (1061) 162 II.
 Mas'ūd i Sa'd, 105, 107, 108, 115, 190.
 Maṭlab, Mirza, 412.
 Mazhar, 128.
 Mazlām, 127.
 Mihri, 376.
 Mijmar, Sayyid Ḥasan, 107.
 Mijmar, Sayyid Ḥusain (1225). *Kulliyāt*, 354.—118-19, 120, 123-4, 379.
 Minūchihr, Badi' Tabrizi. *Al-Iḥyā fil-Mu'amma* (c. 800) 420 II.

INDEX OF PERSONS' NAMES.

293

- Minūchihr Khān (1263) 127.
 Minūchihr Mirza, 121.
 Minūchihi (432). *Dīvān*, 206, 212 v., 2244.—105,
 107-8, 115, 190, 374.
 Mīr Ahmad Khān, 411.
 Mīr ‘Ālam. *Hadīkat ul-‘Ālam*, 84 I.
 Mīr Jumlah, 411.
 Mirak Nakkāsh. *Dīvān* (1053) 322.
 Miram Siyāh (c. 960). *Dīvān*, 353 II.
 Mirzā Beg B. Ḥasan. *Rauzat us-Ṣafavīyyah* (1038)
 58.
 Miskin, 127.
 Mu’ayyad Nasafī, 107.
 Mubāriz Khān, 411.
 Mughiṣ Hānsavi, 374.
 Muḥ. B. ‘Abd ul-Fattāḥ Tanakābuni (1124) 400.
 Muḥ. ‘Abd ur-Rahmān B. Rūshān Khān, 74.
 Muḥ. ‘Ali, t. Bahār. *Madā’ih Mu’tamadiyyah* (1059-
 1063) 127-8.
 Muḥ. ‘Ali B. Iskandar Shirvāni. *Ḥakīkat ul-
 Hakā’ik* (1252) 387.
 Muḥ. ‘Ali Khān Shīrāzī (1210) 66.
 Muḥ. ‘Ali Mirza, t. Daulat, 119-21, 123.
 Muḥ. Amin Mirza, 121.
 Muḥ. Amin Vakāri. *Guldastah i Andīshah* (c. 1090)
 399.
 Muḥ. B. Amir Fazl-ullah, 423.
 Muḥ. A’ẓam Didahmari, 85.
 Muḥ. Bākīr B. Ghāzi Kazvīnī (1080) 400.
 Muḥ. Bākīr Majlisi (1110). *Zā’idah Zād ul-Ma’ād*,
 11. *Tazkīrat ul-A’imma*, 44. *Hilyat ul-
 Muttaķīn*, 153.—380, 400.
 Muḥ. B. Dā’ud Shādiyābādi. *Mīṣṭāh ul-Fużalā*
 (873) 163.
 Muḥ. Fāżil, t. Rāvi (1252). *Anjuman i Khākān*,
 120.—123-4.
 Muḥ. Hādi B. Muḥ. Ṣāliḥ Māzandarāni (1088) 400.
 Muḥ. Hashim. *Zīvar i Āl i Dā’ud* (1226) 64.
 Muḥ. Ḥasan B. Ma’ṣūm Kazvīnī (c. 1250). *Riyāz
 ush-Shahādah*, 45.
 Muḥ. B. Hindūshāh. *Dustūr ul-Kātib*, 189.—167.
 Muḥ. Ḥusain, Adib, 212 v.
 Muḥ. Ḥusain Mirza, t. Ḥishmat, 123.
- Muḥ. Ḥusain B. Ṣāliḥ Māzandarāni (1088) 400.
 Muḥ. Ḥussain Tafrishi, 107.
 Muḥ. Ibrāhim Naṣīrī. *Dastur i Shahriyārān*
 (1110) 62.
 Muḥ. B. Jalāl Rīzāvi (1028) 162 I.
 Muḥ. Jūibārī, Khwājah, 73.
 Muḥ. Karīm B. Mahdi Kūli. *Farhang i Muham-
 madshāhī* (c. 1250) 171.
 Muḥ. Kāsim Khān Kājar, 140.
 Muḥ. Kāsim Khān, t. Shaukat, 120, 123, 127.
 Muḥ. Kāzim Vālih, 403 I.
 Muḥ. Khān Kājār, 412, 403 II.
 Muḥ. Khān (Mirza), 127.
 Muḥ. Khān (Sharaf ud-Dīn Ughli) (955) 53.
 Muḥ. B. Kīvām Balkhī, 233.
 Muḥ. Kūli Kājār. *Lubb ul-Lubāb* (1097) 38.
 Muḥ. Kūli Mirza, v. Khusrāvī.
 Muḥ. Laṭīf. *Mir’āt ul-Hind*, 83.
 Muḥ. Mahdi Kā’imi, t. Ḥayāt, 128.
 Muḥ. Mahdi Mirza, 121.
 Muḥ. B. Manṣūr. *Javāhir Nāmah*, 153.
 Muḥ. B. Mas’ūd Mas’ūdi. *Jahān Dānish* (643) 154.
 Muḥ. Ma’ṣūm Kazvīnī (1091) 400.
 Muḥ. B. Muḥ. Dārābī. *Laṭīfah i Ghaibī* (1087)
 417 I.
 Muḥ. Muhsin B. Murtaṣa, t. Faiż (1091) 400.
 Muḥ. Muhsin Mustaufi. *Zubdat ut-Tavārikh* (1154)
 36.
 Muḥ. Muhsin Sāvī (1080) 400.
 Muḥ. B. Murtaṣa Hādi (1096) 400.
 Muḥ. B. Mu’tamad Khān, 76.
 Muḥ. Naṣīr Tabrizī, 403 II.
 Muḥ. Rażī Tabrizī, t. Bandah (1223). *Zinat ut-
 tavārikh*, 39.—120, 123-24.
 Muḥ. Rīza Mirza, t. Afsar, 120-21, 139.
 Muḥ. Sa’d, t. Ghālib. *Sharh i Shāfiyah*, 175.
 Muḥ. Ṣādiq Marvazi, t. Humā. *Zinat ul-Madā’ih*
 (1223) 118-19.—71, 120, 214, 127, 403 II.
 Muḥ. Ṣādiq Mūsāvi, t. Nāmi (1204). *Khusrāu
 Shīrīn*, 346-7. *Vāmīk u ‘Aṣrā*, 348-9.
 Muḥ. Ṣāliḥ Kazvīnī, t. Raughāni, 400.
 Muḥ. B. Sayyid Aḥmad ‘Āmilī, ‘Abd ul-Hasib.
 Takdīs ul-Anbiyā, 10.

- Muh. Shāh of India, 411.
 Muh. Shāh Kājär, 387, 402 xxvii., 403 3, 4.
 Muh. Shāh Saljūk, 201 iii.
 Muh. Sharif, t. Kāshif. *Sirāj ul-Munīr* (1030) 419 n., 422 1. *Khazān u Bahār* (1060) 396.
 Muh. Tāhir Naṣrābādī. *Tazkirah* (1083) 110.
 Muh. Taķi Majlisī (1070). *Lavāmi'*, 23.
 Muh. Taķi Mirza, t. Shaukat, 120, 121, 123.
 Muh. Vali Mirza, 121.
 Muh. Zamān Khān, 417 II.
 Muh. B. Zufar. *Ta'rīkh i Bukhārā* (574) 87.
 Muḥīt, Ma'sūm, 120.
 Muhiyī. *Futūh ul-Haramain*, 301.—275.
 Mu'in Yazdi. *Mavāhib i Nāhi*, 50.
 Mu'in Zamji Asfizāri. *Rauzāt ul-Jannāt* (897) 94.
 Mu'in ud-Dīn Shahristānī, 107.
 Mu'inī Juvainī. *Nigāristān*, 394.
 Mu'izzī, 105, 107, 108, 115, 190, 374, 379, 390.
 Mujīr Bailakānī, 107, 115, 190.
 Mu'jiz-Kalam, 411.
 Mukhtārī (554). *Divan*, 211 vi., 215 vii., 216.—105, 107, 115, 190.
 Mu'līmī, 108.
 Mumtāz Mahall (1040) 413.
 Mūnis, 120, 123.
 Munshi, 127.
 Munṣif. *Badi' ul-Afkār* (1239) 378.
 Munṣif, Muḥ. Ismā'il (1060) 396.
 Murtaza 'Alam ul-Huda (c. 658). *Tabṣirat ul-'Avām*, 7.
 Murtaza Kuli Khān Shāmlu, 400.
 Murtaza B. Muḥ. Mu'min, 400.
 Müsa B. Ayyūb Naşrapūri. *Shir'at ul-Islām*, 4.
 Muṣhīkī, 108.
 Mušīr, 120.
 Muškin-Kalam, 411.
 Muštāk, 132.
 Mu'tamad Khān, 76 II.
 Mutī', 127.
 Mu'yālī. *Divan* (850) 285 III.
 Mużaffar, t. Shīfa'i (963). *Akhīlāk i Shīfa'i*, 151.
 Mużaffar ud-Dīn Mirza, Valī-'ahd, 412.
 Mużnib, 124.
- Nabil, Mirza Muḥ., 12.
 Nadim, 'Ali Akbar, 127.
 Nadim, Muḥ. of Barfurūsh (1241). *Mufarrih ul-Kulab*, 397.—120, 123.
 Nādir Shāh, 402 xvi., xvii.
 Naghmah, 127.
 Naḥḥās Rāzi, 107.
 An-Naishābūri al-Ḥākim (405) 89.
 Najābat Khān, 411.
 Najāt, Mir (c. 1126). *Gul i Kushti*, 337, 376.
 Najīb, v. Mahmūd B. Muḥ. 43.
 Najīb Jurpādakānī (625). *Divan*, 234 I.—108 I.
 Najm ud-Dīn Dāyah (654). *Miṣād ul-'Ibād*, 17.
 Najm ud-Dīn Kubra. *Sifat ul-ādāb*, 154.—108.
 Nāmi, v. Muḥ. Sādiq Müssavi, 346.
 Narshakhi (348). *Ta'rīkh i Bukhārā*, 87.
 Nashāt, v. 'Abd ul-Vahhab İsfahānī, 188 II.
 Nashātī, 119, 120, 123, 127.
 Naṣīb, 124, 132.
 Naṣībī, 108.
 Naṣīḥ B. Zafar, 215 IV.
 Naṣīr Adib, 107.
 Naṣīr 'Ali (1108) 169, 376.
 Naṣīr Hamadānī (1030). *Divan*, 318 II.—376, 417 II.
 Naṣīr Jang, 411.
 Naṣīr i Khusrāu (481). *Divan*, 209-10.—105, 107, 115, 419 XV.
 Nāṣir ud-Dīn Shāh, 412, 402 xxviii.-xxxI., 403 5, 6.
 Nāṣir ud-Dīn Tūsī (672). *Akhīlāk i Nāṣiri*, 147-8.
Bist Bāb, 155 II. *Tansūk Nāmah*, 157.—107.
 Nasīrī, v. Muḥ. Ibrāhīm, 62.
 Naṣr-ullah, 124.
 Ibn Naṣūh, 111.
 Nāṭik, 119, 127.
 Naūī. *Sūz u Gudāz*, 313, 376, 419 x.—108, 376.
 Nauras, Muḥ. Ḥusain (c. 1100). *Divan*, 333.
 Navā, Darvīsh Ḥusain. *Tazkirah* (c. 1253) 115.—124.
 Navā'i, v. 'Alishīr.
 Navā'i, Muḥ. Taķi, 123.
 Nayyir, v. 'Ali Asghar, 368.
 Nazr 'Ali Mirza, 123-4.

- Nāzir, v. Bishan La'l, 372.
 Nazīri (1022). *Divan*, 316.—108.
 Ni'mat-ullah Vali (834). *Divan*, 279.
 Ni'mat-ullah Yazdi, 159.
 Niyāzi, 132.
 Nizām Dast i Ghaib (1029). *Divan*, 319.
 Nizāmi 'Arūzī. *Chahār Maqālah* (552-6) 390,
 418.
 Nizāmi Ganjavi (c. 610). *Khamsah*, 225-9.—107,
 115, 374.
 Nujūmi Haravi, 56.
 Nür ud-Din Rāzī, 107.
 Nür ud-Din Vali, 85.
 Nūri, Nür ud-Din Isfahāni (1000). *Divan*, 224 v.,
 422 vi.
 Nürjahān Bīgam, 411.
 Nuşrat, Sultān Ḥussain, 120, 123.
 Nuşrat ud-Din Atābak, 257.
 Nuvidi, v. 'Abdi.
 Partav, 'Ali Riza, 127.
 Parvānah, Muḥ. Şādīk, 120, 127.
 Pindār Rāzī, 108 I.
 Pūr Bahā, 107.
 Pūr Ḥasan, 107.
 Rabib ud-Din Abu 'l-Kāsim Hārūn (c. 610) 382.
 Rafī' ud-Din Ibrāhim Shirāzi. *Tazkirat ul-Muluk*
 (c. 1020) 83 III.
 Rafī' ud-Din Lunbāni (603). *Divan*, 239 IV.—107.
 Rafī' ud-Din Vā'iz (c. 1105). *Abvāb ul-Jinān*, 152.
 Divan, 834.—400.
 Rafī' i Naishāpūri, 107, 111.
 Rafīk (1212). *Divan*, 349.—132.
 Rāghib Isfahāni (c. 500). *Zarīrah*, 146.
 Raḥīm, 'Ali Beg, 412.
 Rākim, Sa'd ud-Din Muḥ. (c. 1090). *Divan*, 332.
 Rakhsān, 128.
 Rām Mohan Rai (1249). *Tuhfat ul-Muvaḥḥidīn*,
 22.
 Ramzi Isfahāni, 106.
 Ranvar Singh, 411.
 Rashid Vaṭvāt (578). *Hadā'ik us-Sikr*, 188, 420 I.
 Divan, 212 IV., 234 II. *On metre*, 191 II.—105,
 107, 115, 190, 379.
 Rashid ud-Din Fażl-ullah (718). *Jāmi' ut-tavārīkh*,
 25-6.
 Rashidi Samarqandi, 107.
 Raunaḳ, v. 'Abdullah B. Muḥ. Aḳā, 129.
 Raunaḳ, Muḥ. Hāshim, 127.
 Rāvī, v. Muḥ. Fāzil, 120.
 Rażī Artimāni, 376.
 Rażī B. Mirza Muḥ. Shafī', 118-19.
 Rażī ud-Din Khashshāb, 107.
 Rażī ud-Din Muḥ. B. Ḥasan (1096) 400.
 Rażī ud-Din Naishāpūri, 107, 115.
 Redhouse. *Thesaurus*, 177-86.
 Revari (Rājah of), 134.
 Rif'at, Fath-ullah, 127.
 Riyāzī Samarkandi (884). *Divan*, 285 II.—275.
 Riza B. Rażī Tabrizī, 124.
 Riza Kuli of Hamadān, 127.
 Riza Kuli Khān, t. Hidāyat (1288). *Nizhād Nāmah*,
 42. *Majma' ul-Fusaḥā*, 125. *Riyāz ul-'Ārifīn*,
 126. *Miftāḥ ul-Kunūz*, 221 II. *Hidāyat*
 Nāmah, 364 I. *Anīs ul-'Āshiḳīn*, 364 II.
 Divan, 365.—93, 212 v., 412.
 Rüdagī, 106, 107, 108, 115, 204 III., 390.
 Rūh-ullah Khān, 411.
 Rūhi, 107.
 Rū'i, 106.
 Rukn ud-Din Kāshi, v. Masīḥ.
 Rūshan, 127.
 Rūshan-ḳalam, 411.
 Sa'ādat-ullah Khān, 411.
 Sabā, v. Fath 'Ali Khān.
 Sabāḥi, Sulaimān, 118, 132, 379.
 Sabūr, Ahmād, 118-120, 123-4.
 Sa'd al-Varāvini. *Marzabān Nāmah* (c. 610) 382-3.
 Sa'd ud-Din Sa'īd, 107.
 Sa'd-ullah Khān, 411.
 Sa'd ud-Din Shūshtarī, 107.
 Sa'di (690). *Kulliyāt*, 246-8. *Gulīstān*, 249-50.
 Büstān, 251. *Pand Nāmah*, 252-3.—115, 374.
 Sadr ud-Din Muḥ. Kazvīni (1080) 400.
 Sadr ud-Din Muḥ. Shirāzi (1050) 417 II., 123.
 Sadr ud-Din Tabrizī. *Farhang i 'Abbāsi* (1225)
 170.

- Şafâ, 'Abd ul-Vâsi', 127.
 Şafa'i, Aḥmad Narāki, 123.
 Şafa'i, Mulla Muḥ., 127.
 Şâfi, Aḥmad of Narāk, 124, 132.
 Şâfi, Shâh, 402 v.
 Sâghar, Muḥ. of Shirâz, 124.
 Sâghar, Muḥ. Ibrâhîm of Isfahan, 127.
 Sahâb, Sayyid Muḥ., 118-20, 123-4, 379.
 Sahbâ, Aḳa Muḥ. Taḳi, 132.
 Sâlib, daughter of Shahbâz Khân, 119.
 Sâlib, Muḥ. Taḳi, 120, 123, 127.
 Sâhiri, 108 4.
 Sâ'ib (1088). *Divan*, 328-9.—376, 419 x., xii.
 Sa'id B. As'ad, 212 i.
 Sa'id B. Muḥ. al-Katṭân. *Sirâj ul-Kulûb*, 3.
 Sa'idi (1069). *Divan*, 422, vii.
 Saif ud-Dîn Akhsikati, 107.
 Saif ud-Dîn Hâji. *Āṣâr ul-Vuzarâ* (883) 101.
 Saif ud-Dîn Isfarangi (666). *Divan*, 220 ii.—115.
 Saif-ullah Mirza, 121.
 Saifi (c. 910). *'Arâz*, 191 i.
 Saifi, Yâdgâr Beg (870) 275 ii.
 Sâ'in ud-Dîn Shirâzi, 107.
 Sâki, Musta'idd Khân (1136) 335.
 Sâkîb, 127.
 Sâlim, Salim 'Atṭâr Yazdi, 376.
 Salim, Muḥ. Kuli, 376.
 Salmân Sâvâji (779). *Divan*, 220 iii., 265-6.
 Khwurshîd u Jamshîd, 265 v., 266. *Firâk Nâmah*, 265 vi., 266.—374, 379.
 Sâm Mirza. *Tuhfah i Sâmi*, 103.
 Sanâ'i, Ḥâkim (c. 545). *Divan*, 214, 215 iii.
 Hadîkah, 215 i.—105, 107, 115, 190.
 Sanâ'i Mashhadî (996). *Divan*, 309 i.
 Sangîn Beg, 415.
 Şani' ul-Mulk, 412.
 Sarshâr Najaf Kuli Khân, 123-4.
 Sarv i Âzâd, 196 v.
 Sayyid Kûchak (c. 1200). *Divan*, 345.
 Sha'af, 'Abdullah Kümmi, 376.
 Shâh (Mulla) (1072) 180.
 Shâh 'Alam, 411.
 Shâh 'Ali B. 'Abd ul-'Ali. *Majâlis un-Nafâ'is*, 104.
 Shâh Malik, Amîr (829) 149.
 Shâh Shujâ' Muzaffari, 146.
 Shâh Shujâ', of Afghanistan (1258). *Divan*, 361.
 Shâhid Tîhrâni, 376.
 Shahîdi, 108.
 Shâhîn, 127.
 Shâhjahân, 411, 413.
 Shâhkûli Mirza, 121.
 Shâhpûr Mirza, 121.
 Shahrazûri. *Tâ'rîkh ul-Hukamâ* (c. 600) 100 i.
 Shâhrûkh, 402 xix.
 Shaidâ (c. 1080). *Divan*, 326.
 Shaidâ, v. Hasan Chelebi, 356.
 Shâ'ik, 124, 128.
 Shaikh 'Ali Mirza, 121, 123-4.
 Shams i Fakhri, 167.
 Shams i Kais. *Al-Mu'ajjam* (c. 630) 190.
 Shams i Mashrikî. *Divan*, 277 ii.
 Shams i Tabriz. *Divan*, 243-4.
 Shams ud-Dîn Muḥ. Kashmîri, 167.
 Shâpûr (c. 1030). *Divan*, 321.—108.
 Shâpûr, Shaikh 'Ali Mirza, 120, 123-4.
 Sharaf Râmi (795). *Anâs ul-Ushshâk*, 420 iii., 421
 iii. *Hadîkat ul-Hâka'îk*, 421 v.
 Sharaf ud-Dîn Khân Bitllişî. *Sharaf Nâmah* (1005) 95-6.
 Sharaf ud-Dîn Fażl-ullah Kazvîni (c. 740). *Works*,
 257.—107.
 Sharaf ud-Dîn Shufurvah (c. 600). *Divan*, 239
 iii.—107, 118, 190.
 Sharaf ud-Dîn Yazdi (858). *Hulâl i Muṭarraz*, 193.
 Sharaf Shâh, 107.
 Sharar, Husain 'Ali Beg, 118.
 Sharif Tabrizi, 108.
 Sharif İşfahâni, 108.
 Shaukat, Muḥ. Taḳi Mirza, 120, 123-4.
 Shaukat, Muḥ. Kâsim, 120, 123.
 Shanki (c. 800) 286 r.
 Shifa, 123.
 Shifâ'i, v. Muzaffar, 151.
 Shihâb, 'Abdullah Turshizi (1215). *Khusrav Shîrîn*,
 352 i. *Hist. of 'Ali Murâd Khân*, 352 ii.
 Divan, 353.

- Shihāb, Naṣr-ullah, 127.
 Shiḥnāh, 120, 123-4.
 Shujā', son of Shāhjahān, 411.
 Shujā', Shāh (1258). *Divan*, 361.
 Shukr-ullah B. Shihāb ud-Dīn. *Bahjat ut-tavārikh* (861) 28.
 Simā, 127.
 Sipīr, 128, 377.
 Sirāf, Ḥusām ud-Dīn, 392.
 Sirāj ud-Dīn Sijistānī, 107.
 Sūdī. *Sharḥ Divan Hāfiẓ*, 274.
 Șinī Măzandarānī, 107.
 Suhaili (907) 275.
 Sulaimān Khān, 123.
 Sulaimān Mirza, 121.
 Sulaimān Ṣafāvī, Shāh, 402 ix.
 Sultān Aḥmad Mirza, 121.
 Sultān Aḥmad, Sardār, 403 ii.
 Sultān Ḥamzah Mirza, 121.
 Sultān Ḫusain Bālqarā. *Divan*, 300.—417 ii.
 Sultān Ḫusain Ṣafāvī, 402 xii.-xiv., 403 i.
 Sultān Ibrāhīm Mirza, 121.
 Sultān Muḥammad Mirza, 121.
 Sultān Muṣṭafa Mirza, 121.
 Sultān Salim Mirza, 121.
 Sultāni, 120.
 Surūr, 123.
 Surūri. *Sharḥ i Hāfiẓ*, 273.
 Surūri, Sikandar. *Divan* (1114) 335.
 Sūzani, 105 i, 108, 115.
 Tabib, ‘Abd ul-Bāki (1168). *Divan*, 339.
 Tabib, Muḥ. of Burūjird, 124, 132.
 Tāhir, Hasan Khān, 120.
 Tāhir, of Hamadān, 127.
 Tāhir Naṣrābādi. *Tazkirah* (1083) 110.—376.
 Tāhir Vahid. *Hist. of ‘Abbās II.*, 60, 61.—34.
 Tahmāsp I., Shāh, 402 i.-iii.
 Tahmāsp II., Shāh, 402 xv.
 Tahmāsp B. Daulatshāh (1279) 400.
 Tahmāsp Mirza, 123.
 Tahmūraş Mirza, 121.
 Tā’ir, 123-4.
 Tajallī, 376.
 Taḳī, 124.
 Taḳī ud-Dīn Kāshānī. *Khulāṣat ul-Ash‘ār* (996) 105.
 Ṭālib Āmulī, 108, 376.
 Ṭāli‘i (858) 286 e.
 Tarab, 120, 123.
 Tārāj, 127.
 Ta’sīr, Muḥ. Muhsin (1091) 400.
 Taslim. *Kazā u Kadar*, 419 xvii.
 Tauhid, Muḥ. Ismā‘il, 370.
 Tavakkul Beg Kulali. *Nuskah i Ahvāl i Shāhi* (1077) 130.
 Tazārv, 128.
 Timūr, Amir. *Tuzuk i Timuri*, 51.—411.
 Tipu Sultān, 406.
 Tishnah, 127.
 Tūba, 128.
 Tūfān (1190). *Divan*, 342.—132.
 Ṭughrā, Mulla, 323, 376, 419 xviii.
 Ṭughrul, 120, 123-4.
 Tūsi (869) 286 i.
 Tūti, 123-4.
 ‘Ubaid Zākāni (772). *Kulliyāt*, 264.—374.
 Ulfat, 111.
 Ulfati, 111.
 Ulugh Beg (853). *Zīj*, 156.
 Ibn Umailah al-Marāghi (778) 43.
 ‘Umar Khayyām (517) 390.
 ‘Umdat ul-Mulk, 411.
 Ummid, 123, 127.
 Ummidi (930). *Divan*, 422 viii.
 ‘Unṣuri (431). *Divan*, 204 ii., 205, 212 iii.—105, 106, 108, 115, 190, 390.
 ‘Urfi (999). *Divan*, 310. *Farhād u Shīrīn*, 310 a, 311 ii.—108, 309 ii., 311, 419 xii., xiv., 376.
 ‘Uzri, 132.
 Vafā (1200). *Divan*, 344.—123, 127.
 Vafā'i, 120, 123.
 Vafā'i, Ḥusain. *Risālah*, 167.
 Vāhib, Hasan Yazdi, 376.
 Vahid, v. Tāhir Vahid.
 Vahshi (991). *Farhād u Shīrīn*, 303, 376, 418 ii., 419 iii.—376, 419 vi.

- Vā'iz, v. Raft' ud-Dīn Vā'iz, 152.
 Vakār, Ahmād. *Bahrām u Bihrūz* (c. 1274) 369.—
 370.
 Vakāri, v. Muḥ. Amin, 399.
 Vālā, 123-4.
 Vālih, 124.
 Vālih, v. 'Ali Küli Khān, 112.
 Vassāf. *Ta'rīkh ul-Vassāf*, 49.
 Visāl Shirāzi (1263). *Farhād u Shīrīn*, 308, 418
 II.—107, 127, 403 20.
 Yaghmā, 123, 403 10.
 Yahya Lāhiji, 108.
 Yahya, Mīr, 376.
 Yahya Mirza, 121.
 Ya'kūb Beg Ak-kuyunlu (896) 401.
 Ibn Yamīn (745) 261 II., 107.
 Yamīn ud-Dīn Tughrā'i, 378.
 Yamīni, 124.
 Yūsuf Amīri, 378.
 Yūsuf Beg Istājlū, 378.
 Yūsuf Khān, 411.
 Zabīhi, 127, 376.
 Zafar Khān, 419 x.
 Zāfir, Shams ud-Dīn Hasan, 146.
- Zahir ud-Daulah Ibrāhīm Khān, 123-4.
 Zahir ud-Dīn Mar'ashi. *Ta'rīkh i Tabaristān* (881)
 93.
 Zahir Fāriyābi (598). *Divan*, 222-24.—107, 115,
 190, 374, 379.
 Zain ul-'Ābidīn B. Sayyid Rażī. *Fatḥ ul-Mujāhidīn*, 406.
 Zain ul-'Ābidīn Shirvāni. *Riyāz us-Siyāhat* (1242).
Bustān us-Siyāhat (1248) 140-41.—387, 403 n.
 Zain ud-Dīn Sijzi, 107.
 Zaini 'Alavi, 107.
 Zamīri, 108.
 Zakariyyā Mirza, 121.
 Zargar, 127.
 Zāri', 128.
 Zarīf, 120.
 Zarrah, 124.
 Zarrīn Raḳam, Hidāyat-ullah, 408, 411.
 Zauķi, 127.
 Zīyā, 123, 127, 376.
 Zuhūri (1025) 422 III., 419 x., 108, 376.
 Zulāli (c. 1025). *Mahmūd u Āyāz*, 317.—376.
 Zulfakār Shirvāni, 115.

CLASSED INDEX OF WORKS.

THE works are arranged, as far as possible, under each heading in chronological order. Numerals in parenthesis are Hijrah dates relating to the composition of the works or to the death of the authors. Other numerals refer to the nos. under which the MSS. are described.

THEOLOGY.

- Mavāhib i 'Aliyyah (899) 1.
 Anonymous Tafsīr (before 1085) 2.
 Sirāj ul-Kulūb, 3.
 Shir'at ul-Islām (573) 4.
 Tazkirat ul-Abbrār (1021) 5.
 Hidāyat us-Su'adā, 6.
 Tuhfat ul-Muvaḥḥidīn by Rām Mohan Rāi (1249)
 22.

Shī'ah Works.

- Tabṣirat nl-'Avām (c. 653) 7.
 Miftāḥ ul-Falāḥ (1030) 8.
 Gauhar i Murād (c. 1060) 9.
 Taḳdis nl-Anbiyā (before 1073) 10.
 Zā'īdah i Zād nl-Ma'ād (1110) 11.

Bābī Books.

- Bayān i Fārsi (before 1266) 12.
 Īkān. Letters of Bahā (c. 1280) 13, 403 ¹³.
 Bahā's letter to the Shāh (1285) 14.
 Ta'rikh i Jadid (before 1298) 15.

Sufism and Asceticism.

- Risālat ul-Kushairi (465) 16.
 Anecdotes of saints (c. 500) 393.
 Mirṣād ul-Tbād (654) 17.

Dakā'ik ul-Hakā'ik (720) 18.

- Al-'Urvah li-ahli 'l-khalwah (786) 19.
 Sharḥ i Aurād i Sayyid 'Ali Hamadāni (786) 20.
 Khazā'in ul-Malakūt by 'Abdi (968) 307 II.
 Abvāb ul-Jinān by Rafī' Vā'iz (1105) 152.
 Hilyat ul-Muttaqīn by Muḥ. Bākir (1110) 153.
 Durr i Maknūn (1151) 21.
 Mir'āt ul-Muḥakkikīn by Ḥamid ud-Dīn, 418 III.

LAW.

- Lavāmi'i Šāhibkirāni (1065) 23.

HINDUISM.

- Asvamedha Parva of Mahābhārata, 24.

HISTORY.

General History.

- Jāmi' ut-Tavārikh by Rashīd ud-Dīn (704) 25-6.
 Zafar Nāmah by Ḥamdu'llah Musta'ūfī (735) 263.
 Zubdat ut-Tavārikh by Ḥāfiẓ i Abrū (830) 27.
 Ta'rikh i Khairāt (850) 423.
 Bahjat ut-Tavārikh by Shukr-ullah (855) 28.
 Ma'āṣir ul-Mulūk by Khwāndamīr (c. 900) 29.
 Khulāṣat ul-Akhbār by the same (905) 30.
 Habib us-Siyar by the same (930) 31.
 Ta'rikh i Elchi i Niẓāmshāh (972) 32.
 Ta'rikh i Alfi (997) 424.

Majma' ut-Tavārikh by Ḥaidar Rāzi (1028) 33.
 Khuld i Barīn (1071) 34-5.
 Lubb ul-Lubāb by Muḥ. Kuli Kājār (1097) 38.
 Zubdat ut-Tavārikh by Muḥ. Muḥsin (1154) 36.
 Ta'rikh Muḥammadshāhi by Khushḥalchand (1154) 37.
 Zinat ut-Tavārikh by Muḥ. Rażī (1220) 39.
 Khulāsat i Ta'rikh, anonymous (1250) 40.
 Nukhbāt ul-Akhbār by 'Abd ul-Vahhāb (1257) 41.
 Nizhād Nāmah i Pādishāhān by Riża Kuli Khān (c. 1280) 42.

Muhammad, Khalifs and Imams.

Hist. of Muḥ. and the Khalifs by Najib (c. 850) 43.
 Kitāb i Mu'jizāt by Ḥairati (961) 303.
 Tazkirat ul-A'imma by Muḥ. Bākir Majlisi (d. 1110) 44.
 Ḥamlah i Haidari by Bāzil (1124) 336.
 Riyāż ush-Shahādah by Muḥ. Ḥasan Kazvini (1227) 45-7.
 Baḥr ul-La'ali by 'Ali Akbar Shirāzi (1257) 48.
 Farhang i Khudāparastī (1277) 371.

*Special Dynasties.**Moghols.*

Ta'rikh ul-Vassāf (712) 49.
 Shāhanshāh Nāmah (738) 201 II.
 Hist. of Ulja'itu and Abu Sa'id (c. 820) 26 II.

Muzaṭṭafis.

Mavāhib i Ilāhi by Mu'in Yazdi (767) 50.

Timur.

Tuzük i Timuri (1047) 51.

Safavis.

Hist. of Shāh Ismā'il (c. 940) 52.
 Hist. of Ismā'il and Tahmāsp by 'Amir Maḥmūd (957) 53-4.
 Aḥsan ut-Tavārikh by Ḥasan Beg (985) 55.
 Afzal ut-Tavārikh (c. 1020) 56.
 Ta'rikh i Jalāl Munajjim (1020) 57.
 Raużat uṣ-Ṣafāviyyah (1028-35) 58.

'Ālam-ārā'i Abbāsi (1038) 59.
 Khuld i Barīn (1071) 34-5.
 Ta'rikh i Tāhir Vahid (1074) 60-61.
 Dastūr i Shahriyārān (1110) 62.
 Afghan invasion by Krusinski (c. 1140) 65.
 Zivar i Āl i Dā'ud (1226) 65.

Nādir Shah.

Ta'rikh i Jahāngushāh Nādiri (1161) 65.

Zands.

Gulshan i Murād (1198-1210) 66.
 Hist. of 'Ali Murād Khān (c. 1198) 352 II.

Kajars.

Ta'rikh i Muḥammadi (1211) 67.
 Mufarriḥ ul-Kulüb, by Nadim (c. 1220) 397.
 Ma'āṣir i Sultāniyyah (1229) 68-9.
 Ta'rikh i Ṣāḥibkīrānī (1248) 70.
 Ta'rikh i Zulqarnain (1262) 71.
 Memoirs of Fath 'Ali Shāh's Court by 'Ażud ud-Daulah (1304) 72.

Uzbeks.

Sharaf Nāmah i Shāhi (997) 73.

Afghans.

Ta'rikh i Aḥmad Shāh (1257) 74.

India.

Vāki'at i Babāri (936) 75.
 Tatimmah i Akbar Nāmah, 76 I.
 Jahāngir Nāmah (1033) 77.
 Early history of Shāhjehān (1037) 76 II.
 Laṭā'if ul-Akhbār (1063) 78.
 Fragments relating to Jahāndār Shāh (1124) 79.
 Hist. of Muḥammad Shāh (1144) 80.
 Akhbār (1210) 81-2.

Deccan.

Tazkirat ul-Mulük (c. 1020) 83 III.
 Hadīkat ul-'Ālam (c. 1218) 84.

Kashmîr.

Gauhar i 'Âlam (c. 1200) 85.
Hîshmat i Kashmîr (1245) 86.

Local Histories.

Tâ'rikh i Bukhârâ (348) 87.
Kitâb i Kum (378) 88.
Tâ'rikh i Baihaq (563) 89.
Conquest of Kirman by Malik Dînâr (584) 90-91.
Tâ'rikh i Tabaristân by Ibn Isfandiyâr (750) 92.
Tâ'rikh i Tabaristân by Zâhir ud-Dîn (881) 93.
Rauzât ul-Jannât, a hist. of Herat (897) 94.
Sharaf Nâmah, a hist. of the Kurds (1005) 95-6.
Ihyâ ul-Mulûk, a hist. of Sistân (1028) 97.
Tazkirah i Shushtariyyah (1169) 98.
Tuhfat ul-'Âlam, a hist. of Shushtar (1216) 84 n.
Mir'ât ul-Kâsân (1288) 99.

BIOGRAPHY.

Tâ'rikh i Hukamâ by Shahrazûri (c. 600) 100 n.
Âşâr ul-Vuzarâ (883) 101.
Haft Iklîm by Amîn Râzi (1002) 138.
Ziyâ ul-'Ârifin by Fâzîl-ullah (1272) 102.

Tazkirahs.

Majâlis un-Nafâ'is (896) 104.
Tuhfah i Sâmi (987) 103.
Khulâsat ul-Ash'âr (996) 105.
Bazm-ârâi by Sayyid 'Ali (1000) 106.
Khair ul-Bayân by Mîr Husain (1019-36) 108-9.
Maikhânah by Hasan Tîhrâni (1040) 107.
Tazkirah i Tâhir Naşrâbâdi (1083) 110.
Safinah i Khushgû (1137-47) 111.
Riyâz ush-Shu'ârâ by Vâlib (1161) 112-13.
Âtashkadah by Azur (1193) 114.
Khulâsat ul-Afkâr by Abu Tâlib (1207) 116.
Makhzan ul-Gharâ'ib by Ahmed 'Ali (1218) 117.
Zinât ul-Madâ'ih by Humâ (1218-23) 118-19.
Anjuman i Khâkân by Fâzîl (1234) 120.
Gulshan i Mahmûd by Mahmûd Mirza (1235) 121.
Safinat ul-Mahmûd by the same (1240) 122.
Nigaristân i Dârâ by 'Abd ur-Razzâk (1241) 123.

Tazkirah i Muhammadshâhi by Bahman (1249)

124.

Tazkirah i Darvîsh Navâ (c. 1250) 115.

Majma' ul-Fuşâhâ by Rîza Kulî Khân (c. 1250) 125.

Riyâz ul-'Ârifin by the same (1260) 126.

Madâ'iḥ ul-Mutamadiyyah by Bahâr (1259-63)

127-8.

Hâdiyat Amânullâhi by Raunaq (1265) 129.

Memoirs and Travels.

Ahvâl i Shâhi by Tavakkul Beg (1077) 130.

Jangnâmah i Navvâb Ghulâm Muhammed Khân (1213) 351.

Mirât ul-Ahvâl by Ahmed Bahbahâni (1225) 131.

Tajribat ul-Ahrâr by 'Abd ur-Razzâk (1228) 132.

Travels of 'Izzat-ullah (1227-8) 133.

Hist. of Dâ'ûd Pasha of Baghdad (1237) 356.

Statement of the Raja of Revari (c. 1270) 134.

COSMOGRAPHY AND GEOGRAPHY.

'Ajâ'ib ul-Makhlûkât by Kazvîni (682) 135.

Nuzhat ul-Kulûb by Hamd-ullah (740) 136-7.

Haft Iklîm by Amîn Râzi (1002) 138.

Riyâz us-Siyâhat by Zain ul-'Abidin (1242) 139.

Hadâ'iķ us-Siyâhat by the same (1242) 141.

Bustân us-Siyâhat by the same (1247) 140.

SCIENCES.

Encyclopædias.

Jâmi' ul-'Ulûm by Fakhr ud-Dîn Râzi (574) 142-3.

Riyâz ul-Abîrâr by Husain 'Akîli (979) 144.

Ethics and Politics.

Kâbûs Nâmah by Kaikâ'üs (475) 145.

Az-Zarî'ah by Râghib Isfahâni (c. 500) 146.

Akhîlât i Naşîri by Naşîr ud-Dîn Tûsi (672) 147-8.

Naşîhat Namah i Shâhi by Husain Khwârazmi (829) 149.

Akhîlât i Mansûri by Ghiyâş ud-Dîn (948) 150.

Akhîlât i Shîfa'i by Mużaffar (963) 151.

Abvâb ul-Jinâن by Rafî' Vâ'iz (1105) 152.

Mufarrîh ul-Kulûb by Nadîm (1241) 397.

Astronomy.

- Jahān Dāniš by Sharaf ud-Dīn Masfūdī (643) 154.
 Bist Bāb by Naṣīr ud-Dīn Ṭūsī (672) with comm., 155.
 ‘Alī Kūshjī’s comm. on Zīj i Ulugh Beg (c. 850) 156.

Mineralogy.

- Tansūk Nāmah by Naṣīr ud-Dīn Ṭūsī (672) 157.
 Javāhir Nāmah by Muḥ. B. Maṇṣūr (c. 880) 158.

Medicine.

- Risālah i Tiryāk i Fārūk by Kamāl ud-Dīn (c. 950) 159.
 Dustür ul-Āṭibbā by Firishtah (1033) 160.

Farriery.

- Translation of al-Ākwāl al-Kāfiyah (c. 750) 161.

Music.

- Treatises on music (collected A.H. 1075) 162.
 On musical moods, 191 vii.

*PHILOLOGY.**Persian Lexicography.*

- Miftāh ul-Fuzalā by Muḥ. Shādiyābādī (873) 163.
 Lughāt i Halīmī (c. 886) 164-5.
 Tuḥfah i Shāhidi (920) 166.
 Risālah i Ḥusain Vafā’ī (933) 167.
 Farhang i Jahāngiri (1017) 168.
 Treatise of ‘Abd ul-Bāsit (c. 1150) 169.
 Farhang i ‘Abbāsi (1225) 170.
 Farhang i Muḥammadshāhī (1249) 171.

Arabic Lexicography and Grammar.

- Kānūn ul-Adab by Ḥubaish Tiflīsī (c. 600) 425.
 Dustür ul-Ikhwān (c. 822) 172.
 Kanz ul-Lughah (c. 880) 173.
 Maḥmūd ul-Lughah (bef. 1181) 174.
 Comm. on the Shāfiyah, 175.

Varia.

- Sanglākh, a Turki-Persian Dictionary (1173) 176.

Redhouse’s Thesaurus, 177-86.

- Niṣāb i Ingilisi by Farhād Mirza (1269) 187.

Rhetoric, Inshā and Poetical Figures.

- Hadā’ik us-Sihā by Rashid Vatvāt (c. 550) 188.
 Tarassul un-Nuṣriyyah by Fażl-ullah (c. 732) 257 ii.
 Dustür ul-Kātib by Ibn Hindūshāh (c. 770) 189.
 Anis ul-Ushshāk by Sharaf Rāmī (795) 420 iii.
 Ḥadīkat ul-Ḥakā’ik by the same, 421 v.

Prosody.

- Al-Mu’ajjam by Shams i Ḳais (c. 620) 190.

- ‘Arūz i Saifi (896) 191 i.

- Treatise on rhyme by ‘Aṭā’ullah (929) 191 iii., 192.

Riddles.

- Al-İhyā fi’l Mu’ammā by Minüchihr (c. 800) 420 ii.
 Ḥulal i Muṭarraz by ‘Alī Yazdi (858) 193.
 Treatise by Mīr Ḥusain (904) 191 v., 194.

Poetry.

- Firdausi (411). Shahnāmah, 195-8, 269. Yūsuf u Zulaikhā, 200.
 Barzū Nāmah, 195 ii., 196 viii.
 Farāmurz Nāmah, 196 vi., 199 ii.
 Āzarbarzin Nāmah, 197 i.
 Farrukhi (429) 203-4.
 ‘Unṣuri (431) 204 ii., 205, 212 iii.
 Minüchihri (432) 206, 212 v., 224 ii.
 Asadi. Garshāsp Nāmah (458) 195 i., 196 i., 201 i., 202.
 Kaṭarān (465) 204 iii., 207-8, 245 ii.
 Naṣīr i Khusrāu (481) 209-10.
 Jamāli. Bahman Nāmah, 197 ii., 201 iii. Kūsh Nāmah, 201 iv.

- Abu l-Faraj Rūnī (c. 500) 210 i.

- Lāmi’i (c. 520) 212 i.

- Azraqī (526) 211 iii., 213 i., 224 iii., 234 iii.

- Adib Sābir (540) 239 ii.

- Sanā’i (c. 542) 214-15.

- Mukhtāri (544) 211 vi., 215 vii., 216.

- ‘Abd ul-Vāsi’ Jabali (555) 217.

- Hasan Ghaznavi (565) 215 vi.

- Rashīd Vātvaṭ (578) 212 iv., 234 ii.
 Anvari (587) 211 v., 218-19.
 Jamāl Iṣfahāni (588) 224 iv.
 Khākāni (595) 221.
 Zāhir Fāriyābi (598) 222-24.
 Sharaf Shufurvah (c. 600) 239 iii.
 Rafī' Lumbāni (603) 239 iv.
 Nizāmi Ganjavi (c. 607) 225-33.
 Najib Jurpādaḳāni (625) 234.
 Farid ud-Dīn 'Attār (627) 235-7.
 Kuṭb ud-Dīn (633?) 238.
 Aşır Aumāni (665) 239 i.
 Saif Isfarangi (666) 220 ii.
 Jalāl ud-Dīn Rūmī (672) 240-44.
 Imāmi Haravi (686) 218 ii., 245 i.
 Majd ud-Dīn Hamgar (686) 211 ii., iv., vii.
 Farid ud-Dīn Aḥval (c. 686) 213 iii.
 Sa'di (691) 246-53.
 Hārūn (c. 700) 254.
 Khusrau Dihlavi (725) 220 iv., 255.
 Amīr Ḥasan (727) 286 4.
 Fazl-ullah Kazvīni (c. 732) 257.
 Auhādi (738) 258-59.
 Aḥmad Tabrīzi, Shahanshāh Nāmah (738) 201 ii.
 Ḥamd-ullah Mustanfi (c. 740). Zafar Nāmah, 263.
 'Atīki (744) 260.
 Ibn Yāmīn (745) 261 ii.
 Khwājū (c. 750) 262. Sām Nāmah, 196 ii.
 'Ubaid Zākāni (772) 264.
 Salmān Sāvajī (779) 220 iii., 265-66.
 Hāfiẓ (791) 267-74.
 Ibn 'Imād (c. 800) 348 ii.
 Kamāl Khujandi (803) 275-76, 286 5.
 Maghribi (809) 277 i.
 Shams Mashriki (c. 800) 277 ii.
 'Azīz-ullah, Rauẓat ul-Āshikīn (820) 278.
 Ni'mat-ullah Vali (834) 279.
 Muvāli (c. 834) 285 iii.
 Kāsim ul-Anvār (837) 280-81.
 Kātībi (838) 275 ii.
 'Iṣmat (840) 282.
 'Arifi (853) 283, 286 7.
 Ashraf (854) 286 3.
- Shāhi (857) 284-85.
 Tāli'i (858) 286 6.
 Tūsi (869) 286 i.
 Saīf (870) 275 ii.
 Riyāzī (884) 285 ii., 275 ii.
 Jāmi (898) Divan, 287-88; Haft Aurang, 289-93.
 Maktabi (c. 900) 298.
 Suhalī (907) 275 ii.
 Hātif (927) 295-97, 305 ii., 275 ii.
 Ummidi (930) 422 viii.
 Muhyī (933) 301, 275 ii.
 Hilali (935) 302.
 Miram Siyāh (c. 960) 353 ii.
 Hairati (961) 303.
 Fużūli (963) 304-5, 422 ii.
 Ashki (972) 306.
 'Abdi (961-68) 307.
 Vahshi (991) 308.
 Ṣanā'i (996) 309 i.
 'Urfi (999) 309 ii., 310-11.
 Nūri Iṣfahāni (1000) 224 v. 422 vi.
 Amāni (c. 1016) 312.
 Nau'i (1019) 313.
 Ja'far (1021) 314-15.
 Nazīri (1022) 316.
 Zulāli (c. 1025) 317.
 Abu Turāb Beg (1026) 318 i.
 Nizām Dast i Ghāib (1029) 319.
 Nasir Hamadāni (1030) 318 ii.
 'Ali Naḳi Kamara'i (1030) 320.
 Shāpūr (c. 1030) 321.
 Mirak (c. 1053) 322.
 Kudsi (1056) 323.
 Fayyāz Lāhiji (c. 1060) 324.
 Hāzīk (1068) 325.
 Ṣāidi (1069) 422 vii.
 Shāidā (c. 1080) 327.
 Rākīm (c. 1084) 332.
 Ṣā'ib (1088) 328-29.
 Arshad (c. 1089) 330.
 Majzūb (1093) 331.
 Nauras (c. 1105) 333.
 Rafī' Vā'iẓ (c. 1105) 334.

Surūri (c. 1114) 335.
 Bāzil (1124) 336.
 Mīr Najāt (c. 1126) 337.
 Bidil (1133) 338.
 Ṭabib (1168) 339.
 ‘Āshik (1181) 340-41.
 Tūfān (1190) 342.
 Faṭīr ‘Abbāsi (c. 1199) 343.
 Vafā (1200) 344.
 Sayyid Kūchak (c. 1200) 345.
 Nāmi (1204) 346-49.
 Rafīk (1212) 350.
 Ghulām Jilāni, Jangnāmah (1213) 351.
 Shihāb (1215) 352-53.
 Mijmar (1225) 354.
 Katrah (1235) 357.
 Farrukh (1237) 355.
 Shaidā, Hasan Chelebi (c. 1237) 356.
 Khāvari (1237) 358.
 Khāvar (1238) 359.
 Abu ’l-Hasan Jājarmi (1239) 360.
 Shāh Shujā’ (1240) 361.
 Nashāt (1244) 362-3.
 Hidāyat (1253-83) 364-5.
 Visāl (1263) 308.
 Nayyir (1263) 368.
 Ghamāmi (1269) 366.
 Kā’āni (1270) 367.
 Vaḳār (1274) 369-70.
 Maḥram (1277) 371.
 Nāzir (1297) 372.
 ‘Āmil (1298) 373.

Anthologies.

Dustūr nsh-Shu’arā, an anonymous anthology of Persian and Indian poets (803) 374.
 Tuḥfat ul-Ḥabib by Fakhri (c. 930) 375.
 Collection of Masnavis by Badi’ Muḥ. (1170) 376.
 Badi’ ul-Afkār by Muṇṣif (1239) 378.
 Mahmūd ul-Bayān by Mahmūd Mirza (1240) 377.
 Mizān i Ṭabā’i, by Khāvar (1242) 379.

TALES AND FABLES.

Kiṣṣah i Bilauhar by Ibn Bābavaih (321) 380.
 Marzabān Nāmah (c. 610) 382-3.
 Anvār i Suhaili by Husain Kāshifi (910) 381.
 Dārāb Nāmah by Abu Ṭāhir Ṭarasūsi, 384-5.
 Hakīkatul-Haḳā’ik by Muḥ. ‘Ali Shīrvāni (1252) 387.
 Kiṣṣah i Maṣ’ud Shāh, 388.

Collections of Anecdotes.

Al-Faraj ba’d ash-Shiddah, 389.
 Anecdotes of Saints, anonymous (c. 500) 393.
 Chahār Maḳālah by Niẓāmi (c. 552) 390.
 Jāmi’ ul-Ḥikāyat by ‘Aufi (625) 391-2.
 Niġāristān i Mu’ini (735) 394.
 Zinat ul-Majālis by Majdi (1004) 395.
 Historical anecdotes, anonymous (c. 1000) 102.
 Sirāj ul-Munir by Kāshif (1030) 419 II., 422.
 Khazān u Bahār by the same (1060) 396.
 Mufarriḥ ul-Kulūb by Nadim (1241) 397.

LETTERS, STATE PAPERS, AND AUTOGRAPHS.

Majma’ ul-Inshā by Abu ’l-Ḳāsim Beg (c. 1052) 398.
 Guldaştah i Andishah by Vaḳāri (c. 1081) 399.
 Anonymous collection of royal letters (c. 1100) 417 II.
 Autographs compiled by ‘Abd ul-Karīm Қazvīnī (1080-1126) 400.
 Firman of the Shahs (884-1283) 401-2.
 Collection of autographs, 403.
 Copies of treaties (1224-72) 404.
 Addresses to Warren Hastings, 405.
 Military rules of Tipu Sultan, 406.
 A Letter from Deccan to Maréchal de Castries, 407.

PAINTINGS.

Album of Āṣaf ud-Daulah, 408.
 Album of Ḥimmat-yār Khān (1204) 411.
 Portraits of Persian princes and ministers, 412.

Inscriptions.

Inscriptions of Tāj Mahall and Delhi, 413-15.
 Inscription of Khwājah Khizr, 416.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS
ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE
PRESENT SUPPLEMENT.

Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
2676	391	2819	12	2876	70
2677	31	2833	263	2877	118
2692	84	2834	225	2878	202
2693	112	2837	41	2879	208
2694	329	2838	297	2880	224
2699	86	2839	313	2881	45
2710	267	2841	156	2882	46
2739	152	2842	4	2883	47
2743	247	2843	205	2885	26
2747	236	2844	206	2886	50
2769	133	2845	209	2887	90
2774	27	2846	239	2888	237
2775	28	2847	245	2889	212
2776	54	2848	303	2892	176
2777	87	2849	326	2926	196
2778	92	2850	342	2927	25
2779	97	2851	345	2928	30
2780	201	2852	417	2929	114
2781	384	2862	93	2930	200
2787	411	2863	148	2931	226
2799	381	2864	157	2932	227
2812	8	2865	160	2933	231
2813	11	2866	243	2934	233
2814	190	2867	295	2935	290
2815	265	2868	343	2936	336
2816	241	2869	341	2937	168
2817	352	2870	304	2939	53
2818	155	2872	312	2940	60

NUMERICAL INDEX.

Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
2941	62	3000	368	3271	76
2942	15	3115	14	3272	59
2943	129	3116	13	3273	172
2944	188	3202	39	3274	314
2945	203	3203	130	3275	315
2946	199	3204	311	3276	77
2947	264	3205	274	3277	158
2948	246	3206	273	3278	68
2949	255	3207	393	3279	69
2950	275	3208	3	3280	298
2951	281	3216	168	3281	80
2952	317	3223	388	3282	328
2953	349	3233	218	3283	284
2954	369	3234	324	3284	361
2955	418	3235	358	3285	335
2956	382	3236	340	3286	339
2957	396	3237	366	3287	78
2959-68	177-86	3238	238	3288	37
2969	48	3239	344	3299	163
2970	49	3240	367	3300	170
2971	7	3241	194	3301	223
2972	142	3242	17	3302	214
2973	383	3243	372	3303	276
2974	394	3244	375	3304	280
2975	419	3245	360	3305	286
2976	197	3246	204	3306	283
2979	310	3247	268	3307	420
2980	191	3248	52	3308	143
2983	2	3249	192	3312	219
2984	356	3250	124	3313	277
2985	299	3251	371	3314	422
2986	308	3252	145	3315	154
2993	9	3253	240	3316	296
2994	48	3254	373	3317	207
2995	213	3255	316	3318	353
2996	150	3256	370	3319	323
2997	278	3260	406	3320	217
2998	319	3261	252	3321	347
2999	346	3262	253	3322	257

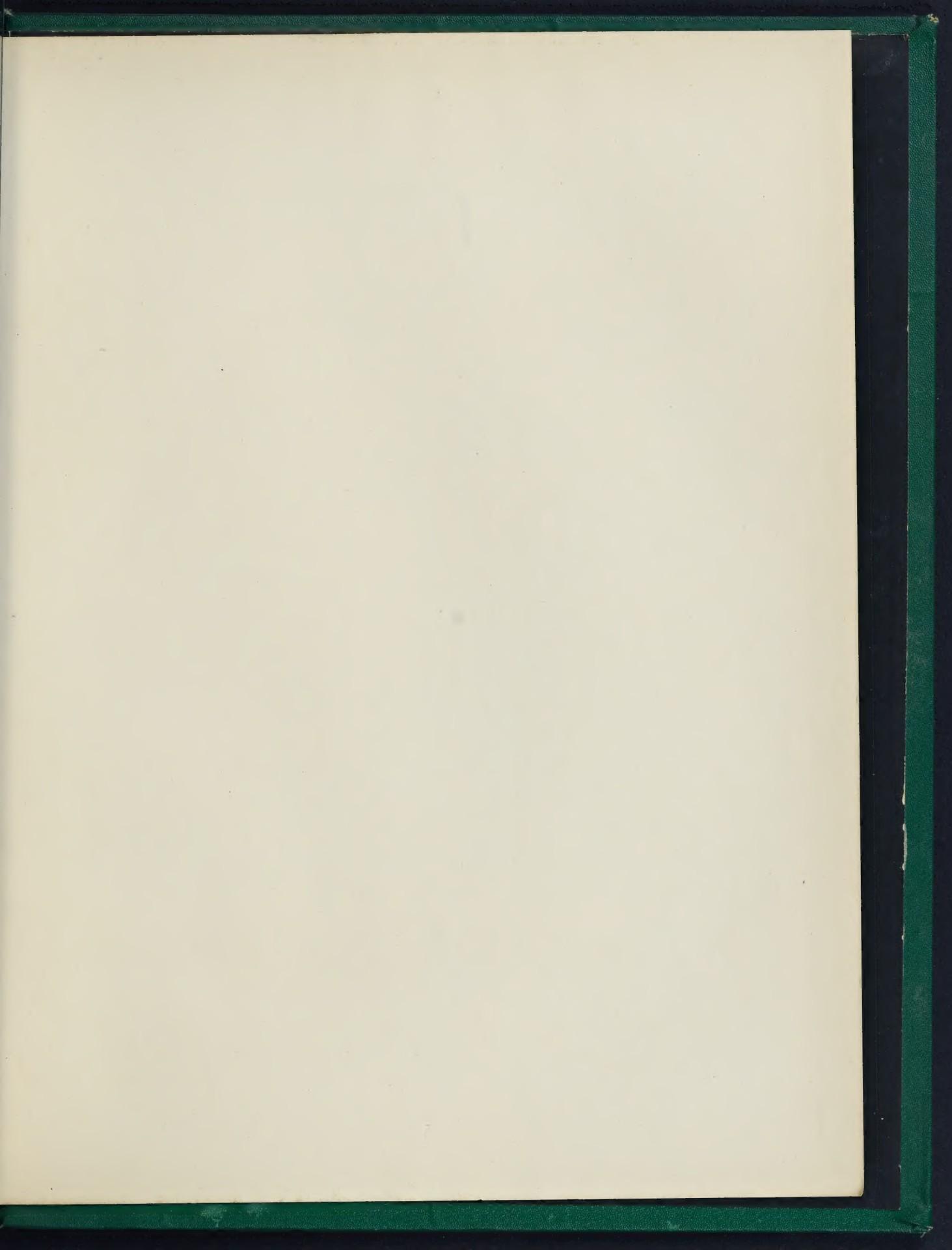
NUMERICAL INDEX.

307

Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
3323	210	3501	387	3589	116
3324	321	3504	307	3590	389
3325	222	3505	320	3592	66
3332	61	3506	105	3600	386
3333	40	3507	390	3602	64
3334	285	3508	123	3603	99
3344	189	3509	193	3604	378
3374	216	3512	23	3610	79
3375	262	3513	232	3632	146
3376	234	3514	242	3633	301
3377	365	3515	175	3634	331
3378	42	3516	153	3641	44
3379	300	3517	169	3642	422
3386	115	3520	174	3643	29
3387	260	3521	167	3644	333
3388	58	3522	102	3647	254
3389	106	3523	132	3648	144
3390	120	3524	125	3649	19
3391	88	3527	71	3653	165
3396	104	3528	364	3666	141
3397	108	3529	380	3667	318
3398	164	3535	32	3668	337
3399	119	3536	126	3677	140
3400	38	3537	107	3713	211
3401	221	3541	330	3714	75
3402	399	3542	338	4106	94
3481	35	3543	354	4107	101
3482	398	3544	355	4108	72
3483	161	3545	122	4109	149
3484	359	3546	151	4110	374
3486	220	3547	18	4118	16
3487	332	3549	57	4119	147
3488	350	3550	74	4120	249
3489	357	3551	67	4121	251
3490	108	3552	377	4122	291
3497	73	3553	121	4123	287
3498	36	3584	91	4124	302
3499	397	3587	89	4132	34
3500	282	3588	271	4133	10

NUMERICAL INDEX.

Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
4134	55	4608	82	4901	98
4135	279	4609	81	4902	138
4151	235	4610	117	4903	136
4195	173	4615	385	4904	137
4238	351	4616	306	4905	187
4379	1	4617	139	4906	195
4380	6	4658	100	4907	395
4381	20	4671	110	4908	134
4382	21	4672	111	4909	266
4383	135	4673	379	4910	261
4384	198	4678	56	4911	305
4385	228	4679	404	4912	322
4386	229	4680	171	4913	309
4387	250	4681	288	4914	363
4388	270	4688	85	4932	259
4389	293	4689	244	4934	401
4390	294	4691	159	4935	402
4391	325	4709	113	4936	403
4392	392	4722	51	4937	400
4482	258	4730	230	4938	412
4507	5	4733	131	4948	425
4508	33	4738	22		
4509	63	4745	272		
4510	109	4768	416	Stowe Or.	Supplement.
4511	127	4772	376	14	256
4512	128	4773	269	15	327
4513	289	4774	334	16	403
4514	215	4775	65	17	413-14
4515	348	4776	83	18	409
4516	362	4779	248	19	410
4535	492 2	4836	95		
4543	407	4898	423	Add.	
4561	24	4899	424	29,217	405
4595	415	4900	96		







GETTY CENTER LIBRARY



3 3125 00803 2761

